

# 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 29  
56:8 – 59:24



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*Introduction by the director of the al-Ma'had al-Sadiqin (the Al-Sadiqin Institute).*

In the name of Allah, the Most Beneficent, the Most Merciful.

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

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

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*The Tafsir Al-Qur'an: A Complete English*

*Translation of Classical Qur'anic Commentaries* Volume 29 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Wāqī'ah*, and the first verses of *Sūrat l-Hashr*. 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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Sincerely  
Ben Abrahamson



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Surat al-Waqi'ah 56:8

So the companions of the right - what are the companions of the right?

## Surat al-Waqi'ah 56:8

So the companions of the right - what are the companions of the right?

## Tafsir al-Jalalayn

8 - **Then the companions of the right hand** are those who will be given their books in their right hands, subject and predicate **what are the companions of the right hand** to magnify their status by entering Paradise

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **Then the companions of the right - what are the companions of the right?** This is a statement from God about the three pairs. He, the Most High, says: And you were three pairs: the companions of the right, the companions of the left, and the foremost. So He made the report about them sufficient to explain them in the way we mentioned, because the words indicate its meaning. So He said, **Then the companions of the right - what are the companions of the right?** His Prophet Muhammad is amazed by them and said, **What are the companions of the right?** **Al-Waqi'ah 27** Those who will be taken to Paradise by the right, meaning what are the companions of the right?

## Tafsir al-Qurtubi

**The companions of the right, what are the companions of the right?**

## 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

Surat al-Waqi'ah 56:8

So the companions of the right - what are the companions of the right?

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 explained these categories and said:

8- **Then the companions of the right - what are the companions of the right?** That is, the companions of the right, and they are the ones who take their books in their right hands, or those who are taken to the right to Paradise. The companions of the right is the subject, and its predicate is: what are the companions of the right? That is, what are they in their state and description? The question is for glorification and emphasis, and repeating the subject here with its emphasis is sufficient for the connecting pronoun, as in His saying: **The Inevitable \* What is the Inevitable?** "The Calamity \* What is the Calamity?" Such a thing is not permissible except in situations of glorification and emphasis.

### Tafsir al-Baghawi

Then he explained it and said:

8- **Then the companions of the right hand** are those who will be taken to the right hand to Paradise. Ibn Abbas said: They are those who were on Adam's right hand when the offspring were taken from his loins, and God said to them: These are in Paradise, and I do not care. Ad-Dahhak said: They are those who will be given their books in their right hands. Al-Hasan and Ar-Rabi' said: They are those who were on the right hand and were blessed for themselves, and their lives were spent in obedience to God, and they are the followers in righteousness. Then his Prophet (peace and blessings of God be upon him) was amazed and said: **Who are the companions of the right hand?** This is like saying: Zaid, what Zaid! Meaning Zaid is strong.

### Tafsir al-Baidawi

8- **The companions of the right, what are the companions of the right?**



## Surat al-Waqi'ah 56:9

And the companions of the left - what are the companions of the left?

### Tafsir al-Jalalayn

9 - **And the companions of the left** the left, so that each of them will be given his book in his left hand **What are the companions of the left** belittling their status by entering the Fire

### Tafsir al-Suyuti

### Tafsir al-Tabari

**And the companions of the left, who are the companions of the left?** God Almighty says: And the companions of the left are those who will be taken to the left to the Fire. The Arabs call the left hand: the unlucky, and from this is the saying of A'sha of Banu Tha'labah:

Then he lowered his evil hands and quenched them with a black branch, thirstier than the branch of the forelock.

### Tafsir al-Qurtubi

**And the people of the left, who are the people of the left?**

### 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

And the companions of the left - what are the companions of the left?

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

9- The discussion of **the companions of the left, who are the companions of the left?** is like the discussion of the companions of the right, who are the companions of the right. What is meant is those who will be taken to the left to the Fire or who will take their records of deeds in their left hands. The intended meaning is to astonish the listener at the state of the two groups in terms of grandeur and horror, as if it were said: The companions of the right are in the ultimate state of happiness and goodness, and the companions of the left are in the ultimate state of misery and badness.

Al-Suddi said: The companions of the right are those who were on Adam's right when the offspring were taken from his loins, and the companions of the left are those who were on his left. Zayd ibn Aslam said: The companions of the right are those who were taken from Adam's right side, and the companions of the left are those who were taken from his left side. Ibn Jurayj said: The companions of the right are the people of good deeds, and the companions of the left are the people of bad deeds. Al-Hasan and Al-Rabi' said: The companions of the right are those who are auspicious to themselves with good deeds, and the companions of the left are those who are ominous to themselves with ugly deeds. Al-Mubarrad said: The people of the right are the ones who are ahead, and the people of the left are the ones who are behind. The Arabs say: Put me on your right and do not put me on your left, meaning put me among those who are ahead and do not put me among those who are behind. From this is the saying of Ibn al-Damini:

My daughters, have you placed me in your right hand so that I may rejoice, or have you placed me in your left?

### Tafsir al-Baghawi

9- **And the people of the left hand, what are the people of the left hand?** meaning the people of the north, and the Arabs call the left hand the unlucky one, and from it the Levant and Yemen are called, because Yemen is to the right of the Kaaba and the Levant is to its north, and they are the ones who will be taken to the left to the Fire.

Ibn Abbas said: They are the ones who were on Adam's left when the offspring were brought out, and God said to them: These are in the fire, and I do not care.

Ad-Dahhak said: They are those who are given their books in their left hands. Al-Hasan said: They are those who are ill-omened and spend their lives in sin.

### Tafsir al-Baidawi

9- **And the companions of the left - what are the companions of the left?** The companions of the high station and the companions of the low station are

those who take the right as auspicious and the left as pessimistic, or **the companions of the right** and **the companions of the left** are those who are given their scrolls with their right hands and those who are given them with their left hands, or the companions of right and bad luck, for the happy ones are auspicious for themselves with their obedience and the wretched ones are unlucky for themselves with their disobedience. The two interrogative sentences are report of what preceded them by making the apparent the pronoun, and their meaning is astonishment at the state of the two groups.

Surat al-Waqi'ah 56:10

And the foremost will be the foremost.

## Surat al-Waqi'ah 56:10

And the foremost will be the foremost.

## Tafsir al-Jalalayn

10 - **And the foremost** to goodness, and they are the prophets. The subject of **the foremost** is to emphasize the greatness of their status.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **And the foremost, the foremost**, they are the third pair, and they are those who were the first to believe in God and His Messenger, and they are the first emigrants.

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

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid God, meaning Al-Ataki, told us on the authority of Uthman bin Abdullah bin Saraqa, regarding his statement, **And you were three groups**. He said: Two are in Paradise and one is in Hell. He said: The houris are for the forerunners and the Arabs of their age are for the people of Yemen.

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: People will remain on the Day of Resurrection.

Ibn Bashar told us: Hudha told us: Aouf told us, on the authority of Al-Hasan, regarding His statement, "And you were three groups. 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? And the foremost - the foremost - those are the nearest ones" ... to **a group of the former peoples \* and a few of the latter ones**. So the Messenger of God, may God bless him and grant him peace, said, "He made the companions of the right hand of the previous nations equal to the companions of the right hand of this nation. And the foremost among the nations were more than the foremost among this nation."

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Then the companions of the right - what are the companions of the right?:** meaning, what are they for, and what has been prepared for them? **And the companions of the left - what are the companions of the left?:** meaning, what are they for, and what has been prepared for them? **And the foremost - the foremost?:** meaning, from every nation.

Yunus told us: Ibn Wahb told us: I heard Ibn Zayd say: I found desire to be of three types. A person makes his desire his knowledge, so his desire prevails over his

knowledge, and his desire subdues his knowledge until knowledge with desire is ugly and humiliating, and knowledge is humiliating to desire, and is overwhelming and subduing. So the one who has placed desire and knowledge in his heart, this is one of the people of Hellfire. And if he is one for whom God wants good, he will awaken and become aware, and he will be a helper to knowledge over desire until God makes knowledge prevail over desire. So if the state of the believer improves and his path is straight, then desire will be humiliating and knowledge will be overwhelming and subduing. And if he is one for whom God wants good, he ends his work by making knowledge prevail, so he takes his life, and his knowledge is the dominant one and he is the one who acts upon it, and his desire is humiliating and ugly, and he has no share or action in that. The third: the one whose desire God has made ugly with his knowledge, so his desire does not hope to overcome knowledge or to have half or a share with it. This is the third, and he is the best of you all, and he is the one about whom God, the Exalted, said in Surat al-Waqi'ah 56: **And you were three pairs**. He said: So two pairs will be in Paradise and one pair will be in Hellfire. He said: The one who is foremost is the one who is... Knowledge is often for desire, and the other: the one whom God has sealed with knowledge prevailing over desire, these two are a pair in Paradise, and the other: his desire is overpowering his knowledge, so this is the pair in Hell.

The Arab scholars differed about the subject of the verb **the companions of the right** and **the companions of the left**. Some of the grammarians of Basra said: The predicate of his statement, **So the companions of the right** is **What are the companions of the right?** and **the companions of the left** is **What are the companions of the left?** He said: And Zaid says: How strong Zaid is." Another said: His statement, **What are the companions of the right?** The sentence is not its predicate, but the second refers back to the first and is an expression of astonishment. So it is as if he said: Who are the companions of the right? What is the calamity? What is the inevitable? So the dual refers back to the first and is an expression of astonishment. Astonishment has the meaning of predicate. If it were an interrogative, it would not be permissible for it to be predicate of the subject because an interrogative cannot be a predicate and a predicate cannot be an interrogative, and astonishment can be a predicate, so it was predicate of the subject. His statement, **Zaid and what Zaid** can only be from two statements because the letter *and* does not enter into the predicate of the subject, as if he said: This is Zaid and what is he? Meaning: How strong he is and how knowledgeable he is.

The people of interpretation differed regarding the two meanings of his statement, **and the foremost, the foremost**. Some of them said: They are those who prayed towards the two qiblas.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, 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.



Others said about this:

Abdul Karim bin Abi Umair told me: Al-Walid bin Muslim told us: Abu Amr told us: Uthman bin Abi Sawda told us: **And the foremost ones are the foremost ones** are the first of them to go to the mosques and the quickest of them to go out in the way of God.

The nominative case in the two previous ones is from two aspects: One of them is that the first is nominative with the second, and the meaning of the speech then is: And the first to precede, just as it is said: The first to precede, and the second is that it is nominative with those who are brought near, the Most High says: Those are the ones whom God will bring near to Him on the Day of Resurrection when He admits them into Paradise.

### Tafsir al-Qurtubi

God the Almighty says: **And the foremost, the foremost.** It was narrated that the Prophet (peace and blessings of God be upon him) said: **The foremost are those who, when given the truth, accept it, and when asked, give it up, and they rule for the people as they rule for themselves.** This was mentioned by Al-Mahdawi. Muhammad ibn Ka'b Al-Qurazi said: They are the prophets. Al-Hasan and Qatada: The first to believe from every nation. A similar version was narrated by Ikrimah. Muhammad ibn Sirin: They are those who prayed towards the two Qiblahs, as evidenced by the Almighty's statement: **And the first foremost among the Muhajireen and the Ansar.** Mujahid and others said: They are the first to jihad, and the first people to return to prayer. Ali **may God be pleased with him** said: They are the first to perform the five daily prayers. Ad-Dahhak: To jihad. Sa'id ibn Jubayr said: To repentance and righteous deeds. God the Almighty said: **And hasten to forgiveness from your Lord.** Then He praised them and said: **It is those who hasten to good deeds and they are foremost in them.** It was said that they are four, among them the foremost of the nation of Moses, who is Ezekiel, the believer of the family of Pharaoh; the foremost of the nation of Jesus, who is Habib al-Najjar, the ruler of Antioch; and two foremost of the nation of Muhammad, peace and blessings be upon him, who are Abu Bakr and Ta'mar, may God be pleased with them. This was said by Ibn Abbas, and narrated by al-Marudi. Shumait ibn al-'Ajlan said: People are of three types: a man who innovates in goodness in his early years and continues in it until he departs this world, this is the foremost who is brought near; a man who innovates in his life with sins, then is heedless for a long time, then returns with his repentance until his repentance is sealed; this is one of the companions of the right hand; and a man who innovates in his life with sins and continues in them until his repentance is sealed; this is one of the companions of the left hand. It was said that they are everyone who is foremost in doing something righteous. Then it was said that **the foremost** is in the nominative case and the second is an emphasis, and the predicate is **those who are brought near.** Al-Zajaj said: **The foremost** is in the nominative case as a subject and the second is its predicate. The meaning is

that those who are foremost in obeying God are those who are foremost in seeking God's mercy. **Those are the ones brought near** is from their description. It was said: When a man from among the foremost and those brought near leaves his home in Paradise, he will have a light by which those who are not there will recognize him.

### 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.** 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 third category, saying: 10- **And the foremost, the foremost**. The repetition in this is for emphasis and glorification, as mentioned in the first two sections, just as you say **you, you** and **Zayd, Zayd**. The foremost is the subject, and its predicate is **the foremost**. There are two interpretations for this: One is that it means the foremost are those who are the first to faith, the first to Paradise. The first is more appropriate because it indicates emphasis and glorification. Al-Hasan and Qatadah said: They are the first to faith from his words. Muhammad ibn Ka'b said: They are the prophets. Ibn Sirin said: They are those who prayed towards the two Qiblahs. Mujahid said: They are those who were the first to jihad, and Ad-Dahhak said the same. Sa'id ibn Jubayr said: They are the first to repentance and righteous deeds. Al-Zajaj said: The meaning is: And the first to obey God are the first to receive God's mercy.

### Tafsir al-Baghawi

10- **And the first foremost, the first**. Ibn Abbas said: The first to emigrate are the first to be in the Hereafter. Ikrimah said: The first to embrace Islam. Ibn Sirin said:

They are those who prayed towards the two Qiblahs. His evidence is His statement: **And the first foremost among the Muhajireen and the Ansar** (al-Tawbah 9:100).

Al-Rabi' bin Anas said: Those who are the first to respond to the Messenger of God, may God bless him and grant him peace, in this world are the first to enter Paradise in the Hereafter.

Muqatil said: To the prophets' response with faith.

Ali ibn Abi Talib, may God be pleased with him, said: To the five daily prayers. Ad-Dahhak said: To jihad.

Saeed bin Jubair said: They are those who hasten to repent and perform righteous deeds. God Almighty said: **Race one another to forgiveness from your Lord** (al-Hadid 57:21), **And hasten to forgiveness from your Lord** (Al Imran 3:133).

Then he praised them and said: **Those are the ones who hasten to do good deeds and are the first to do them**. Ibn Kaysan said: **And the first to do everything to which God has called**.

It was narrated on the authority of Ka'b that he said: They are the people of the Qur'an who will be crowned on the Day of Resurrection. It was also said: They are the first to go to the mosque and the first to go out for the sake of God. Al-Qurazi said: To every good.

### Tafsir al-Baidawi

10- **And the foremost, the foremost** and those who preceded in faith and obedience after the truth appeared without hesitation or hesitation, or who preceded in acquiring virtues and perfections, or the prophets, for they are the leaders of the people of religions, they are those whose state and destiny you know, like the saying of Abu al-Najm:

I am the father of the star and my hair is my hair

Or those who preceded to Paradise.

Surat al-Waqi'ah 56:11

Those are the ones brought near.

## Surat al-Waqi'ah 56:11

Those are the ones brought near.

## Tafsir al-Jalalayn

11 - Those who are close

## Tafsir al-Suyuti

## Tafsir al-Tabari

those who are close

## Tafsir al-Qurtubi

Those are the ones brought near.

## 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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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.

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## Fath al-Qadir

11- Those who are close.

## Tafsir al-Baghawi

11- Those are the ones brought near to God.

## Tafsir al-Baidawi

11- Those who are close to God.

Surat al-Waqi'ah 56:11

Those are the ones brought near.

## Surat al-Waqi'ah 56:12

In the Gardens of Delight

### Tafsir al-Jalalayn

12 - In the Gardens of Bliss

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying, **In the gardens of bliss**, means: In the orchards of eternal bliss.

### Tafsir al-Qurtubi

In the gardens of bliss.

### 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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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

## Surat al-Waqi'ah 56:12 In the Gardens of Delight

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

It has been said that the reason for delaying this third category, despite it being more honorable than the first two, is that it is coupled with what comes after it, which is His statement: 12- **Those are the ones brought near \* in the gardens of delight.** The reference is to them: that is, those brought near to the abundant reward of God and the greatness of His honor, or those whose degrees have been brought near and whose positions have been elevated with God. His statement **in the**

**gardens of delight** is related to those brought near: that is, those brought near to God in the gardens of delight. It is permissible for it to be a second predicate for those, or to be a state of the pronoun in **those brought near**: that is, being in them. The majority of scholars read **in gardens** in the plural, while Talhah ibn Musarraff read **in a garden** in the singular. Adding *gardens* to *blessings* is like adding a place to what is in it, just as one says: the house of hospitality, the house of da'wah, and the house of justice.

### **Tafsir al-Baghawi**

12- **In the gardens of bliss.**

### **Tafsir al-Baidawi**

12- **In the Gardens of Delight** those whose degrees in Paradise are brought near and whose ranks are raised.

Surat al-Waqi'ah 56:13  
A group of the ancients

## Surat al-Waqi'ah 56:13

A group of the ancients

## Tafsir al-Jalalayn

13 - **A group of the ancients** subject, a group of past nations

## Tafsir al-Suyuti

Ahmad, Ibn al-Mundhir, and Ibn Abi Hatim narrated with a chain of transmission that includes someone who is unknown, on the authority of Abu Hurayrah, who said: When a group of the first and a few of the last were revealed, it was difficult for the Muslims, so a group of the first and a group of the last were revealed.

And Ibn Asakir included in the History of Damascus with a chain of transmission that is questionable on the authority of Urwah ibn Ruwaym on the authority of Habir ibn Abdullah who said: When the verse **When the Event Occurs** was revealed and a group of the former and a few of the latter were mentioned in it, Umar said: O Messenger of God, a group of the former and a few of us. So he held back the end of the surah for a year, then a group of the former and a group of the latter were revealed. So the Messenger of God, may God bless him and grant him peace, said: O Umar, come and hear what God has revealed to a group of the former and a group of the latter. And Ibn Abi Hatim included on the authority of Urwah ibn Ruwaym, with no chain of transmission.

## Tafsir al-Tabari

God Almighty says: A group of past nations and a few from the nation of Muhammad, may God bless him and grant him peace, and they are the last. They were called the last because they are the last of the nations.

## Tafsir al-Qurtubi

God Almighty says: **A group of the ancients** meaning a group of past nations.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of**

**Resurrection.** He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin



Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahihis and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin

Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if



## Surat al-Waqi'ah 56:13

### A group of the ancients

his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ul* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the

ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir

on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in**

**Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from

## Surat al-Waqi'ah 56:13

### A group of the ancients

headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes.” As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty’s saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: “Therein they will hear no idle talk or sinful speech, but only the word, ‘Peace, peace.’” That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, “but only the word, ‘Peace, peace.’” That is, except for the greeting of some of them to others, as the Almighty said: “Their greeting therein will be, ‘Peace.’” And their speech is also free from idle talk and sinful talk.

### Fath al-Qadir

And the height of 13- **A group of the ancients** as a predicate of a deleted subject: meaning they are a group, and a group whose number is not limited. Al-Zajjaj said: The meaning of a group is a division, from thallalat something: if you cut it up, and what is meant by the ancients are the previous nations from Adam to our Prophet, may God bless him and grant him peace.

### Tafsir al-Baghawi

13- **A group of the ancients**, meaning of the past nations from the time of Adam, peace be upon him, to the time of our Prophet, may God bless him and grant him peace. A group is an unlimited number of people.

### Tafsir al-Baidawi

13- **A group of the ancients** meaning they are many of the ancients, meaning the previous nations from Adam to our master Muhammad, may God bless him and grant him peace.

## Surat al-Waqi'ah 56:14

And a few of the others

### Tafsir al-Jalalayn

14 - **And a few others** from the nation of Muhammad, may God bless him and grant him peace, and they are the predecessors from the past nations, and this nation and the report

### Tafsir al-Suyuti

### Tafsir al-Tabari

And a few others

### Tafsir al-Qurtubi

**And a few of the others** meaning those who believed in Muhammad, may God bless him and grant him peace. Al-Hasan said: A group of those who came before this nation, and a few of the companions of Muhammad, may God bless him and grant him peace. O God, make us among them by Your generosity. They were called **a few** in relation to those who came before them because the previous prophets were many, and so the first to believe among them were many, so they exceeded the number of those who first believed from our nation. It was said: "When this was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so the verse: "A group of the former peoples \* And a group of the latter ones" was revealed. The Prophet, may God bless him and grant him peace, said: **(Indeed, I hope that you will be a quarter of the people of Paradise, rather a third of the people of Paradise, rather half of the people of Paradise, and you will share the other half with them.)**" Narrated by Abu Hurairah, mentioned by Al-Mawardi and others. Its meaning is proven in Sahih Muslim from the hadith of

Narrated Abdullah ibn Mas'ud. It seems that he meant that it was abrogated, but it is more likely that it is decisive because it is a report, and because it was about two different groups. Al-Hasan said: The forerunners of those who came before are more than our forerunners, that is why he said: **And a few of the latter**. And he said about the companions of the right hand, who are other than the forerunners: **A group of the first and a group of the latter**. That is why the Prophet (peace and blessings of God be upon him) said: **I hope that my nation will be half of the people of Paradise**. Then he recited the words of God the Most High: **A group of the first and a group of the latter**. Mujahid said: All of them are from this nation. Sufyan narrated from Abaan from Sa'id ibn Jubayr from Ibn 'Abbas, "From the Prophet (peace and blessings of God be upon him): 'Two-thirds together from my nation,' meaning, 'A group of the first and a group of the latter.'" This statement was narrated from Abu Bakr al-Siddiq **may God be pleased with him**. Abu Bakr **may God be pleased with him** said: Both thirds are from the nation of Muhammad (peace and blessings be upon

him). Some of them are at the beginning of his nation, and some of them are at the end. It is like the saying of God the Almighty: **And among them are he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by God's permission**. It was also said: **A group from the first** meaning from the beginning of this nation. **And a few from the last** who hasten to do acts of obedience until they reach the level of the first. For this reason, the Prophet (peace and blessings be upon him) said: **The best of you are my generation**. Then he is placed among the companions of the right hand between the first and the last. The word *thalth* comes from the word *thallat* which means to divide something, so the meaning of *thalth* is the same as the meaning of *sect*, as Al-Zajjaj said.

### Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half**. Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples**. Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then

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the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation**. My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them**. The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known**

**whether its beginning or its end is better**. This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes**. In another version: **Until the command of God Almighty comes and they are like that**. The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable**. In another version, he said, **With every thousand there will be seventy thousand**. In another version, he said, **With every one there will be seventy thousand**.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that



twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men

by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ul* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawasil, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to

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And a few of the others

him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told

it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him



and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

## Fath al-Qadir

14- **And a few of the others** meaning from this nation. They were called *few* in relation to those who came before them, but they are many because of the large number of prophets among them and the large number of those who answered them. Al-Hasan said: The forerunners of those who came before are more numerous than our forerunners. Al-Zajjaj said: "Those who saw all the prophets and believed in them are more than those who saw the Prophet (peace and blessings of God be upon him). This does not contradict what is proven in the Sahih from his saying (peace and blessings of God be upon him): 'I hope that you will be a quarter of the people of Paradise.' Then he said: 'A third of the people of Paradise.' Then he said: 'Half of the people of Paradise.'" This is because his saying: **A group of the first and a few of the last** is only a preference for the forerunners, as will come in the mention of the people of the right hand, that they are a group of the first and a group of the last. So it is not impossible that among the people of the right hand of this nation there are those who are more numerous than the people of the right hand than others, so from the few of the forerunners of this nation and from the group of the people of the right hand there are those who will constitute half of the people of Paradise. The comparison between the two thirds of the people of the right hand does not necessitate their equality, as it is permissible to say: This group is more than this group, and this group is more than this group, and this group is more than this group. Thus you will know that those who said that this verse was abrogated by the aforementioned hadith were not correct.

## Tafsir al-Baghawi

14- **And a few of the others**, meaning from this nation. Al-Zajjaj said: Those who saw all the prophets from Adam, peace be upon him, and believed them, are more than those who saw the Prophet, peace be upon him.

## Tafsir al-Baidawi

14- **And a few of the others** means the nation of Muhammad, peace and blessings be upon him. This does not agree with his statement, peace and blessings be upon him, **My nation will outnumber all other nations.** It is possible that the forerunners of all other nations will be more than the forerunners of this nation, and the followers of this nation will be more than their followers. This is not refuted by his statement regarding the companions of the right hand, **A group of the first ones \* and a few of the others**, because the large number of both groups does not contradict the majority of one of them. It was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that they are from this nation, and its derivation is from the word *thal* which means to cut off.

Surat al-Waqi'ah 56:15  
on couches arranged in rows

## Surat al-Waqi'ah 56:15

on couches arranged in rows

## Tafsir al-Jalalayn

15 - **On elaborate couches** woven with gold bars and jewels

## Tafsir al-Suyuti

## Tafsir al-Tabari

**On woven couches** He says: On woven couches, some of which have been inserted into others, just as the rings of a shield are woven doubled over each other. From this comes the saying of Al-A'sha:

And the fabric of David's loom is woven, and it is driven with the tribe, one by one.

And from it is the lining of the camel, which is the lining of the belts if some of it is woven on top of the other in doubled order like the rings of the armor.

It was said: Wadhin, but it is Mawdoon, inflected from Mafool to Fa'il, just as it was said: Qatil for Maqtool. It was reported that some Arabs heard the bricks placed one on top of the other, meaning a weak mashraj.

It was said that it has decorated beds because it is woven with gold and jewels.

Who said that?

Ibn Bashar told us: Mu'ail told us: Sufyan told us: Hisin told us on the authority of Mujahid on the authority of Ibn Abbas: **On adorned couches**. He said: Decorated with gold.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Hussain, on the authority of Mujahid: **On adorned couches**. He said: adorned with gold.

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 lined couches**, he said: He means the lined couches.

Hanad told us: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Mujahid, who said: Al-Mawduna is the one covered with gold.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein bin Waqid told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **On adorned couches**, he said: adorned with pearls and rubies.

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, *adorned*,

he said: adorned with gold.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **On lined couches**. The lined one is the one that is lined, and it is the softest of couches.

Ibn Bashar told us: Sulayman told us: Abu Hilal told us on the authority of Qatada regarding his statement, **On lined couches**, he said: A woven sand couch.

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, **On woven couches**, "Waddin" means interlacing and weaving. He said: Its middle is a woven mesh.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **On couches lined up**, "lined up" means the one woven with leather. That is, the woven.

Others said: Rather, it means that it is arranged.

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, **on lined couches**, meaning: arranged in rows.

## Tafsir al-Qurtubi

The Almighty said: **On lined couches** meaning the foremost in Paradise. (**On couches**) meaning their seats are on couches, the plural of *sirr*. *Mowdoon* Ibn Abbas said: Woven with gold. Ikrimah said: Encrusted with pearls and rubies. Ibn Abbas also said: (*Mowdoon*) is arranged in rows, as he said in another place: **On lined couches**. He also said and from Mujahid: Overlaid with gold. In the commentaries: (*Mowdoon*) means woven with gold bars, encrusted with pearls, rubies, and emeralds. And *wadhun* means doubled weaving and arrangement. It is said: So-and-so wove the stones and bricks, separating them, so they are *mowdoon*. And a coat of mail *mowdoon* means tightly woven like arranged. Al-A'sha said:

And of the woven fabric of David, they are driven with the tribe, one by one.

He also said:

And white like the end, decorated with a bow above the body's pocket

The woven bed: the one whose surface is like a woven one. From this comes the word *wadeen*: a lining of woven threads, some of which are inserted into others. From this comes his saying:

She runs to you, worried and distressed

## Tafsir Ibn Kathir

God Almighty says, informing us about these

forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection.** He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah bin Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it,

unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the

Surat al-Waqi'ah 56:15  
on couches arranged in rows

Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslim bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they

reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maful* because it is braided. Likewise,



the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you**

**like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice waiting for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi

## Surat al-Waqi'ah 56:15 on couches arranged in rows

from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire**, and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down**

**roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

### Fath al-Qadir

Then the Almighty mentioned another state of the foremost and the close ones, saying: 15- **On lined couches.** The majority read *couches* with a damma on the seen and the first ra', while Abu Al-Sammak and Zaid bin Ali read it with a fatha on the ra', and it is a language as mentioned above. *Mowdoo'a* means woven, and *Wadhan* means doubled weaving. Al-Wahidi said: The commentators said: Woven with gold bars, and it was said: Interlaced with pearls, rubies, and emeralds, and it was said that *Mowdoo* is arranged in rows. Mujahid said: *Mowdoo* is that which is lined with gold."

### Tafsir al-Baghawi

15- **On woven couches**, woven like the rings of a shield are woven into one another. The commentators said: They are connected and woven with gold and jewels. Ad-Dahhak said: They are woven and



arranged in rows.

### **Tafsir al-Baidawi**

15- **On woven couches** is another good example of the omitted pronoun, and *woven* is woven with gold, interlaced with pearls and rubies, or continuous from *wadhan*, which is the weaving of a shield.

Surat al-Waqi'ah 56:16  
reclining on it, facing each other.

## Surat al-Waqi'ah 56:16

reclining on it, facing each other.

## Tafsir al-Jalalayn

16 - **Leaning on it facing each other** two states of the pronoun in the predicate

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **Reclining on them, facing each other**, God Almighty says: Reclining on lined couches, facing each other, not looking at the backs of one another.

Ibn Hamid also told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **On thrones facing each other**, he said: One of them should not look at the back of his companion. He mentioned that in Abdullah's reading it is, **Reclining on them facing each other**.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us, on the authority of Shu'bah, on the authority of Abu Ishaq: In the recitation of Abdullah, meaning Ibn Mas'ud, it is: **reclining on them, facing each other**.

We have explained this in other places and mentioned what is in it of the narration.

## Tafsir al-Qurtubi

**Reclining on them** meaning on the couches **facing each other** meaning they do not see each other's backs, rather the beds revolve around them. This applies to the believer, his wife and his family, meaning they recline facing each other. This was stated by Mujahid and others. Al-Kalbi said: The length of each couch is three hundred cubits, so when the servant wants to sit on it, it humbles itself, but when he sits on it, it rises up.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may

God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half**. Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples**. Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a**

**few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahihis and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in

Surat al-Waqi'ah 56:16  
reclining on it, facing each other.

height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ul* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a

cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have**

**you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how Al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate

Surat al-Waqi'ah 56:16

reclining on it, facing each other.

among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes.” As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty’s saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: “Therein they will hear no idle talk or sinful speech, but only the word, ‘Peace, peace.’” That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, “but only the word, ‘Peace, peace.’” That is, except for the greeting of some of them to others, as the Almighty said: “Their greeting therein will be, ‘Peace.’” And their speech is also free from idle talk and sinful talk.

### Fath al-Qadir

16- **reclining on them** is in the accusative case, and so is the accusative case of **facing each other** and the meaning is: settling on couches reclining on them facing each other, not looking at each other’s backs.

### Tafsir al-Baghawi

16- **Reclining on them, facing each other**, not looking at each other’s backs.

### Tafsir al-Baidawi

16- **Reclining on them, facing each other** are two states of the pronoun in **on couches**.



## Surat al-Waqi'ah 56:17

Immortal youths will circulate among them.

### Tafsir al-Jalalayn

17 - **There will circulate among them** to serve **immortal youths** in the form of boys who never grow old.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **There will circulate among them immortal youths**, God Almighty says: There will circulate among these forerunners whom God has brought near in the Gardens of Bliss, youths of the same age who do not change and do not die.

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: *Immortal* means they will not die.

Others said: He meant that they were covered with earrings and bracelets.

What is more correct in this regard is the statement of those who said that its meaning is: that they do not change and do not die, because that is the most obvious of its two meanings. The Arabs say about a man who has grown old and has not combed his hair: he is immortal, but it is a verbal noun from immortality.

### Tafsir al-Qurtubi

The Almighty says: **There will circulate among them immortal boys** meaning young men who will never die, as Mujahid said. Al-Hasan and Al-Kalbi said: They will never grow old or change, and from this is the saying of Imru' Al-Qais:

And who enjoys nothing but the eternally happy, the carefree, the one who does not go to bed in distress?

Saeed bin Jubair said: **Mukhalladun Maqartun** means *immortal*, and a group of jewelry is called *immortal*. It was also said: *Masroon* and something similar, according to Al-Farra'. The poet said:

And immortalized in silver, as if their buttocks were the highest of the dunes.

It was said: *Muqarratun* means **girdled with belts**. Ikrimah said: *Immortal* is *blessed*. It was said: At one age, God created them for the people of Paradise, to go around them as He wishes, without a mother. Ali ibn Abi Talib **may God be pleased with him** and Al-Hasan Al-Basri said: **The children here are the children of the Muslims who die young, and they have no good or bad deeds**. Salman Al-Farsi said: **The children of the polytheists are the servants of the**

**people of Paradise**. Al-Hasan said: **They had no good deeds to be rewarded for, nor bad deeds to be punished for**. So they were placed in this position. The meaning is that the people of Paradise are in the utmost joy and bliss, and bliss is only completed by the servants and children surrounding the person. **With cups and ewers** "cookies" is the plural of *cup*. This has been mentioned in *az-Zukhruf*, which is the vessel that has no handles or spouts. The ewers that have handles and spouts, the singular of which is *ibreek*, are called this because their color shines from their clarity.

### Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half**. Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples**. Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the

latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation**. My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them**. The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better**. This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in

need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes**. In another version: **Until the command of God Almighty comes and they are like that**. The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable**. In another version, he said, **With every thousand there will be seventy thousand**. In another version, he said, **With every one there will be seventy thousand**.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will

encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me

in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings

of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn

al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and



sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-A'raj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what He bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

## Fath al-Qadir

**17- And there will circulate around them immortal youths.** The sentence is in the accusative case as a

state of those brought near, or it is a new sentence to explain some of the bliss that God has prepared for them. The meaning is that there will circulate around them to serve them, young boys who will neither grow old nor change, but will always look like young boys. Mujahid said: The meaning is they will never die. Al-Hasan and Al-Kalbi said: They will neither grow old nor change. Al-Farra' said: The Arabs say about a man who has grown old and has not combed his hair that he is immortal. Sa'id ibn Jubayr said: Immortal and well-earned. Al-Farra' said: It is also said: Immortal and well-earned. It is said that he adorned his slave girl with immortality, which is an earring. Ikrimah said: Immortal and well-off. From this is the saying of Imru' al-Qais:

And who enjoys nothing but the eternally happy, the carefree, the one who does not go to bed in distress?

It was said that they were covered with ornaments, and something similar was narrated on the authority of Al-Farra', and from it is the saying of the poet:

And immortalized in silver, as if their buttocks were the highest of the dunes.

It was said that they are immortal and logical. It was said that they are the children of Muslims who die young and have no good or bad deeds. It was also said that they are the children of polytheists, and it is not far-fetched that they were created in Paradise to perform this service. The cups are the round-mouthed goblets that have no ears or handles. The meaning of this has been explained in Surat Az-Zukhruf. The pitchers are those with handles and spouts. The singular is a pitcher, which is the one whose color shines from its clarity.

## Tafsir al-Baghawi

**17- They are served by two boys, young men, immortal,** who do not die, grow old or change. Al-Farra' said: The Arabs say about someone who has grown old and has not yet grown old: he is immortal.

Ibn Kaysan said: It means children who do not change from one state to another.

Saeed bin Jubair said: Maqartun, it is said: he immortalized his slave girl if he adorned her with immortality, which is an earring.

Al-Hasan said: They are the children of the people of this world. They have no good deeds for which they will be rewarded, nor bad deeds for which they will be punished, because there is no birth in Paradise, so they are the servants of the people of Paradise.

## Tafsir al-Baidawi

**17- Immortal youths will circulate among them** to serve them, remaining forever in the form and freshness of youths.

Surat al-Waqi'ah 56:18  
with goblets and pitchers and a cup of pure water

## Surat al-Waqi'ah 56:18

with goblets and pitchers and a cup of pure water

## Tafsir al-Jalalayn

18 - **with cups** cups that have no handles **and pitchers** that have handles and spouts **and a cup** a vessel for drinking wine **from a spring** that is, flowing wine from a source that never stops

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying, **with cups and pitchers**. Cups is the plural of cup, which is a pitcher that has a wide head and does not have a trunk.

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 us: My uncle told us: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **with cups**, he said: The cups are the silver jugs.

Ibn Bashar told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **With cups and pitchers**. He said: A pitcher is something that has spouts, and cups have spouts.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: Cups do not have ears.

Yaqub told us: Ibn Ulayyah told us on the authority of Abu Raja' who said: Al-Hasan was asked about cups. He said: They are the pitchers from which water is poured for them.

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us: I heard my father say: Abu Salih, the companion of al-Kalbi, passed by. My father said: Al-Hasan said to me while I was sitting, **Ask him**. I said: **What are cups?** He said: **Silver jugs with round mouths and pitchers with spouts**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **With cups**. He said: It has no handles or ears.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **with cups and pitchers**. The cups from which water is scooped do not have spouts and are smaller than pitchers.

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 cups and pitchers**, he said: The cups that are smaller than pitchers do not have handles.

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: The cups are jars that do not have handles, and in Nabataean they are *kubah*, and it was narrated to me by Al-A'sha, who said:

A delicious, creamy dish with a hint of butter between its cup and ear

As for the jugs: they are the ones that have handles.

His saying, **And a cup of flowing water**, and a cup of wine from a flowing drink that is apparent to the eyes.

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 a cup of pure wine**, he said: Wine.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And a cup of flowing wine**, meaning of running wine.

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 a cup from a flowing spring**, the cup means wine.

Abu Sinan told us: Sulayman told us: Abu Hilal told us on the authority of Qatada regarding his statement, **And a cup of flowing wine**, he said: Running wine.

## Tafsir al-Qurtubi

**And a cup from a flowing spring** This was discussed in **(By the ranks)** . The flowing spring is water or wine, but what is meant here is wine flowing from springs. It was said: it is apparent to the springs, so *(flowing)* is a passive participle of seeing. It was also said: it is a passive participle of meaning, which means abundance. And it was explained that it is not like the wine of this world, which is extracted by pressing, effort, and processing.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or



attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah bin Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, and **a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones

brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik,

who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks,

you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the

goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, A'tiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawasil, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrhah ibn Ubayd, and this is the charity of Murrhah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz

bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for**

**those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire**, and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafa said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And

fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

### Fath al-Qadir

18- **And a cup from a spring** meaning from running wine or flowing water. What is meant here is the wine flowing from springs. The meaning of the cup has been explained previously in Surat As-Saffat.

### Tafsir al-Baghawi

18- **With cups and pitchers.** Cups are the plural of cup, and they are round-mouthed goblets with no spouts or handles. Pitchers are those with spouts, and they are called pitchers because of the luster of their clear color. **And a cup from a flowing spring**, running wine.

### Tafsir al-Baidawi

18- **With cups and pitchers** when drinking or otherwise. A cup is a vessel without a handle or spout, and a pitcher is a vessel that has that. **And a cup of pure wine** of wine.



## Surat al-Waqi'ah 56:19

They will not suffer headaches from it, nor will they suffer from bleeding.

## Tafsir al-Jalalayn

19 - **They will not suffer from headaches or loss of mind from it** with the opening of the zay or its breaking, from the drinker's bleeding and bleeding, meaning they will not suffer from it a headache or loss of mind, unlike the wine of this world.

## Tafsir al-Suyuti

### Tafsir al-Tabari

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Nabat, on the authority of Ad-Dahhak, similarly.

His saying, **They will not get a headache from it**, means: Their heads will not get a headache from drinking it and thus become intoxicated.

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

Who said that?

Ismail bin Musa Al-Suddi told me: Sharik told us on the authority of Salim on the authority of Saeed, regarding his statement, **They will not have a headache from it**, he said: Their heads will not be headaches.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **They do not suffer a headache from it** means it does not cause a headache.

Ibn Bashar told us: Sulayman told us: Abu Hilal told us on the authority of Qatada: **They will not have a headache from it**. He said: Their heads will not be broken.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **They will not have a headache from it**. He said: Their heads will not be broken.

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, **They will not suffer a headache from it**, meaning: a headache.

And his saying, **nor do they bleed**. The reciters differed in its reading. The majority of the reciters of Medina and Basra read it **nor do they bleed** with a fat-ha on the zay, and they explained that by saying that their minds will not bleed. The majority of the reciters of Kufa read it **nor do they bleed** with a kasra on the zay, meaning: nor will their drink run out.

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

The people of interpretation differed in their interpretation of this in the same way that the reciters differed in it. We mentioned the difference in their statements in this and explained the correct statement in Surat as-Saffat, so that made it unnecessary to repeat it in this place. However, I will remember the statement of some of them in this place so that no one will think that its meaning in this place is different from its meaning there.

Some of them said: It means do not let their minds bleed.

Ismail bin Musa told us: Sharik told us on the authority of Salim on the authority of Sa'id: **And they do not lose their minds**. He said: Their minds do not lose their minds.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And they do not lose their minds**. He said: Their minds do not lose their minds.

Ibn Hamid told us again and said: Their minds will not go away.

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, **nor will they be exhausted**, that their minds will not be exhausted.

Bishr told us: Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **nor shall they be overcome by insanity**, he said: No one shall be overcome by his mind.

Ibn Bashar told us: Yazid told us: Saeed told us regarding his statement, **nor shall they be overcome by blood**, they said: No one shall lose his mind.

Ibn Bashar told us: Sulayman told us: Abu Hilal told us on the authority of Qatada regarding the statement of God, **nor shall they be overcome by blood**, he said: Their minds shall not be overcome.

## Tafsir al-Qurtubi

The Almighty said: **They will not have a headache from it** meaning their heads will not be split from drinking it, meaning it is a pleasure without harm, unlike the drinks of this world. **Nor will they be intoxicated** was mentioned earlier in (*Al-Saffat*) meaning they will not become intoxicated and lose their minds. Mujahid read: **They will not have a headache** meaning they will not have a headache, meaning they will not be scattered, like the Almighty's saying: **On that Day they will be headaches**. The people of Kufa read **They will have a headache** with a kasra on the zay, meaning their drink will not run out and their wine will not be exhausted. From this is the saying of the poet:

By my life, whether you bleed or wake up, you, the family of Abjara, will be bad companions.

Ad-Dahhak narrated on the authority of Ibn Abbas, who said: Wine has four characteristics: intoxication, headache, vomiting, and urine. God Almighty



They will not suffer headaches from it, nor will they suffer from bleeding.

mentioned the wine of Paradise and cleared it of these characteristics.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection.** He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is

questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its

foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they

reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

They will not suffer headaches from it, nor will they suffer from bleeding.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat

its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashar on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they**

**desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of

Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

## Fath al-Qadir

**19- They will not have a headache from it** meaning their heads will not have a headache from drinking it as they do from drinking worldly wine. Headache is the well-known disease that afflicts a person's head. It was said that the meaning of **they will not have a headache** is that they will not scatter as wine scatters. This meaning is strengthened by Mujahid's reading of **they will not have a headache** with a fat-ha on the yaa and a shaddah on the saad. The original is *yatasda'du* meaning they will scatter. The sentence is resumed to explain what God has prepared for them of bliss, or in the accusative case as a state. The sentence **and they**

Surat al-Waqi'ah 56:19

They will not suffer headaches from it, nor will they suffer from bleeding.

**will not be intoxicated** is conjoined with the sentence before it. The differences of the reciters regarding this letter of Surat As-Saffat have already been mentioned, and its explanation has also been mentioned: meaning they will not become intoxicated so that their minds go away, from *anzaf* the drinker: if his mind or drink runs out. From this is the saying of the poet:

By my life, whether you bleed or wake up, you, the family of Abjara, will be bad companions.

### Tafsir al-Baghawi

19- **They will not have a headache from it**, their heads will not have a headache from drinking it, **nor will they get a bloodbath**, meaning they will not get drunk. This is if it is read with a fatha on the zay, and if it is a kasra, then its meaning is that their drink will not run out.

### Tafsir al-Baidawi

19- **They will not have a headache from it** because of alcohol. **And they will not have a drain** nor will their minds be drained, or their drink will not run out. The Kufians read with a kasra on the zay **La yasda'un** meaning they will not have a headache, that is, they will not disperse.



## Surat al-Waqi'ah 56:20

And fruits of whatever they choose.

## Tafsir al-Jalalayn

20 - And fruits of whatever they choose

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement: **And fruit of whatever they choose**, God Almighty says: And these immortal youths will circulate among these forerunners with fruit from the fruits that they choose for themselves from Paradise and that their souls desire.

## Tafsir al-Qurtubi

The Almighty says: **And fruits of whatever they choose**. That is, they choose whatever they wish because of its abundance. It was also said: And selected and pleasing fruit, and choosing means selecting.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half**. Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he

mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples**. Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation**. My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahihis and other books from more

than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his

uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many

times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose.

This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsiili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and

they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.**

And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafa said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

### **Fath al-Qadir**

20- **And fruits from what they choose** meaning what they select. It is said: **I chose something** if you took the best of it. The majority of scholars read **and fruits** in the accusative case.

### **Tafsir al-Baghawi**

20- **And fruits of whatever they choose**, they choose what they desire. It is said that you chose something if you took its best.

### **Tafsir al-Baidawi**

20- **And fruits of whatever they choose**.



Surat al-Waqi'ah 56:21

and the meat of fowl, whatever they desire.

## Surat al-Waqi'ah 56:21

and the meat of fowl, whatever they desire.

## Tafsir al-Jalalayn

21 - **And the meat of birds of whatever they desire** for them to enjoy.

## Tafsir al-Suyuti

## Tafsir al-Tabari

**And the meat of birds of whatever they desire.** He says: And they will also be given to them the meat of birds of whatever they desire, from the birds that their souls desire.

## Tafsir al-Qurtubi

**And the meat of birds of whatever they desire.**

Narrated by Al-Tirmidhi: Anas ibn Malik said: The Messenger of God, may God bless him and grant him peace, was asked, **What is Al-Kawthar?** He said, "That is a river that God, the Most High, has given me - meaning in Paradise - whiter than milk, sweeter than honey. In it are birds with necks like the necks of camels." Umar said, **This is very soft.** The Messenger of God, may God bless him and grant him peace, said, **I have eaten it, but it is better than that.** He said, **A good hadith.** Al-Tha'labi narrated it from the hadith of Abu al-Darda' that the Prophet, may God bless him and grant him peace, said: "In Paradise there are birds like the necks of camels, lined up before the friend of God. One of them will say, 'O friend of God, I have grazed in meadows beneath the Throne and drunk from the springs of submission, so eat from me.' They will continue to boast before him until one of them comes to his mind and falls before him in different colours. He will eat from it whatever he wants. When he is full, the bones of the bird will be gathered together and he will fly away to graze in Paradise wherever he wants." Umar said, **O Prophet of God, it is soft.** He said, **I can eat from it softer than it.** It was narrated from Abu Sa'id al-Khudri that the Prophet, may God bless him and grant him peace, said: "In Paradise there are birds, each of which has seventy thousand feathers. It will land on the face of a man from the people of Paradise, then it will shake itself off and from each feather will come out a colour of food whiter than snow, cooler and softer than butter, and sweeter than honey, with no colour resembling its companion. It will eat from it whatever it wants and then go and fly away."

## Tafsir Ibn Kathir

God Almighty says, informing us about these

forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection.** He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to

the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, and **a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahihis and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion

and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they

reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maf'ul* because it is braided. Likewise,

the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and

blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: 'What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz

Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down**



Surat al-Waqi'ah 56:21

and the meat of fowl, whatever they desire.

roasted before you.

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

## Fath al-Qadir

21- *And* and *meat* in apposition to cups: meaning they will be served these things that are eaten, drunk, and enjoyed. Zayd ibn Ali, Abu Ali, and Abu Abd al-Rahman read it with the subject in the nominative case, and the predicate is understood: meaning they will have fruit and meat, and the meaning of **of what they desire** is of what they wish for and what their souls desire.

## Tafsir al-Baghawi

21- **And the meat of birds of whatever they desire.** Ibn Abbas said that the meat of birds comes to his mind and becomes represented before him as he desires. It is said that it falls on the man's plate and he eats from it what he desires and then it flies away.

## Tafsir al-Baidawi

21- **And the meat of birds, whatever they desire.**



## Surat al-Waqi'ah 56:22

And fair women with large, beautiful eyes.

### Tafsir al-Jalalayn

22 - *Houri* Women with very black and white eyes *Ain*  
Large eyes, the letter 'ayn was broken instead of damma to match the letter ya' and its singular is 'ayna' like hamra', and in the reading it is in the genitive case, hur 'ayn

### Tafsir al-Suyuti

### Tafsir al-Tabari

The reciters differed in their recitation of His statement, **And hours of wide-eyed beauty**. The majority of the reciters of Kufa and some of the Medinans recited it as **and hours of wide-eyed beauty** in the accusative case, following its parsing like the parsing of what preceded it of fruit and meat, even though that is not something that is circumambulated. But since its intended meaning was known, the latter followed the former in parsing, as some poets said:

If the prostitutes appear one day and raise their eyebrows and eyes

The eyes are lined with kohl, but only the eyebrows are lined. So, in parsing, it is returned to the eyebrows so that the listener will understand the meaning of that, as the other said:

You hear a rumbling sound from his entrails, and a grinding sound from his hands.

Al-Jasah: roughness in the hand that does not hear.

Some of the readers of Medina and Mecca and some of the people of Basra read it in the nominative case, **and hours of wide-eyed women**, as a subject, and they said: The hours of wide-eyed women are not to be walked around with, so it is permissible to connect them in the syntactic sense to **fruit and meat**, but it is in the nominative case, meaning: and with them are hours of wide-eyed women, or they have hours of wide-eyed women.

The correct thing to say about this, in my opinion, is: They are two well-known readings, each of which has been read by a group of readers, despite their meanings being close. So whichever of the two readings the reader reads, he is correct. Al-Hoor is a group of Hawra', which is the pure whiteness of the eye and its intense blackness. Al-Ayn is the plural of 'Ayna', which is the clear, beautiful eye.

### Tafsir al-Qurtubi

The Almighty's saying: **And wide-eyed maidens** has been read in the nominative, accusative, and genitive cases. Whoever uses the genitive case, namely Hamzah, Al-Kisa'i, and others, may have it conjoined

with *cups* and it is based on the meaning, because the meaning is that they enjoy cups, fruits, meat, and wide-eyed maidens, as Al-Zajaj said. It may have been conjoined with *Gardens*, meaning they are in **Gardens of Delight** and among wide-eyed maidens, assuming the complement is deleted, as if he said: and in the company of wide-eyed maidens. Al-Farra': The genitive case is based on the same wording, even though they differ in meaning, because the wide-eyed maidens are not to be walked around with. The poet said:

If the prostitutes appear one day and move their eyebrows and eyes

The eye is not glazed, but it is lined with kohl. Another said:

I saw your husband in the battlefield, wearing a sword and a spear.

Qatrab said: It is connected to the cups and pitchers without being based on the meaning. He said: It is not denied that they will be served with wide-eyed maidens and that they will enjoy that. The most likely accusative is that of Al-Ashab Al-Uqaili, Al-Nakha'i, and Isa bin Umar Al-Thaqafi, and it is also in the copy of Abi, so it is based on the assumption of an implied verb, as if he said: And they will marry wide-eyed hours. It is also good to carry the accusative case based on the meaning, because the meaning of it will be served to them is that they will give it. Whoever raises it, and this is the opinion of the majority - and this is the choice of Abu Ubaid and Abu Hatim - then it is based on the meaning of and they have wide-eyed hours, because the wide-eyed hours will not be served to them. Al-Kisa'i said: Whoever says **and wide-eyed hours** in the nominative case and explains it by saying that they will not be served with them, then this is required of them in the case of fruit and meat, because that is not served with and one does not serve except with wine alone. Al-Akhfash said: It is permissible for it to be based on the meaning, because the meaning is for them are cups and for them are wide-eyed hours. It is possible that it is connected to **a group** and **a group** as a subject and its predicate is **on lined couches** and likewise **and wide-eyed hours**. It began with the indefinite noun to specify it with the description.

### Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for

this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, and **a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse,

"And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahihis and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin

Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if

his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are

from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know

it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice waiting for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in**



**Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from

headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

## Fath al-Qadir

22- **And beautiful, wide-eyed maidens.**

## Tafsir al-Baghawi

22- **And wide-eyed houris**, Abu Ja'far, Hamza, and Al-Kisa'i read it with a kasra on the ra' and the noon, meaning: And wide-eyed houris, followed by His saying: **with cups and pitchers**, "and fruit of whatever they choose \* and the flesh of birds" in the parsing, even though they differ in meaning, because the wide-eyed houris are not to be walked around, like the poet's saying:

If the prostitutes appear one day and raise their eyebrows and eyes

The eye is not glazed, but it is lined with kohl, and there are many examples. It was said that its meaning is that they will be honored with fruits, the meat of birds, and beautiful, wide-eyed maidens.

The rest read it in the nominative case, meaning: And there will circulate among them fair women. Al-Akhfash said: It is in the nominative case, meaning they will have fair women, and in his interpretation it says: Fair women with white, large eyes.

## Tafsir al-Baidawi

22- **And houris with wide, beautiful eyes** is in apposition to *boys*, or a subject with an omitted



Surat al-Waqi'ah 56:22

And fair women with large, beautiful eyes.

predicate, meaning, **and in it or for them are houris**.  
Hamzah and Al-Kisa'i read it in the accusative case in  
apposition to *gardens* with the estimation of an added  
word, meaning, they are in gardens and in the  
company of houris, or on cups because the meaning of  
**immortal boys will circulate among them with cups** is  
that they will enjoy cups. Both were read in the  
accusative case on **and they will be given houris**.

## Surat al-Waqi'ah 56:23

Like hidden pearls

### Tafsir al-Jalalayn

23 - Like hidden pearls protected

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying, **Like hidden pearls**, means: They are, in the purity of their whiteness and beauty, like hidden pearls that have been preserved in a treasure chest.

### Tafsir al-Qurtubi

*Like* means like **hidden pearls** meaning that which has not been touched by hands and dust has not fallen on it, so it is the purest and most sparkling, meaning they are in the similarity of their bodies in beauty from all sides as the poet said:

As if you were created in the shell of a pearl, and all its corners are faces of ambush.

### Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half**. Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he

mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples**. Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation**. My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more

than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his

uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many

times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose.

This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsiili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and

they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.**

And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.



Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

golden sandals with pearl straps that ring with glorification.

### Tafsir al-Baidawi

23- **Like hidden pearls** that are protected from anything that may be detrimental to their purity and clarity.

### Fath al-Qadir

23- **And wide-eyed houris \* Like hidden pearls.** The majority of scholars read **wide-eyed houris** in the nominative case in apposition to *boys* or as a subject: meaning their women are wide-eyed houris, or as a predicate: meaning they will have wide-eyed houris. Hamzah and Al-Kisa'i read them in the genitive case in apposition to *cups*. Al-Zajaj said: It is permissible for it to be in apposition to *gardens*: meaning they are in gardens and among wide-eyed houris, estimating a deleted noun: meaning and in the company of wide-eyed houris. Al-Farra' said: Regarding explaining the apposition to *cups*, it is permissible to use the genitive case in accordance with the wording, even if they differ in meaning, because the wide-eyed houris are not to be walked around, as in the poet's saying:

If the prostitutes appear one day and raise their eyebrows and eyes

The eye is not glazed, but is lined with kohl. This is why the poet said:

I fed her straw and cold water.

And the other said:

Armed with a sword and a spear

Qatrib said: It is connected to the cups and pitchers without being based on the meaning. He said: It is not objectionable that they will be served with wide-eyed houris: and they will have pleasure in that. Al-Ashab Al-Uqaili, Al-Nakha'li, and Isa bin Omar read it in the accusative case, estimating an implied verb, as if it were said: And they will be married to wide-eyed houris, or they will be given. Abu Ubaid and Abu Hatim preferred the reading of the majority. Then the Almighty likened them to hidden pearls, which are those that have not been touched by hands nor dust has fallen on them, so they are extremely pure.

### Tafsir al-Baghawi

23- **Like hidden pearls**, stored in shells that have not been touched by hands. It is narrated that a light shines in Paradise. They said: What is this? They said: The light of the lips of a houri who smiled in her husband's face.

It is narrated that when Al-Hawra' walks, the glorification of the anklets on her legs and the praise of the bracelets on her arms can be heard. If she wears a ruby necklace, her throat laughs. On her feet are

Surat al-Waqi'ah 56:24

A recompense for what they used to do.

## Surat al-Waqi'ah 56:24

A recompense for what they used to do.

## Tafsir al-Jalalayn

24 - *reward* is an object or a verbal noun and the agent is understood. We made for them what was mentioned for the reward or We rewarded them **for what they used to do**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **A reward for what they used to do**, God Almighty says: A reward for them from God for the deeds they used to do in this world and in exchange for their obedience to Him.

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

Who said that?

Abu Hisham Al-Rafa'i told us: Ibn Yaman told us, on the authority of Ibn Uyaynah, on the authority of Amr, on the authority of Al-Hasan: **And houris with wide, beautiful eyes**. He said: "Intensely black: the blackness of the eyes. Intensely white: the whiteness of the eyes."

He said: Ibn Yaman told us, on the authority of Sufyan, on the authority of a man, on the authority of Ad-Dahhak: **And houris with large, beautiful eyes**. He said: **White eyes**. He said: **Big eyes**.

Ibn Abbas Al-Duri told us: Hajjaj told us: Ibn Jurayj said on the authority of Ata Al-Khurasani on the authority of Ibn Abbas, who said: Al-Houri is the one with black eyes.

Al-Hasan bin Arafa told us: Ibrahim bin Muhammad Al-Aslami told us, on the authority of Ibad bin Mansour Al-Baji, that he heard Al-Hasan Al-Basri say: The houris are the righteous women of the children of Adam.

He said: Ibrahim bin Muhammad told us on the authority of Laith bin Abi Salim, who said: I was informed that the houris were created from saffron.

Al-Hasan bin Yazid Al-Tahhan told us: Aisha, the wife of Laith, told us, on the authority of Laith, on the authority of Mujahid, who said: The houris were created from saffron.

Muhammad bin Ubaid Al-Maharbi told me: Amr bin Saad told us: I heard Laith tell me on the authority of Mujahid who said: The houris were created from saffron.

Others said: Rather, the meaning of his saying *Houri* is that the eye is perplexed by them.

Who said that?

Abu Hisham told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **And beautiful women with wide, beautiful eyes**. He said: The eye is dazzled by them.

And in a similar manner to what we said in the interpretation of his saying, **like pearls**, the people of interpretation said, and the trace came from the Messenger of God, may God bless him and grant him peace.

Ahmad bin Abdul Rahman told us: Ahmad bin Al-Faraj Al-Sadfi Al-Dimyati 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 his mother, on the authority of Umm Salama, who said: I said, O Messenger of God, tell me about the statement of God, **Like hidden pearls**. He said: Their purity is like the purity of pearls in shells that are not touched by hands.

## Tafsir al-Qurtubi

**A reward for what they used to do** meaning a recompense, and the word is in the accusative case as a direct object. It is also permissible for it to be in the verbal noun, because the meaning of **Immortal youths will circulate among them** is that they will be rewarded. We have already discussed the houris in (**By the Mount**) and elsewhere. Anas said: "The Prophet, may God bless him and grant him peace, said: 'God created the houris from saffron.'" Khalid ibn al-Walid said: "I heard the Prophet, may God bless him and grant him peace, say: 'A man from the people of Paradise will hold an apple from the apples of Paradise and it will split in his hand, and from it will emerge a houri who, if she looked at the sun, would be ashamed of her beauty, without that detracting from the apple.'" A man said to him: 'O Abu Sulayman, this is amazing, and it does not detract from the apple?' He said: 'Yes, like a lamp from which another lamp is lit, and it does not detract, and God is able to do whatever He wills.'" It was narrated on the authority of Ibn 'Utbas, may God be pleased with them both, that he said: God created the houris from her toes to her knees from saffron, from her knees to her breasts from the most fragrant musk, from her breasts to her neck from the most ash-grey amber, and from her neck to her head from white camphor. She will be dressed in seventy thousand garments like anemones. When she approaches, her face will shine with a brilliant light, just as the sun shines for the people of Paradise." The world, and when it turns away, her liver can be seen from the softness of her clothes and skin. On her head are seventy thousand tufts of fragrant musk, each tuft of which has a maidservant who raises its train and calls out: This is the reward of the saints, **a reward for what they used to do**.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection.** He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah bin Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement,

because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others

and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones**, the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of

them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah

said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of

me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.**



Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book *Sifat Al-Jannah* from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire**, and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin

Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

## Fath al-Qadir

The object of the word *jaza'a* in His statement: **24- A recompense for what they used to do** is the object of the verb: meaning that all of that will be done to them as a recompense for their deeds. It may also be a verbal noun emphasizing a deleted verb: meaning that they will be recompensed with a recompense. The explanation of the wide-eyed houris has been presented previously in Surat At-Tur and elsewhere.

## Tafsir al-Baghawi

24- "As a reward for what they used to do.

## Tafsir al-Baidawi

**24-** As a reward for what they used to do" meaning that all of this will be done to them as a reward for their actions.

Surat al-Waqi'ah 56:25

They will hear therein no idle talk or sinful conduct.

## Surat al-Waqi'ah 56:25

They will hear therein no idle talk or sinful conduct.

## Tafsir al-Jalalayn

25 - **They will not hear therein** in Paradise **any idle talk** obscene speech **or any sinful conduct** that is sinful.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **They will hear therein no idle talk or sinful talk**, means: They will hear therein no false speech or sinful talk. He says: There is nothing in it that will make them sinful.

Some of the people of Basra who were knowledgeable about the generosity of the Arabs used to say, **They do not hear any idle talk or sinful talk there**. Sinful talk is not heard, but rather idle talk is heard, as it was said: I ate bread and milk, and milk is not eaten, so it was permissible because there was something with it that could be eaten.

## Tafsir al-Qurtubi

God the Almighty says: **Therein they will hear no idle talk or sinful speech**. Ibn Abbas said: **Falsehood or lies**. Idle talk is what is nullified in speech, and sinful speech is the source of *athamatu* meaning I told him I sinned. Muhammad ibn Ka'b: **nor sinful speech** meaning they will not blame one another. Mujahid: **Therein they will hear no idle talk or sinful speech** cursing or sinful speech.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection**. He did not narrate anything else or attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said:

When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half**. Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples**. Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise**, the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said:

al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahih's and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black

night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *ma'ul* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the

authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawsili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, and may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man



saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice waiting for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God,

O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafa said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes." As God the Almighty said: **And wipe over your heads and your feet and as He the Almighty said: Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them

Surat al-Waqi'ah 56:25

They will hear therein no idle talk or sinful conduct.

are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: "Therein they will hear no idle talk or sinful speech, but only the word, 'Peace, peace.'" That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, "but only the word, 'Peace, peace.'" That is, except for the greeting of some of them to others, as the Almighty said: "Their greeting therein will be, 'Peace.'" And their speech is also free from idle talk and sinful talk.

### Fath al-Qadir

25- **They will hear therein no idle talk or sinful speech.** Idle talk is false speech, and sinful speech is the relation to sin. Muhammad ibn Ka'b said: They will not blame one another. Mujahid said: They will hear no cursing or sinful speech. The meaning is that they will not say to one another, **You have sinned**, because they will not speak about anything that is sinful.

### Tafsir al-Baghawi

25- **They will hear therein no idle talk or sinful speech.**

### Tafsir al-Baidawi

25- **They will not hear therein any idle talk** falsehood. **Nor any sin** nor any relation to sin, meaning they will not be told, **You have sinned**.

## Surat al-Waqi'ah 56:26

except for the saying, "Peace, peace."

## Tafsir al-Jalalayn

26 - *except* but **a little** a little (peace, peace) instead of a little, for they hear it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying, "Except for the saying, 'Peace, peace,'" means: They will not hear therein any speech except for the saying of 'Peace, peace,' meaning safer than what you dislike. There are two views on the accusative of his saying, "Peace, peace," if you wish, you can make it dependent on the saying, and then peace would be the saying, so it is as if it was said: They will not hear therein any idle talk or sinful talk except 'Peace, peace,' but they hear 'Peace, peace.' The second view is that it is accusative because of the saying occurring upon it, so its meaning then is: Except for the saying of 'Peace, peace,' so the 'nun' is the accusative of his saying, "Peace, peace," because it was said upon it.

## Tafsir al-Qurtubi

"Except for a word of peace, peace" (*Qilaan*) is in the accusative case because of (*-yasma'oon*) or an interrupted exception, meaning but they say a word or they hear. And "Peace, peace" are in the accusative case because of the saying, meaning except that they say good things. Or it is in the source, meaning except that some of them say peace to one another. Or it is a description of (*-qailaan*), and the second peace is a substitute for the first, and the meaning is except for a word in which one is safe from idle talk. And it is permissible to raise it on the assumption of peace be upon you. Ibn Abbas said: meaning they greet one another. And it was said: the angels greet them or their Lord, the Almighty, greets them.

## Tafsir Ibn Kathir

God Almighty says, informing us about these forerunners who are brought near, that they are a group, that is, a group of the first ones and a few of the last ones. They differed about what is meant by His saying the first ones and the last ones. It was said that what is meant by the first ones are the past nations and by the last ones is this nation. This is a narration from Mujahid and Al-Hasan Al-Basri, narrated from them by Ibn Abi Hatim. It is the choice of Ibn Jarir, and he took as evidence the saying of the Prophet, may God bless him and grant him peace: **We are the last ones who will be forerunners on the Day of Resurrection.** He did not narrate anything else or

attribute it to anyone. What is taken as evidence for this saying is what Imam Abu Muhammad Ibn Abi Hatim narrated: My father told us, Muhammad Ibn Isa Ibn Al-Tabba' told us, Sharik told us, on the authority of Muhammad Ibn Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, who said: When the verse **A group of the first ones \* A few of the last ones** was revealed, this was difficult for the companions of the Prophet, may God bless him and grant him peace, so the verse **A group of the first ones \* And a group of the last ones** was revealed. The Prophet, may God bless him and grant him peace, said: "I hope that you will be a quarter of the people of Paradise, a third of the people of Paradise. Rather, you are half of the people of Paradise or..." **Half of the people of Paradise and you will share the other half.** Narrated by Imam Ahmad on the authority of Aswad bin Amir on the authority of Sharik on the authority of Muhammad the seller of silk on the authority of his father on the authority of Abu Hurairah, and he mentioned it.

A hadith similar to this was narrated from Jabir, and it was narrated by Al-Hafiz Ibn Asakir on the authority of Hisham bin Amara, who said: Abd Rabbih bin Salih told us on the authority of Urwah bin Ruwaim on the authority of Jabir bin Abdullah on the authority of the Prophet, may God bless him and grant him peace: When the verse **When the Event occurs** was revealed, it mentioned **a group of the former peoples and a few of the latter peoples.** Umar said: O Messenger of God, a group of the former peoples and a few of us? He said: So he held off for a year at the end of the surah, then the verse, **A group of the former peoples \* And a group of the latter ones** was revealed. The Messenger of God (peace and blessings of God be upon him) said: "O Umar, come and listen to what God has revealed: 'A group of the former peoples \* And a group of the latter ones.' Beware, from Adam to me there is a group, and my nation is a group, and we will not complete our third until we seek help from the black camel herders who testify that there is no god but God alone, with no partner or associate." This is how he included it in the biography of Urwah ibn Ruwaym, in both chain of transmission and text, but its chain of transmission is questionable. Many different chains of transmission have been narrated with the statement of the Prophet (peace and blessings of God be upon him): **I hope that you will be a quarter of the people of Paradise,** the hadith in full, and it is alone in describing Paradise, praise and thanks be to God. What Ibn Jarir chose here is questionable, rather it is a weak statement, because this nation is the best of nations according to the text of the Qur'an. It is unlikely that those who are brought near among others would be more than it, unless the sum of the nations is compared to this nation. It appears that those who are brought near among these people are more than all other nations, and God knows best. The second statement in this regard is the most correct, which is that what is meant by the Almighty's saying: **A group of the former peoples** means from the beginning of this nation, **and a few of the latter peoples** means from this nation.

Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Affan told us, Abdullah bin Bakr Al-Muzani told us, I heard Al-Hasan come to this verse, "And the foremost, the foremost. Those are the ones

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brought near." He said: As for the foremost, they have passed away, but O God, make us among the people of the right hand. Then he said: My father told us, Abu al-Walid told us, al-Sari ibn Yahya told us, he said: al-Hasan recited, "And the foremost, the foremost. Those are the ones brought near. In the Gardens of Delight. A company from the former peoples." He said, **A company from those who have passed away from this nation.** My father told us, Abd al-Aziz ibn al-Mughirah al-Manqari told us, Abu Hilal told us, on the authority of Muhammad ibn Sirin, that he said about this verse, "A company from the former peoples. And a few from the later peoples." He said: They used to say, or hope, that they were all from this nation. This is the saying of al-Hasan and Ibn Sirin, that they were all from this nation. There is no doubt that the first of every nation is better than the last of it. So it is possible that the verse includes all nations, each nation according to its own circumstances. For this reason, it is proven in the Sahihis and other books from more than one source that the Messenger of God, may God bless him and grant him peace, said, **The best of generations is my generation, then those who come after them, then those who come after them.** The hadith in full. As for the hadith narrated by Imam Ahmad: Abd al-Rahman told us, Ziyad Abu Umar told us, on the authority of al-Hasan, on the authority of Ammar ibn Yasir, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of my nation is like rain; it is not known whether its beginning or its end is better.** This hadith, after determining the authenticity of its chain of transmission, is to be understood as meaning that just as the religion is in need of the first of the nation to convey it to those who come after them, it is also in need of those who establish it at the end of it and to establish people upon the Sunnah, narrate it and make it known. The advantage is for the one who comes first. Likewise, the crops are in need of the first rain and the second rain, but the greater foundation is on the first and the crops' need for it is more pressing, for were it not for it, it would not grow in the earth nor would its foundation be attached to it. For this reason, he, may God bless him and grant him peace, said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** In another version: **Until the command of God Almighty comes and they are like that.** The point is that this nation is more noble than all other nations, and those who are close to God are more numerous than others and of a higher status due to the nobility of its religion and the greatness of its Prophet. For this reason, it has been proven by continuous transmission from the Messenger of God, may God bless him and grant him peace. And he said, **In this nation there are seventy thousand who will enter Paradise without being held accountable.** In another version, he said, **With every thousand there will be seventy thousand.** In another version, he said, **With every one there will be seventy thousand.**

Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham bin Yazid al-Tabarani told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam - meaning

Ibn Zur'ah - told me, on the authority of Shuraih - meaning Ibn Ubayd - on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, there will be raised up from among you on the Day of Resurrection a group like a black night, all of them surrounding the earth. The angels will say, 'When Muhammad, may God bless him and grant him peace, came, more came than what came with the prophets, peace be upon them.'" It is good to mention here, when God Almighty says: **A group of the former peoples \* And a few of the latter ones,** the hadith that al-Hafiz Abu Bakr al-Bayhaqi narrated in Dalā'il al-Nubuwwah, where he said: Abu Nasr bin Qatada told us, Abu Amr bin Matar told us, Ja'far bin Muhammad bin al-Mustafad al-Faryabi told us, Abu Wahb al-Walid bin Abdul Malik bin Ubayd God bin Masrah al-Harrani told us, Sulayman bin Ata' al-Qurashi al-Harrani told us, on the authority of Muslima bin Abdullah al-Juhani, on the authority of his uncle Abu Mushaja bin Rib'i, on the authority of Abu Zamil. Al-Juhani, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, he would say while standing on his two feet, "Glory be to God and praise be to Him. I seek forgiveness from God. Indeed, God is the Acceptor of Repentance," seventy times. Then he would say, "Seventy times seven hundred. There is no good for one whose sins in one day exceed seven hundred." Then he would say that twice, then face the people.

The Messenger of God, may God bless him and grant him peace, would be amazed by the vision and then say, **Has any of you seen anything?** Abu Zamil said: I said, O Messenger of God! He said, "Good you will encounter and evil you will avoid, good for us and evil for our enemies. Praise be to God, Lord of the Worlds. Tell me your dream." I said, "I saw all the people on a wide, easy, pleasant road, and the people were walking on the main road. While they were like that, the road passed by a meadow the likes of which my eyes had never seen before. It was flowing and its water dripped with various types of grass. He said, "It is as if I see the first group of people, when they reached the meadow, saying, 'Allahu Akbar,' then they leaned on their mounts in the road, not turning to the right or to the left." He said, "It is as if I see them walking on. Then the second group came, and they were many times more numerous than them. When they reached the meadow, they said, 'Allahu Akbar,' then they leaned on their mounts in the road, some of them grazing and some of them taking small handfuls of food. They continued on like that." He said, "Then the majority of the people came forward. When they reached the meadow, they said, 'Allahu Akbar,' and they said, 'This is the best home.' It is as if I see them turning to the right and to the left. When I saw that, I stuck to the road until I came to..." The furthest part of the meadow, and behold, O Messenger of God, I see you on a pulpit with seven steps, and you are on the highest step. And behold, to your right is a dark-skinned man with a hooked nose. When he speaks, he soars high that he surpasses the men in height. And behold, to your left is a man with a medium

build, a large hawk, with a very handsome face, as if his hair had been bathed in water. When he speaks, you listen in respect of him. And behold, in front of him is an old man who most resembles you in appearance and face. All of you turn to him, seeking him. And behold, in front of him is a lean, lean she-camel. And behold, O Messenger of God, it is as if you are sending her forth.

He said: The face of the Messenger of God (peace and blessings of God be upon him) turned pale for a moment, then he was relieved, and the Messenger of God (peace and blessings of God be upon him) said: "As for what you saw of the easy, spacious, and pleasant path, that is what I have carried you upon of guidance and you are upon it. As for the meadow that you saw, it is the world and the treachery of its life. I and my companions proceeded without clinging to anything from it, and it did not cling to us, and we did not return to it, and it did not return to us. Then the second group came after us, and they were many times more than us. Some of them graze and some take the handful, and they were saved on that. Then the majority of the people came and turned in the meadow to the right and to the left. So we belong to God, and to Him we shall return. As for you, you proceeded on a righteous path, and you will not cease to be on it until you meet me. As for the pulpit on which you saw seven steps, and I was at the highest step, the world is seven thousand years, and I am at the last of them for a thousand. As for the man whom you saw on my right, the thin-skinned one, that is Moses, peace be upon him. When he spoke, he rose above the men by virtue of God's speech to him. And the one I saw on my left was the four-headed falcon, with many horses, as if his hair had been bathed in water. That is Jesus, son of Mary. We honor him because God honored him. As for the old man whom you saw most similar to me in appearance and face, that is our father Abraham. We all follow his example and imitate him. As for the she-camel that you saw and that you saw me sending, it is the Hour that will come upon us. There will be no prophet after me and no nation after my nation. He said: So the Messenger of God, may God bless him and grant him peace, was not asked about a vision after this except that a man would come and tell him about it voluntarily.

God the Almighty said: "On couches adorned with gold." Ibn Abbas said: meaning woven with gold, and this is what Mujahid, Ikrimah, Saeed bin Jubayr, Zaid bin Aslam, Qatadah, Ad-Dahhak and others said. As-Suddi said: adorned with gold and pearls. Ikrimah said: adorned with pearls and rubies. Ibn Jarir said: from this the camel's belly is called *wadin*, which is *fa'il* in the sense of *maful* because it is braided. Likewise, the couches in Paradise are braided with gold and pearls.

God the Almighty says: {Reclining on them, facing each other} meaning, their faces to each other, with no one behind the other. {Immortal youths will circulate around them} meaning, immortal in one condition, they will not be arrogant about it, they will not grow old, and they will not change. {With goblets and pitchers and a cup from a flowing spring}. The goblets are the cups that have no spouts or ears, and the pitchers are the ones that combine the two descriptions, and the

goblets are the ones that are drunk, and all of them are from wine from a flowing spring, not from vessels that stop and empty, but from gushing springs. God the Almighty says: {They will not suffer from headaches therefrom, nor will they lose their minds, rather they will be stable despite the intense, intoxicating pleasure and achieved pleasure. Ad-Dahhak narrated on the authority of Ibn Abbas that he said: There are four characteristics of wine: intoxication, headache, vomiting, and urine. So God the Almighty mentioned the wine of Paradise and exonerated it from these characteristics. Mujahid, Ikrimah, Saeed bin Jubayr, Atiyah, Qatadah, and Al-Suddi said, **They do not suffer from headaches because of it**, meaning they do not have a headache because of it. They said about His statement, **nor are they intoxicated**, meaning they do not lose their minds.

And the Almighty said: **And fruits of whatever they choose, and the flesh of fowl of whatever they desire.** That is, they will be given whatever fruits they choose. This verse is evidence of the permissibility of eating fruits as they choose. This is indicated by the hadith of 'Ukrash ibn Dhu'ayb, which was narrated by Al-Hafiz Abu Ya'la Al-Mawili, may God have mercy on him, in his Musnad. Al-Abbas ibn Al-Walid Al-Tarsi told us, Al-Ala' ibn Al-Fadl ibn Abd Al-Malik ibn Abi Suwayyah told us, Ubayd God ibn 'Ukrash told us, on the authority of his father, 'Ukrash ibn Dhu'ayb, who said: He once sent me to the Messenger of God, may God bless him and grant him peace, with the alms tax on their wealth. I arrived in Madinah and found him sitting among the Muhajireen and Ansar, and camels came to him that were like the roots of the Arta tree. He said, **Who is this man?** I said: **Ukrash ibn Dhu'ayb.** He said: **Raise your lineage.** So I traced my lineage back to Murrah ibn Ubayd, and this is the charity of Murrah ibn Ubayd. The Messenger of God (peace and blessings of God be upon him) smiled and said: **These are the camels of my people, these are the charity camels of my people.** Then he ordered them to be branded with the brand of the charity camels and gathered with them. Then he took my hand and we set off to the house of Umm Salamah. He said: **Is there any food?** We were brought a large bowl-like dish full of tharid and flour, and he started eating from it. I started to beat its sides with my hand, but the Messenger of God (peace and blessings of God be upon him) grabbed my right hand with his left hand and said: **O Ukrash, eat from one place, for it is one food.** Then a plate was brought to us containing dates or fresh dates. Ubaydullah was uncertain whether it was fresh dates or dried dates. I started to eat from what was in front of me, and the hand of the Messenger of God (peace and blessings of God be upon him) moved around in the plate and he said: **O Ukrash, eat from wherever you like, for it is not all one color.** Then we brought water and the Messenger of God, may God bless him and grant him peace, washed his hands and wiped his face, arms and head with the wetness of his hands three times. Then he said: **O Akrash, this is ablution for what fire has changed.**

Thus, Al-Tirmidhi narrated it in full, and Ibn Majah both narrated it on the authority of Muhammad ibn Bashir on the authority of Abu Al-Hudhayl Al-Ala' ibn Al-Fadl, and Al-Tirmidhi said: It is strange and we do not know it except from his hadith. Imam Ahmad said: Buhaiz



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bin Asad and Affan told us. Al-Hafiz Abu Ya'la said: Shaiban told us. They said: Sulayman bin al-Mughira told us. Thabit told us. He said: Anas said: The Messenger of God, may God bless him and grant him peace, was amazed by dreams. Sometimes a man saw a dream and asked about him if he did not know him. If someone praised him, he was more amazed by the dream. A woman came to him and said: O Messenger of God, I saw as if I came and was taken out of Madinah and entered Paradise. I heard a voice wailing for Paradise. I looked and saw so-and-so, son of so-and-so, and so-and-so, son of so-and-so. I named twelve men. The Prophet, may God bless him and grant him peace, had sent out a detachment before that, and they were brought wearing satin garments with their jugular veins gushing. It was said: Take them to the river al-Baydakh or al-Baydakh. He said: So they dipped them in it and came out with their faces like the moon on a full moon night. Then a golden plate was brought on which were dates, and they ate as much of its dates as they wanted. They did not turn it one way or the other except that they ate as much of the fruit as they wanted. I ate with them, and the Prophet, may God bless him and grant him peace, came. The bearer of good tidings from that secret company said: "What happened was such and such a vision, and so-and-so and so-and-so were afflicted until he counted twelve men. Then the Messenger of God, may God bless him and grant him peace, called the woman and said: 'Tell me your vision.' So she told it and she kept saying: So-and-so and so-and-so were brought as he had said." This is the wording of Abu Ya'la. Al-Hafiz al-Dhiya' said: This is in accordance with the conditions of Muslim.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Abi Qilabah, on the authority of Abi Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man plucks a fruit in Paradise, another will take its place.** And the words of God, the Most High: **And the flesh of birds of whatever they desire.** Imam Ahmad said: Sayyar ibn Hatim told us, Ja'far ibn Sulayman al-Dab'i told us, Thabit told us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The birds of Paradise are like camels grazing in the trees of Paradise.** Abu Bakr said: O Messenger of God, these are soft birds. He said: **One who eats them is softer than them.** He said this three times. **And I hope that you will be among those who eat from them.** Ahmad alone transmitted it from this source. Al-Hafiz Abu Abdullah Al-Maqdisi narrated in his book Sifat Al-Jannah from the hadith of Ismail bin Ali Al-Khatmi from Ahmad bin Ali Al-Hayuti from Abdul-Jabbar bin Asim from Abdullah bin Ziyad from Zur'ah from Nafi' from Ibn Umar who said: Tuba was mentioned in the presence of the Prophet (peace and blessings of God be upon him) so the Messenger of God (peace and blessings of God be upon him) said: **O Abu Bakr, have you heard what Tuba is?** He said: **God and His Messenger know best.** He said: **Tuba is a tree in Paradise, and none knows its height except God, like**

**a camel.** Abu Bakr said: **O Messenger of God, are there soft birds there?** He said: **Softer than that for those who eat it, and you are one of them, God willing.** Qatada said regarding the verse: **And the meat of birds of such as they desire,** and he mentioned to us that Abu Bakr said: O Messenger of God, I see its birds soft as its people are soft. He said: "Who will eat it? By God, O Abu Bakr, it is softer than that, and it is like a camel. I hope to God that you will eat from it, O Abu Bakr."

Abu Bakr ibn Abi al-Dunya said: Mujahid ibn Musa told me, Ma'n ibn Isa told us, my nephew Ibn Shihab told me, on the authority of his father, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, was asked about al-Kawthar, and he said: "It is a river that my Lord, the Mighty and Sublime, has given me in Paradise, whiter than milk and sweeter than honey. In it are birds with necks, meaning like the necks of carrots." Umar said: **It is soft.** The Messenger of God, may God bless him and grant him peace, said: **Its food is softer than it.** And this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of al-Qa'nabi, on the authority of Muhammad ibn Abdullah ibn Muslim ibn Shihab, on the authority of his father, on the authority of Anas, and he said: It is good. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Muawiyah told us, on the authority of Ubayd God bin al-Walid al-Rusafi, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a bird with seventy thousand feathers. It lands on the plate of a man from the people of Paradise, and he shakes it off. From each feather comes forth something whiter than milk, softer than butter, and sweeter than honey. None of them resembles its owner in color. Then it flies away." This is a very strange hadith, and al-Rusafi and his sheikh are weak. Then Ibn Abi Hatim said: My father told us, Abdullah bin Salih, the scribe of al-Layth, told us, al-Layth told me, Khalid bin Yazid told us, on the authority of Sa'id bin Abi Hilal, on the authority of Abu Hazim, on the authority of Ata', on the authority of Ka'b, who said: The birds of Paradise are like camels. They eat from the fruits of Paradise and drink from the rivers of Paradise. They line up for it, and when it desires something from them, it comes until it lands in front of him, and eats from outside and inside, then it flies away without losing anything from it. It is authentic up to Ka'b. Al-Hasan bin Arafah said: Khalaf bin Khalifa, on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

God the Almighty says: **And fair maidens of large, beautiful eyes \* Like hidden pearls.** Some of them read it in the nominative case, meaning: And for them therein are fair maidens! The reading in the genitive case has two possible meanings: One of them is that the i'rab is in accordance with what precedes it, as in His Almighty's saying: "Immortal youths will circulate among them \* With goblets and pitchers and a cup

from a flowing spring \* They will not suffer from headaches from it nor will they be exhausted \* And fruit of whatever they choose \* And the flesh of fowl of whatever they desire \* And fair maidens of large, beautiful eyes.” As God the Almighty said: **And wipe over your heads and your feet** and as He the Almighty said: **Upon them will be green garments of fine silk and heavy brocade.** The second possibility is that among what the immortal youths will circulate among them are the fair maidens, but that will be in palaces, not among one another, rather in tents, servants will circulate among them with the fair maidens, and God knows best. And the Almighty's saying: **Like hidden pearls** means that they are like fresh pearls in their whiteness and purity, as mentioned previously in Surat As-Saffat. **Like hidden eggs** was also described in Surat Ar-Rahman. That is why He said: **A reward for what they used to do** meaning that this is what We bestowed upon them as a reward for the good deeds they did.

Then the Almighty said: “Therein they will hear no idle talk or sinful speech, but only the word, ‘Peace, peace.’” That is, they will hear no idle talk in Paradise, that is, vain talk devoid of meaning or containing a vile or weak meaning, as He said: **Therein they will hear no idle talk**, that is, a word of idle talk, **nor sinful talk**, that is, no speech that contains ugliness, “but only the word, ‘Peace, peace.’” That is, except for the greeting of some of them to others, as the Almighty said: “Their greeting therein will be, ‘Peace.’” And their speech is also free from idle talk and sinful talk.

### Fath al-Qadir

26- "Except for the word 'Peace, peace'" The word 'saying' is the saying, and the exception is disjunctive: meaning but they say a word, or they hear a word, and the accusative of 'Peace, peace' is on the basis that it is a substitute for 'saying', or an attribute of it, or it is the object of 'saying': meaning except that they say 'Peace, peace'. Al-Zajaj chose this: or on the basis that it is accusative with a verb that is narrated by 'saying': meaning except that they say 'peace, peace', and the meaning of the verse is that they do not hear anything except the greeting of one another. 'Ata' said: They greet one another with 'peace'. It was said that the exception is connected, which is far-fetched, because the greeting is not among what falls under idle talk and sin. 'Peace, peace' was read in the nominative case. Maki said: The nominative case is permissible in the sense of 'peace be upon you' as a subject and predicate.

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas, regarding his statement, **When the Event occurs**, he said: on the Day of Resurrection. **There is no denier of its occurrence**, he said: it can never be averted. **Having lowered and raised**, he said: it lowers some people and raises others. Ibn Jarir and Ibn Mardawayh narrated from him, **Having lowered and raised**, he said: it makes the near and the far hear. Ibn Abi Hatim narrated from Umar ibn Al-Khattab, **Having lowered and raised**, he said: the Hour will lower the enemies of God to the Fire and raise the friends of God to Paradise. Ibn Jarir and Ibn Al-Mundhir narrated from

Ibn Abbas, regarding his statement, **When the earth is shaken with a mighty shaking**, he said: it is quaked. **And the mountains are crushed**, he said: they are shattered. **And they are like scattered dust**, he said: the rays of the sun. Ibn Jarir and Ibn Abi Hatim narrated from him, **And they are like scattered dust**, he said: the dust that flies from the fire when it is lit, sparks fly from it, but when it falls, it is nothing. Ibn Al-Mundhir also narrated from him that he said: Dust is what stirs up with the sun's rays, and its scattering is its dispersion. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated from Ali bin Abi Talib that he said: The scattered dust is the tumult of the beasts, and the scattered dust is the sun's dust that you see in the rays of a window. Ibn Abi Hatim narrated from Ibn Abbas, **And you were pairs**, he said: types. Ibn Al-Mundhir and Ibn Abi Hatim narrated from him regarding his statement, **And you were three pairs**, 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 Abi Hatim and Ibn Mardawayh also narrated from him regarding his statement, **And the foremost are the foremost**, he said: Joshua bin Nun preceded Moses, the believer of the family of Yasin preceded Jesus, and Ali bin Abi Talib preceded the Messenger of God, may God bless him and grant him peace. Ibn Mardawayh also narrated on his authority regarding the verse, saying: It was revealed about Ezekiel, the believer of the family of Pharaoh, and Habib the carpenter who was mentioned in Yasin, and Ali ibn Abi Talib. Each of them was foremost in his nation, and Ali was the best of them in foremost. Ahmad narrated on the authority of Muadh ibn Jabal, “The Messenger of God, may God bless him and grant him peace, recited this verse: ‘And the companions of the right’ and ‘The companions of the left’. He took two handfuls of food and said: ‘This one is in Paradise and I do not care, and this one is in Hell and I do not care.’” Ahmad also narrated on the authority of Aisha, on the authority of the Messenger of God, may God bless him and grant him peace, 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 what is due, accept it, and when asked, give generously, and judge for the people as they judge for themselves.** Ahmad, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: When the verse, **A group of the former peoples and a few of the latter ones**, was revealed, the Companions of the Messenger of God (peace and blessings of God be upon him) were distressed, so the verse, **A group of the former peoples and a group of the latter ones**, was revealed. The Prophet (peace and blessings of God be upon him) said, “I hope that you will be a quarter of the people of Paradise, a third of Paradise. Rather, you are half of the people of Paradise, or half of the people of Paradise, and you will share the other half with them.” Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi narrated in al-Ba'th on the authority of Ibn Abbas, **On lined couches**, meaning: arranged in rows. Sa'id ibn Mansur, Hanad, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in al-Ba'th on his authority. He said: lined with gold. Ibn

Surat al-Waqi'ah 56:26

except for the saying, "Peace, peace."

Abi al-Dunya narrated in Sifat al-Jannah, al-Bazzar, Ibn Mardawayh, and al-Bayhaqi narrated in al-Ba'th on the authority of Abdullah ibn Mas'ud who said: The Messenger of God (peace and blessings of God be upon him) said to me, **You look at a bird in Paradise and desire it, and it falls down roasted before you.**

Ahmad, Al-Tirmidhi and Al-Dhiya' narrated on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) said: **The birds of Paradise are like camels grazing among the trees of Paradise.** Abu Bakr said: **O Messenger of God, these birds are soft.** He said: **I eat them softer than them, and I hope that you will be among those who eat from them.** There are hadiths on this topic. Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the statement: **like hidden pearls**, he said: those in shells. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **They will not hear therein any idle talk**, he said: falsehood, **nor sinful talk**, he said: lying.

### Tafsir al-Baghawi

26- **Except a little**, meaning a word: "Peace, peace", they are in the accusative case following his saying **a little** meaning they hear peace, peace. Ata' said: They greet each other with peace.

### Tafsir al-Baidawi

26- **Except a little** meaning a word. "Peace, peace" instead of **a little** like the Almighty's saying: "They will not hear therein any idle talk except peace" or its description or its object meaning except that they say peace, or a source and the repetition is to indicate the prevalence of peace among them. And it was read as peace, peace as a narration.

## Surat al-Waqi'ah 56:27

And the companions of the right hand - what are the companions of the right hand?

### Tafsir al-Jalalayn

27 - **And the companions of the right - what are the companions of the right?**

### Tafsir al-Suyuti

And Saeed bin Mansour included in his Sunan and Al-Bayhaqi in Al-Baath on the authority of Ata and Mujahid, they said: When the people of Taif asked for a valley to protect them and in it was honey, it was done. It was a marvelous valley, and they heard the people saying: There is such and such in Paradise. They said: Oh, would that we had in Paradise a valley like this. So God revealed: And the companions of the right hand, what are the companions of the right hand? Among thornless lote trees. The verses.

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **And the companions of the right hand**, and they are the ones who will be taken on the Day of Resurrection to the right hand, who were given their books in their right hands, O Muhammad. **What are the companions of the right hand?** What is it, what do they have, and what good has been prepared for them? It has been said that they are the children of the believers.

Who said that?

Muhammad bin Muammar told us: Abu Hisham Al-Makhzumi told us: Abdul Wahid told us: Al-A'mash told us: Uthman bin Qais told us that he heard Zadan Abu Amr say: I heard Ali bin Abi Talib, may God be pleased with him, say: **And the companions of the right hand - who are the companions of the right hand?** He said: The companions of the right hand are the children of the believers.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **And the companions of the right - what are the companions of the right?** meaning, what will they have and what has been prepared for them? Then he began the story about what will be prepared for them in Paradise and what will be their state when they enter it.

### Tafsir al-Qurtubi

The Almighty's saying: **And the companions of the right - what are the companions of the right?** refers back to mentioning the stations of the companions of the right, who are the first to what was mentioned previously, and the repetition is to magnify the status of the bliss in which they are.

### Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It

resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falih on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended

shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat



Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade,** he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade,** he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade,** he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade,** that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade,** and His statement: **Its food is everlasting and its shade,** and His statement: **In shades and springs,** and other verses. And His statement: God the Almighty said: **And flowing water.** Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant,** which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived,

as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given it in resemblance.** That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No.* He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes.* He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes.* He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes.* The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan.**

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no

matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became

pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdh said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we

never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him

and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of hours with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered,

so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.” Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: “The houris will sing in Paradise. We are the beautiful houris, created for noble spouses.” And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: “The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky.” Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn

Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide.” Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashid ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined.” Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade.” And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: “The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him.” Qatada recited this verse: **Is there not among you a man of sound mind?** He said: “Until Moses bin Imran passed by me in a



crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.' He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

When God Almighty finished mentioning the conditions of those who came before and what He had prepared for them of eternal bliss, He mentioned the conditions of the people of the right hand, saying: 27- **And the people of the right hand - what are the people of the right hand?** We have already presented the parsing of this statement and what is in this interrogative sentence of glorification and magnification, and it is the predicate of the subject, which is the people of the right hand.

### Tafsir al-Baghawi

Then he mentioned the companions of the right and was amazed at their condition, so He, the Most High, said:

**27- And the companions of the right hand - what are the companions of the right hand?**

### Tafsir al-Baidawi

**27- And the companions of the right - who are the companions of the right?**



Surat al-Waqi'ah 56:28  
Among thornless lote trees

## Surat al-Waqi'ah 56:28

Among thornless lote trees

## Tafsir al-Jalalayn

28 - In a **lote-tree** of jujube **without thorns**

## Tafsir al-Suyuti

## Tafsir al-Tabari

He said: They are **among thornless lote trees**, meaning: among the fruit of a thorny lote tree, bearing a burden whose share has been lost.

The people of interpretation differed in their interpretation of it. Some of them said: By *al-makhdud* he means: that which is cut by thorns, so there are no thorns in 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, **Thornless lote trees**, he said: Its thorns are its burden from the load. It is also said: It is thorned until its thorns are gone, so there are no thorns in it.

Ibn Abd al-A'la told us: Al-Mu'tamir told us on the authority of his father: **In a lote tree with no thorns**. He said: Muhammad ibn Ikrimah claimed that he said: It has no thorns.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Habib, on the authority of Ikrimah, regarding his statement, **In thornless lote trees**, he said, **It has no thorns**.

Ibn Bashar told us: Hudhah bin Khalifa told us: Aouf told us on the authority of Qasama bin Zuhair regarding his statement, **In thornless lote trees**, he said: It is thornless, so there are no thorns in it.

Abu Hamid Al-Himsi Ahmad bin Al-Mughira told us: Yahya bin Saeed told us: Amr bin Abdullah Al-Ahmosi told us on the authority of Al-Safar bin Naseer regarding the statement of God Almighty, **In thornless lote trees**, he said: It has no thorns, so there are no thorns in it.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **In thornless lote trees**, he said: We used to say that it means the one with no thorns.

Ibn Bashar told us: Sulayman told us: Qatada told us regarding His statement, **In thornless lote trees**, he said: It has no thorns.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Ikrimah: **In a lote tree with no thorns**. He said: **It has no thorns**.

Ibn Hamid told me about it again on the authority of Marhan with this chain of transmission on the authority of Ikrimah, who said: It has no thorns, it is the honored one.

Others said: Rather, he meant that he was the one who was honored and carried.

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: *Makhdud* said: They say this is a burden.

Muhammad bin Sinan Al-Qazzaz told me: Abu Hudhayfah told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **In thornless lote trees**. He said: The venerated ones.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **In a lote tree with thorns**. He said: The venerated one.

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, **In thornless lote trees**, meaning: venerated.

Ibn Hamid told us, he said: Hakam told us, on the authority of Amr, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, **In a lote tree with thorns**, he said: Its fruit is larger than a jug.

## Tafsir al-Qurtubi

**In thornless lote trees** means in jujubes whose thorns have been pruned, i.e. cut off, as stated by Ibn Abbas and others. Ibn al-Mubarak said: "Sufwan narrated to us on the authority of Salim ibn Amir who said: The companions of the Prophet (peace and blessings of God be upon him) used to say: 'The bedouins and their questions benefit us.' He said: One day a bedouin came and said: 'O Messenger of God! God has mentioned in the Qur'an a harmful tree, but I have never seen a tree in Paradise that would harm its inhabitant?' The Messenger of God (peace and blessings of God be upon him) said: 'What is it?' He said: The lote tree, for it is harmful.' He (peace and blessings of God be upon him) said: 'Does He not say, "In thornless lote trees? **God has pruned its thorns and replaced each thorn with a fruit, and it produces fruit from which seventy-two types of food are produced, none of which resembles the other.**"' Abu Al-Aaliyah and Al-Dahhak said: The Muslims looked at Waj **which is a fertile valley in Taif** and were impressed by its lote trees, so they said: **If only we had something like this**. So this verse was revealed. Umayyah bin Abi Al-Salt said, describing Paradise:

The gardens in Paradise are shady, with young maidens, whose lote trees are adorned with green leaves.

Ad-Dahhak, Mujahid and Muqatil ibn Hayyan said: **At Sidr Makhdud** meaning one that is laden with fruit. This is close to what we mentioned in the hadith. Saeed ibn Jubayr: Its fruit is larger than pots. This was mentioned previously in Surat An-Najm when God Almighty said: **At Sidrat al-Muntaha** and that its fruit is like the pots of Hajar, from the hadith of Anas on the authority of the Prophet, may God bless him and grant him peace.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there**

**are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees.

Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk.** Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falihi on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be

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Among thornless lote trees

upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Mu'ammal and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih

narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold**. Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it**. Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit**

them into a deep shade, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in **resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is**

**its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, *Yes, and most of your clan*.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it**. It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years**. Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of**



good over the remembrance of my Lord, until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them**, He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls**. So the Almighty's saying: **Indeed, We created them**, means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhî said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them**, meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation**, meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls**. He said: **Their purity is the purity of pearls in shells, untouched by hands**. I said: Tell me about His statement: **In them are good and beautiful women**. He said: **Good morals and beautiful faces**. I said: Tell me about His statement: **As if they were hidden eggs**. He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'**. I said: O Messenger of God, tell me about His statement: **Arab women of equal age**. He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another."

Beloved, equal in age, born one day. I said: O Messenger of God, are the women of this world better or the houris? He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining**. I said: O Messenger of God, and how is that? He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it**. The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings**. A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives**. So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you**. Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate**. Then, when he gets up from her, she returns



purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told

us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaim, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them

Surat al-Waqi'ah 56:28  
Among thornless lote trees

will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of

Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahih and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### **Fath al-Qadir**

And His statement: 28- **In thornless lote trees** is a second predicate or predicate of a deleted subject: meaning they are in thornless lote trees, and the lote tree is a type of tree, and thornless is that which has its thorns cut off: meaning it has been cut off so it has no thorns. Umayyah ibn al-Salt said, describing Paradise:

The gardens in Paradise are shady, with young maidens, whose lote trees are adorned with green leaves.

Ad-Dahhak, Mujahid and Muqatil bin Hayyan said: The green, venerated lote tree is a burden.

### **Tafsir al-Baghawi**

28- **In thornless lote trees**, free of thorns, as if its thorns had been pruned, i.e., cut and removed. This is the opinion of Ibn Abbas and Ikrimah. Al-Hasan said: It does not harm hands. Ibn Kaysan said: It is that which has no harm in it. He said: None of the fruits of Paradise are uncircumcised as are the fava beans and other fruits in this world. Rather, all of them are eaten, drunk, smelled, and looked at. Ad-Dahhak and Mujahid said: It is the one that is laden with fruit. Saeed ibn Jubayr said: Its fruits are larger than jugs. Abu Al-Aaliyah and Ad-Dahhak said: The Muslims looked at Wajj - which is a fertile valley in Taif - and were amazed by its lote trees, and they said: Would that we had something like this. Then God revealed this verse.

### **Tafsir al-Baidawi**

28- **In a lote tree with thorns** which has no thorns from the word **khadhd al-thorn** if it is cut, or its branches are bent from the abundance of its fruit from the word **khadhd al-ghusn** if it is bent while it is still wet.

Surat al-Waqi'ah 56:29  
And layered bananas

## Surat al-Waqi'ah 56:29

And layered bananas

## Tafsir al-Jalalayn

29 - **And Talh** banana trees *stratified* with load from bottom to top

## Tafsir al-Suyuti

Al-Bayhaqi narrated from another source on the authority of Mujahid who said: They were amazed by the shade of a tree, its tamarisk trees, and its lote trees. Then God revealed: "And the companions of the right hand: What are the companions of the right hand? Among thornless lote trees and banana trees arranged in layers and an extended shade."

Muslim narrated on the authority of Ibn Abbas, who said: It rained on the people during the time of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **Some of the people are grateful and some are disbelievers.** They said: **This is a mercy that God has placed.** And some of them said: **The star of such-and-such has come true.** So these verses were revealed: **I swear by the positions of the stars,** until he said: **And you consider your provision to be lies.**

Ibn Abi Hatim narrated on the authority of Abu Hazra who said: These verses were revealed about a man from the Ansar during the Battle of Tabuk. They camped at Al-Hijr, so the Messenger of God, may God bless him and grant him peace, ordered them not to carry any of its water. Then he moved on and camped at another place, and they did not have any water with them. They complained about that to the Prophet, may God bless him and grant him peace. He stood up and prayed two rak'ahs, then he supplicated, and God sent a cloud that rained on them until they drew water from it. Then a man from the Ansar said to another of his people who was accused of hypocrisy: Woe to you! When will you see what the Prophet, may God bless him and grant him peace, supplicated for, and God rained rain on us from the sky? He said: We were only rained by such and such a star.

## Tafsir al-Tabari

And his saying, **And Talh Mandhud**, as for the reciters, they read that with a ha', **And Talh Mandhud**, and this is how it is in the copies of the Qur'ans of the people of the regions. It was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, that he used to read **And Talh Mandhud** with an ayn.

Abdullah bin Muhammad Al-Zuhri told us: Sufyan told us: Zakariya told us, on the authority of Al-Hasan bin Saad, on the authority of his father, may God be pleased with him, who read it **It came out arranged.**

Saeed bin Yahya Al-Amawi told us: My father told me: Mujahid told us, on the authority of Al-Hasan bin Saad,

on the authority of Qais bin Saad, who said: A man read in the presence of Ali, **And Talh trees in layers.** Ali said: What is the matter with Talh? It is only **And Talh trees in layers.** Then he read, **Its fruits are tender Ash-Shu'ara' 148.** We said: Should we not change it? He said: The Qur'an is neither contradicted nor changed today. As for Talh, Al-Mu'ammār bin Al-Muthanna used to say: Among the Arabs, it is a large tree with many thorns. And he recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow is the date palm and the habala.**

As for the people of interpretation from the Companions and the Followers, they say: It is the banana.

Humaid bin Masada told us: Bishr bin al-Mufaddal told us: Sulayman al-Tamimi told us on the authority of Abu Saeed, a client of the Banu Ruqash, who said: I asked Ibn Abbas about the talh tree, and he said: It is the banana.

Yaqub told me: Hisham told us: Sulayman al-Tamimi told us: Abu Saeed al-Raqashi told us: I said to Ibn Abbas: What is the arranged talh? He said: It is the . . .

Ibn Abd al-A'la told us: Al-Mu'tamir told us on the authority of his father: Abu Sa'id al-Raqashi told us: Ibn Abbas said: **And bananas in layers.** He said: Bananas.

He said: Mahrān narrated to us on the authority of Sufyān on the authority of al-Kalbi on the authority of al-Hasan ibn Sa'id on the authority of Ali, may God be pleased with him: **And Talh trees in layers.** He said: The Moor.

Yaqoub told me: Hisham told us: Abu Bishr told us on the authority of a man from Basra that he heard Ibn Abbas say about the arranged talh, it is the banana.

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 bananas in layers**, he said: Your bananas, because they were amazed by the shade and shade of its bananas and lote trees.

Muhammad bin Sinan told us: Abu Hudhayfah told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', regarding his statement, **And bananas in layers**, he said: Bananas.

Ibn Bashar told us: Hawdhah bin Khalifa told us, on the authority of Aouf, on the authority of Qasama, who said: The arranged talh is the banana.

He said: Sulayman told us: Abu Hilal told us on the authority of Qatada regarding the statement of God, **And bananas in layers**, he said: Bananas.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And bananas in layers.** He said: Bananas.

Bishr told us: Yazid told us: Saeed told us on the

authority of Qatada: **And bananas in layers.** We used to say that it meant bananas.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And bananas in layers**, that God knows best, except that the people of Yemen call bananas *talh*.

His saying *arranged* means that some of it was arranged on top of some and some of it was gathered together.

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 bananas in layers**, he said: Some of them on top of each other.

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 banana trees in layers**, is piled up because they are amazed by the appearance and shade of its banana and lote trees.

## Tafsir al-Qurtubi

The Almighty said: **And banana trees in layers.** Talh is the banana tree, its singular is talha. This was said by most of the commentators, Ali, Ibn Abbas and others. Al-Hasan said: It is not a banana, but a tree that provides cool, moist shade. Al-Farra and Abu Ubaidah said: It is a large tree with thorns. Some of the storytellers, namely Al-Ja'di, said:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the ropes.**

Talh is any large tree with many thorns. Az-Zajaj: It is possible that it is in Paradise and its thorns have been removed. Az-Zajaj also said: Like the tree of Umm Ghailan, it has very fragrant light, so they were addressed and promised what they would love like it, except that its superiority over everything in this world is like the superiority of everything else in Paradise over everything in this world. As-Suddi said: The Talh of Paradise is similar to the Talh of this world, but its fruit is sweeter than honey. Ali ibn Abi Talib **may God be pleased with him** read: **(and arranged fruit clusters)** with the letter 'ayn and recited this verse: **(and palm trees with dense clusters of dates)** and said: What is the matter with Talh? It is **(and arranged fruit clusters)** then he said: **(with clusters of dates)** It was said to him: Should we not change it? He said: The Qur'an should not be attacked or changed. He chose this reading and did not see it proven in the scriptures because it contradicts its agreed-upon script. This was said by Al-Qushayri. Abu Bakr al-Anbari narrated it, saying: My father told me, al-Hasan ibn Arfa told us, Isa ibn Yunus told us, on the authority of Mujalid, on the authority of al-Hasan ibn Sa'd, on the authority of Qais ibn Ibad, who said: I read in the presence of Ali, or it was read in the presence of Ali - Mujalid was unsure - **And bananas in layers.** Ali, may God be pleased with them

both, said: What is with the bananas? Don't you read **And a date palm in layers.** Then he said: **For it are layered date palms.** So he said to him: O Commander of the Faithful, should I remove it from the Mushaf? He said: No, lest the Qur'an be disturbed today. Abu Bakr said: The meaning of this is that he went back to what was in the Mushaf and knew that it was correct, and he nullified what he had said. The layered and stacked fruit that has been arranged beginning and end with a load does not have a prominent stem, rather it is arranged, and the arrangement is the arrangement, and the arranged fruit is arranged. An-Nabigha said:

I freed the one who was imprisoning him and lifted him to the prison and the table

Masruq said: The trees of Paradise, from their roots to their branches, are full of fruit like a whole. Every time a person eats a fruit, it returns to its place better than before.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr



bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud**. Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falih on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of

Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred**

**years without crossing it.** This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade,** he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade,** he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade,** he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In

Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade,** that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade,** and His statement: **Its food is everlasting and its shade,** and His statement: **In shades and springs,** and other verses. And His statement: God the Almighty said: **And flowing water.** Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant,** which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given it in resemblance.** That is, the shape resembles the shape, but the taste is different. And in the two Sahih, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned

something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned the hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, *Yes*, and most of your clan.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people

of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord, until it was hidden behind the veil."** He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them**, He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them**, means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhi said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them**, meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation**, meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me

about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there**

**is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**



And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaim, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is

related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then



they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahih and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the

authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

## Fath al-Qadir

29- **And Talh, arranged in layers.** Most commentators said: The Talh in the verse refers to the banana tree. A group said: It is not the banana tree, but the well-known Talh, which is the greatest tree of the Arabs. Al-Farra' and Abu Ubaidah said: It is a large tree with thorns. Al-Zajaj said: The Talh refers to Umm Ghailan, and she has a pleasant light, so they were addressed and promised what they loved, except that its superiority over what is in this world is like the superiority of everything else in Paradise over what is in this world. He said: It is possible that it is in Paradise with its thorns removed. Al-Suddi said: The Talh of Paradise is similar to the Talh of this world, but its fruit is sweeter than honey. And the arranged: is the overlapping that has been arranged from beginning to end with the fruit and has no prominent stems. Masruq said: The trees of Paradise, from their roots to their branches, are all arranged in layers of fruit. Whenever they take a fruit, something better returns to its place.

## Tafsir al-Baghawi

29- **And Talh**, meaning banana, its singular is Talha, according to most commentators. Al-Hasan said: It is not a banana, but rather a tree that provides cool, pleasant shade. Al-Farra' and Abu Ubaidah said: Talh, among the Arabs, is a large tree with thorns.

Mujalid narrated on the authority of Al-Hasan bin Saad that he said: A man read in the presence of Ali, may God be pleased with him, from him: **And bananas in layers.** He said: What is the matter with bananas? It is: **A layered banana.** Then he read: **Its ripe fruit.** I said: O Commander of the Faithful, it is in the scriptures with a *ha*. Why don't you change it? He said: The Qur'an is neither disputed nor changed today.

The piled-up, stacked fruit that has been loaded from beginning to end has no prominent stem. Masruq said: The trees of Paradise, from their roots to their branches, are all fruitful.

## Tafsir al-Baidawi

29- **And Talh** and banana trees, or Umm Ghailan, and it has many types with a pleasant smell. It is read with the letter 'ayn. *Arranged* means to arrange its load from the bottom to the top.

Surat al-Waqi'ah 56:30  
And an extended shade

## Surat al-Waqi'ah 56:30

And an extended shade

## Tafsir al-Jalalayn

30 - **and an extended shadow** permanent

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying, **and an extended shade**, means: They are in a permanent shade that the sun does not remove or erase, and everything that has no end is extended, as Labid said:

Survival prevailed, and I was not defeated, a long, everlasting, extended age

The hadiths came in a similar manner to what we said about that, and the people of knowledge said it.

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 Amr ibn Maymun: **And an extended shadow**. He said: Five hundred thousand years.

Ibn Hamid told us: Mihran told us: Ismail told us, on the authority of Abu Khalid, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurayrah, who said: "Indeed, in Paradise there is a tree under whose shade a rider would travel for a hundred years. Read, if you wish, 'and an extended shade.'" That reached Ka'b, so he said: He has spoken the truth, and by Him who sent down the Torah on the tongue of Moses and the Criterion on the tongue of Muhammad, if a man were to ride his right hand or its trunk and then circle around the base of that tree, he would not reach it until he fell down in old age. Indeed, God planted it with His hand and breathed into it of His spirit. Its branches are beyond the Surah of Paradise. There is no river in Paradise except that it flows from the base of that tree."

Ibn Hamid told us: Hakam told us on the authority of Ismail bin Abi Khalid on the authority of Ziyad, a client of Banu Makhzum, that he heard Abu Hurairah say, then he mentioned something similar except that he said: And there is no river in Paradise.

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: **And an extended shadow**. He said: A journey of seventy thousand years.

Yunus told us: Ibn Wahb told us: Abu Yahya bin Sulayman told me, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider

would travel for a hundred years. Read, if you wish, 'and an extended shade.'"

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein bin Muhammad told us on the authority of Ziyad, who said: I heard Abu Hurairah say: I heard the Prophet, may God bless him and grant him peace, say: "Indeed, in Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. And if you wish, recite: 'And an extended shade.'"

Ibn Bashar told us: Abd al-Rahman told us: Shu`bah told us on the authority of Abu al-Dhaha, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a tree in whose shade a rider can travel for seventy or one hundred years. It is the tree of immortality."

Ibn Al-Muthanna told us: Abu Dawud told us: Imran told us, on the authority of Qatada, on the authority of Anas, that the Prophet, may God bless him and grant him peace, said: **Indeed, in Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.**

He said: Abu Kurayb narrated to us: Waki` narrated to us on the authority of Hammad bin Salamah on the authority of Muhammad bin Ziyad on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, similarly.

Abu Kurayb told us: Abda and Abd al-Rahman told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, in Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. And read, if you wish, His statement: 'and an extended shade.'"

Abu Kuraib told us: Firdaws told us: Laith told us, on the authority of Saeed bin Abi Saeed, on the authority of his father, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider would travel for a hundred years.**

Abu Kuraib told us: Al-Maharibi told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, the same.

Muhammad bin Abdul-A'la told us: Khalid bin Al-Harith told us: Aouf told us on the authority of Al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.**

Ibn Abd al-A'la told us: Khalid told us: Aouf told us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and similarly on the authority of Khalas.

Abu Kuraib told us: Abu Bakr told us: Abu Hasin told

us: We were at a door in a place whose meaning was Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih spoke and said: Abu Hurairah told me: There is a tree in Paradise, in the shade of which a rider can travel for seventy years. Abu Salih said: Do you lie about Abu Hurairah? He said: I do not lie about Abu Hurairah, but I lie about you. He said: There will be corruption on the reciters that day.

Muhammad bin Bashir told us: Sulayman told us: Abu Hilal told us on the authority of Qatada: **And an extended shade.** He said: Anas bin Malik told us: There is a tree in Paradise in whose shade a rider would be pleased for a hundred years without crossing it.

He said: Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, regarding his statement, **And an extended shade.** Qatada said, Anas bin Malik told us that the Prophet of God, may God bless him and grant him peace, said, **Indeed, in Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing it.**

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, that the Prophet, may God bless him and grant him peace, said: **Indeed, in Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Muhammad ibn Ziyad, on the authority of Abu Hurayrah, something similar.

## Tafsir al-Qurtubi

The Almighty's saying: **And an extended shade** is permanent and everlasting, it does not disappear and the sun does not nullify it, as in His saying: **Have you not seen how your Lord extended the shade? And if He had willed, He could have made it stationary.** That is in the morning, which is the period between dawn and sunrise, as was explained above. And all of Paradise is shade with no sun with it. Al-Rabi' ibn Anas said: It means the shade of the Throne. Amr ibn Maymun said: A journey of seventy thousand years. Abu Ubaidah said: The Arabs say for a long time, a long life, and something that does not end, *extended*. Labid said:

Consolation prevailed, and I was not defeated, a long, eternal, extended age

In Sahih al-Tirmidhi and others, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing it. And read, if you wish, 'and an extended shade.'"

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the

forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salam, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers,** talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stak*. I said: Ibn Abi Hatim narrated from the hadith of

## Surat al-Waqi'ah 56:30 And an extended shade

Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falih on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah,

'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said:



The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade,** he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade,** he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade,** he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade,** that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade,** and His statement: **Its food is everlasting and its shade,** and His statement: **In shades and springs,** and other verses. And His statement: God the Almighty said: **And flowing water.** Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant,** which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given in it**

**resemblance.** That is, the shape resembles the shape, but the taste is different. And in the two Sahih, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No.* He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes.* He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes.* He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes.* The Bedouin said, **That grain would satisfy me and my family?** He said, *Yes, and most of your clan.*

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from**



**eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, 'Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhi said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is

he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujair, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?**

He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Surat al-Waqi'ah 56:30  
And an extended shade

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaim, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white,

curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashid ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my

nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.' He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

30- **And an extended shade** meaning permanent and everlasting, that does not disappear or become undone by the sun. Abu Ubaidah said: The Arabs say for everything long and uninterrupted *extended*, and from this is His statement: **Have you not seen how your Lord extended the shade?** And Paradise is all shade with no sun beside it. Al-Rabi' ibn Anas said: He means the shade of the throne. Among the Arabs' usage of *extended* to mean permanent and uninterrupted is the statement of Labid:

The invasion was victorious, but it was not victorious, a long, permanent, extended period

### Tafsir al-Baghawi

30- **And an extended shadow**, eternal and unbroken by the sun. The Arabs say of something that is never interrupted: *extended*.

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Taher Muhammad bin Muhammad bin Mahmath Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah told us, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.**

Akrima narrated on the authority of Ibn Abbas regarding his statement: **and an extended shade**, he said: A tree in Paradise on a trunk to which the people of Paradise go out and talk about its base, and some of them desire the pleasures of this world, so God Almighty sends upon it a wind from Paradise, and that tree stirs with every pleasure in this world.

### Tafsir al-Baidawi

30- **And an extended shadow** is flat, neither shrinking nor varying.



Surat al-Waqi'ah 56:31  
and poured water

## Surat al-Waqi'ah 56:31

and poured water

## Tafsir al-Jalalayn

31 - **and spilled water** always running

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **and poured water**, God Almighty says: And in it also poured water, meaning poured and flowing in a way other than a groove.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And poured water**. He said: It flows in a groove other than a trench.

## Tafsir al-Qurtubi

**And poured water** means flowing continuously. The root of pouring is pouring. It is said: he poured it sakban. The word sakub is its pouring. It is said: he poured sakban and he poured insakban. That is, poured water flows day and night without a groove, never stopping from them. The Arabs were nomads and people of hot lands. Rivers in their lands were scarce and they could not reach water except with a bucket and a rope. So they were promised the opposite of that in Paradise. The well-known reasons for recreation in this world were described to them, which are the trees and their shade, the waters and rivers and their regularity.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees**. Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits

that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns**. The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another**. And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains**.

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud**. Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qasama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.



And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Faliḥ told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Faliḥ on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade.** When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la

al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it.** Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it.** This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaif, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**,

he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it**. Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given it in resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless

him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, *Yes*, **and most of your clan**.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it**. It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years**. Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance

between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdh said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O

Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among

those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what

Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajliah bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of hours with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The hours will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The hours will sing in Paradise. We are the beautiful hours,



created for noble spouses.” And the Almighty’s statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa’qa’ on the authority of Abu Zur’ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: “The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky.” Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud’an, from Sa’id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide.” Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa’id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the

authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa’d on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza’i told us, on the authority of Harun ibn Dhi’ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king’s cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined.” Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza’i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade.” And the Almighty’s statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: “The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him.” Qatada recited this verse: **Is there not among you a man of sound mind?** He said: “Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: ‘My Lord, who is this?’ He said: ‘This is your brother Moses bin Imran and those who followed him from the Children of Israel.’ He said: ‘I said: My Lord, then where are my nation?’ He said: ‘Look to your right in the crowd.’ He said: ‘And if there are faces of men,’ He said: ‘Are you satisfied?’ He said: ‘I am satisfied, my Lord.’ He said: ‘Look to the horizon to your left, and if there are faces of men,’ He said: ‘Are you satisfied?’ I said: ‘I am satisfied, my Lord.’ He said: ‘With these are seventy thousand who will enter Paradise without being brought to account.’” He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then



## Surat al-Waqi'ah 56:31 and poured water

he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

31- **And poured water** meaning that it flows day and night wherever they want, without stopping from them. It is poured, and God pours it into its channels. The root of pouring is pouring. It is said that he poured it, meaning he poured it.

### Tafsir al-Baghawi

31- **And poured water** is poured out and always flows in a groove that does not stop.

### Tafsir al-Baidawi

31- **And poured water** is poured for them wherever they wish and however they wish without effort, or poured liquid as if when he likened the state of the predecessors in enjoying the highest of what the people of the cities can imagine, he likened the state of the people of the right to the most complete of what the people of the desert desire, indicating the difference between the two states.

## Surat al-Waqi'ah 56:32

And abundant fruit

## Tafsir al-Jalalayn

32 - and abundant fruit

## Tafsir al-Suyuti

## Tafsir al-Tabari

He says, **And abundant fruit, neither forbidden nor prohibited.** God Almighty says: In it are abundant fruits, and none of them that they desire at any given time will be cut off from them, just as the fruits of summer are cut off in winter in this world. And they will not be prevented from it or come between them and it by the thorns of its trees or its distance from them, just as the fruits of this world are prevented from many of those who desire them by their distance from the tree or by the thorns on its trees. But if one of them desires them, they will fall into his mouth or come close to him so that he can take them with his hand.

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

We mentioned the story before and we will mention some of it:

Muhammad bin Bashar told us: Sulayman told us: Abu Hilal told us: Qatada told us regarding his statement, **Neither cut off nor forbidden**, he said: Neither thorns nor distance prevent it.

## Tafsir al-Qurtubi

The Almighty says, **And abundant fruit**, meaning it is not few and precious as it was in their country.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world

has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thaw bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk.** Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umr, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falihi on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade.** When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise,

and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it.** Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it.** This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and

good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it**. Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in **resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil

told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan**.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it**. It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years**. Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance

between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhî said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told

us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.'" O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this**



**world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas:

The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of hours with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The hours will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The hours will sing in Paradise. We are the beautiful hours,

created for noble spouses.” And the Almighty’s statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa’qa’ on the authority of Abu Zur’ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: “The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky.” Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud’an, from Sa’id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide.” Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa’id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed**

**that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa’d on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza’i told us, on the authority of Harun ibn Dhi’ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king’s cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined.” Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza’i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: “The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade.” And the Almighty’s statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: “The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him.” Qatada recited this verse: **Is there not among you a man of sound mind?** He said: “Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: ‘My Lord, who is this?’ He said: ‘This is your brother Moses bin Imran and those who followed him from the Children of Israel.’ He said: ‘I said: My Lord, then where are my nation?’ He said: ‘Look to your right in the crowd.’ He said: ‘And if there are faces of men,’ He said: ‘Are you satisfied?’ He said: ‘I am satisfied, my Lord.’ He said: ‘Look to the horizon to your left, and if there are faces of men,’ He said: ‘Are you satisfied?’ I said: ‘I am satisfied, my Lord.’ He said: ‘With these are seventy thousand who will enter Paradise without being brought to account.’” He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your

ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

32- **And many fruits** meaning many and varied colors.

### Tafsir al-Baghawi

32- **And much fruit.**

### Tafsir al-Baidawi

32- **And many fruits** of many kinds.

Surat al-Waqi'ah 56:33  
Neither cut off nor forbidden

## Surat al-Waqi'ah 56:33

Neither cut off nor forbidden

## Tafsir al-Jalalayn

33 - **Not cut off** in time **nor forbidden** for a price

## Tafsir al-Suyuti

## Tafsir al-Tabari

Neither cut nor forbidden

## Tafsir al-Qurtubi

The Almighty says, **Nor cut off** meaning at any given time, such as the cutting off of summer fruits in winter. **Nor forbidden** meaning it is not prohibited like the fruits of this world. It was also said, **Nor forbidden** meaning it is not prevented by thorns, distance, or a wall. Rather, if the servant desires it, it will come near to him until he takes it. God the Almighty says, **And its fruits will be made accessible to him**. It was also said that it is not cut off by time nor forbidden by prices. And God knows best.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees**. Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God

mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns**. The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another**. And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains**.

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud**. Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj

with it. Imam Ahmad said: Surayj told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falih on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the

same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqa'iq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold**. Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid



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al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it**. Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in **resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I

would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan**.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it**. It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years**. Then Al-Tirmidhi said: This hadith is *hasan gharib*, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the

authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, 'Indeed, I have loved the love of good over the remembrance of my Lord, until it was hidden behind the veil.'** He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them**, He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them**, means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhi said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them**, meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation**, meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani

said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: O Messenger of God, are the women of this world better or the houris? He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: O Messenger of God, and how is that? He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: 'We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us.'" I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.'" O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh.

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He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is

shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of hours with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The hours will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The hours will sing in Paradise. We are the beautiful hours, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \***

**Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant

him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this



## Surat al-Waqi'ah 56:33

### Neither cut off nor forbidden

verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

33- **It is not cut off** at any time, just as the fruits of this world are cut off at certain times, **nor forbidden**, meaning it is not prevented from whoever wants it at any time or in any way. Rather, it is prepared for whoever wants it, with nothing standing between them and it. Ibn Qutaybah said: This means that it is not forbidden to them, just as it is forbidden to the orchards of this world.

### Tafsir al-Baghawi

33- **Neither cut off nor forbidden.** Ibn Abbas said: It is not cut off once it has been harvested, nor is it forbidden to anyone who wants to take it. Some of them said: It is neither cut off by time nor forbidden by prices, just as most of the fruits of this world are cut off when winter comes, and they can only be reached by a price. Al-Qatibi said: It means that it is not forbidden to them as the orchards of this world are forbidden.

It was stated in the hadith: **No fruit of Paradise is cut except that God replaces it with a double one.**

### Tafsir al-Baidawi

33- **Not interrupted** is not interrupted at any time. **Nor forbidden** is not prevented from reaching it in any way.



## Surat al-Waqi'ah 56:34

and raised couches

## Tafsir al-Jalalayn

34 - **and raised mattresses** on the beds

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **And raised couches**, God Almighty says: And they will have therein raised, long couches, one above the other, as one would say: a raised building.

And as Abu Kurayb told us, he said: Rashdin bin Saad told us, on the authority of Amr bin Al-Harith, on the authority of Daraj Abi Al-Samh, on the authority of Abi Al-Haitham, on the authority of Abi Saeed, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **And raised couches**, he said: Their height is like that between the sky and the earth, and the distance between the sky and the earth is a journey of five hundred years.

Yunus told me: Ibn Wahb told us: Amr told us, on the authority of Darraj, on the authority of Abu Al-Haytham, on the authority of Abu Saeed, on the authority of the Messenger of God, may God bless him and grant him peace: **And raised mattresses**. By the One in Whose hand is my soul, its being raised... then he mentioned something similar.

## Tafsir al-Qurtubi

The Almighty's saying, **And raised couches**. "Al-Tirmidhi narrated on the authority of Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, regarding the Almighty's saying, **And raised couches**, he said, **Their height is like the distance between the heaven and the earth, a journey of five hundred years**. He said: A strange hadith that we do not know of except from the hadith of Rushdin bin Saad. Some of the people of knowledge said in their interpretation of this hadith, **The couches in the levels and what is between the levels is like the distance between the heaven and the earth**. It was said that the couches here are a metaphor for the women in Paradise, and they were not mentioned before, but the Almighty's saying, **And raised couches**, indicates that they are the place of women, so the meaning is, **And women of high status in their beauty and perfection**.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them

by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees**. Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns**. The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another**. And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains**.

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud**. Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who

## Surat al-Waqi'ah 56:34 and raised couches

said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falih on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of

Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God

be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade,** he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade,** he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade,** he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade,** that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade,** and His statement: **Its food is everlasting and its shade,** and His statement: **In shades and springs,** and other verses. And His statement: God the Almighty said: **And flowing water.** Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant,** which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given it in resemblance.** That is, the shape resembles the shape,

but the taste is different. And in the two Sahih, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No.* He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes.* He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes.* He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes.* The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan.**

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it.** It was mentioned in the hadith that if a man

## Surat al-Waqi'ah 56:34 and raised couches

eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin

Ubaidah al-Rabdhi said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O



Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.**

At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of hours with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.



## Surat al-Waqi'ah 56:34 and raised couches

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaim, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white,

curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashid ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my

nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.' He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

34- **And raised couches** meaning raised one above the other, or raised on beds. It has been said that the couches here are a metaphor for the women in Paradise, and their height is because they are on couches, or because they are of high status in beauty and perfection.

### Tafsir al-Baghawi

34- **And raised mattresses.** Ali said: **And raised mattresses** on beds. A group of commentators said: Some of them are above others, so they are raised high.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Hubaysh told us,

Abu Abd Al-Rahman Al-Nasa'i told us, Abu Kurayb told us, Rashdin Ibn Sa'd told us, on the authority of Amr Ibn Al-Harith, on the authority of Diraj Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Saeed Al-Khudri and Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God Almighty: **And raised couches**, he said: **Their height is like that of the two of you between the heaven and the earth, and the distance between the heaven and the earth is a journey of five hundred years.**

It was said: He meant women by *bedding*, and the Arabs call women *bedding* and *clothing* as a metaphor. *Raised* means they are raised in beauty and superiority over the women of this world.

### Tafsir al-Baidawi

34- **And raised furniture** means a high table or a raised table. It was said that women's furniture and its height are like couches, and this is indicated by his saying:

Surat al-Waqi'ah 56:35

Indeed, We created them a new creation.

## Surat al-Waqi'ah 56:35

Indeed, We created them a new creation.

## Tafsir al-Jalalayn

35 - **Indeed, We created them a special creation** the houris without giving birth.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **Indeed, We created them a special creation \* And made them virgins \* Lovely**. God Almighty says: Indeed, We created them a special creation, then We brought them into existence. Abu Ubaidah said: He means by that: the houris mentioned before, so he said, **And houris with large, beautiful eyes \* Like hidden pearls. ... Indeed, We created them a special creation**. Al-Akhfash said: He implied them and did not mention them before that.

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 Thawr told us, on the authority of Muammar, on the authority of Qatada: **Indeed, We created them a new creation**. He said: We created them a creation.

Abu Kurayb told us: Muawiyah bin Hisham told us, on the authority of Shaiban, on the authority of Jabir al-Ja'fi, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, on the authority of the Messenger of God, may God bless him and grant him peace, regarding this verse: **Indeed, We created them a special creation**. He said: From the previously married and the virgins.

And His saying, **So We made them virgins**, means: So We made them virgins after they had been.

Hamid narrated to us, on the authority of Mihran, on the authority of Sufyan, on the authority of Musa bin Ubaidah, on the authority of Yazid bin Aban al-Raqashi, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace: **We created them a special creation**. He said: **Old women who were blind and lame in this world**.

Ibn Hamid told us: Mihran told us, on the authority of Musa bin Ubaidah, on the authority of Yazid bin Abaan al-Raqashi, on the authority of Anas bin Malik, who said: "The Prophet, may God bless him and grant him peace, said: 'We created them as a creation.' He said: We created old women who were blind and lame in this world."

Omar bin Ismail bin Mujallid told us: Muhammad bin Rabi'ah Al-Kalabi told us, on the authority of Musa bin

Ubaidah Al-Rabdhi, on the authority of Yazid Al-Raqashi, on the authority of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, said regarding His statement, 'Indeed, We created them a special creation,' he said: Among them are the old women who were blind and lame in this world."

Suwar bin Abdullah bin Dawud told us, on the authority of Musa bin Ubaidah al-Rabdhi, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **Indeed, We created them a special creation**, he said: **They are those who were old, blind, and without vision in this world**.

Hadith Ibn Bashar said: Amr bin Asim told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Qatada, on the authority of Safwan bin Mahraz, regarding His statement, **Indeed, We created them a special creation \* And made them virgins**, he said: So they are the weak, bleary-eyed ones.

Ibn Bashar told us: Sulayman told us: Abu Hilal told us: Qatada told us regarding His statement, **Indeed, We created them a special creation \* And made them virgins**, he said: Among them are the weak and weak-willed ones whom God created in this creation.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Indeed, We created them a special creation**. Qatada said: Safwan bin Majraz used to say: Among them are the weak and the weak. God made them as you hear.

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: His statement, *virgins*, means: virgins.

Ahmad ibn Abd al-Rahman narrated: Muhammad ibn al-Faraj al-Sadfi al-Dimyati narrated to us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of Hassan, on the authority of al-Hasan, on the authority of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, that she said: I said, O Messenger of God, tell me about the statement of God, "Indeed, We created them a special creation. And made them virgins, \* Loving of equal age \* For the companions of the right hand." He said: They are those who were taken in this world as old women, with blemishes and black hair. God created them after they had grown old and made them virgins.

Abu Ubaid Al-Wasabi told us: Muhammad bin Hamir told us: Thabit bin Ajlan told us: I heard Saeed bin Jubair narrating on the authority of Ibn Abbas in:

**Indeed, We created them a special creation, and made them virgins, loving and equal in age**. He said: They are from the children of Adam, your women in this world. God creates them as virgins, loving and equal in age.

And His saying, *Arabs*, God Almighty says: So We made them virgins, coquettish, beloved to their

husbands, who treat them well. It is the plural of *arub*, the singular of which is *arub*, just as the singular of *rasul* is *rasool*, and the singular of *qatfis* *qatuf*. From this is the saying of Labid:

In the borders, there is a beautiful, not obscene, Arab woman with beautiful rumps that blinds the eyes.

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

Who said that?

Abu Kuraib told us: Ismail bin Aban and Ismail bin Subaih told us on the authority of Abu Idris on the authority of Thawr bin Zaid on the authority of Ikrimah on the authority of Ibn Abbas: **Arabs of equal age** he said: the one who is in a good mood.

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

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, *Arabs*, he said: Arab women who are affectionate and affectionate towards their husbands. Sulayman bin Abdullah al-Ghailani told me, he said: Thana' Ayoub told us, he said: Qura told us, on the authority of al-Hasan, he said: Arabs: the lover.

Muhammad ibn al-Muthanna told me: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of Ikrimah, that he said about this verse, *Arabs*. He said: He said: The coquettish Arabs.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Shu'bah, on the authority of Samak bin Ikrimah, who said: It is the coquettish one.

Yaqub told me: Ibn Ulayyah told us: Amara bin Abi Hafsa told us on the authority of Ikrimah regarding his statement, *Arabs*, he said: **Arab women**.

Ali bin Al-Hassan Al-Azdi told me: Yahya bin Yaman told us, on the authority of Abu Ishaq Al-Taimi, on the authority of Salih bin Hayyan, on the authority of Abu Buraidah, *Arabs*, who said: doubt is in one language and coquettishness is in the language of Medina.

Abu Kuraib told us: Ibn Yaman told us: I heard Ibrahim al-Taimi, meaning Ibn al-Zubayr, on the authority of Salih Ibn Hayyan, on the authority of Abu Yazid, in a similar manner.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Uthman ibn Bashar, on the authority of Tamim ibn Hudlam, regarding his statement, *Arabs*, he said: The woman's good behavior.

Yaqub told me: Hisham told us: Mughira told us on the authority of Uthman bin Bashar on the authority of Tamim bin Hudlam regarding *Araba*: He said: **Araba is the beautiful woman who is a wife**. He said: The Arabs used to say about a woman who was beautiful in her husband: **She is a beautiful woman**.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Usama bin Zabad bin Aslam, on the authority of his

father: *Arabs* means good speech.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, who said: Lovers.

He said: Ibn Yaman told us, on the authority of Sharik, on the authority of Khasif, on the authority of Mujahid and Ikrimah, the same.

He said: Ibn Idris told us, on the authority of Hisin, on the authority of Mujahid, *Arabs*, he said: The beloved Arabs.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: *Arabs*. He said: Arabs are lovers.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Salim Al-Futtas, on the authority of Saeed bin Hassan, similarly.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ghalib Abu al-Hudhayl, on the authority of Saeed bin Jubayr: *Arabs* means Arab women who desire their husbands.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Al-Mubarak bin Fadala, on the authority of Al-Hasan, who said: Those who desire their husbands.

He said: Ibn Idris told us: Uthman bin Al-Aswad told us on the authority of Abdullah bin Ubaid God, who said: The Arab woman is the one who desires her husband.

Ibn Hamid told us: Mihran told us, on the authority of Uthman bin Al-Aswad, on the authority of Abdullah bin Ubaid bin Umair, *Arabs*. He said: The Arab woman is the one who desires her husband. Do you not see that a man says to a female camel: She is Arab?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Arabs* means love for their husbands.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Arab women of equal age**, meaning: They love their husbands with intense love.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say: The Arabs are the beloved 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, **Arabs of equal age**, he said: They are beloved to their husbands.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about his statement, *Arabs*, that he said: The Arabs are the ones who speak well.

Ibn Al-Barqi told us: Amr bin Abi Salamah told us: Al-Awza'i was asked about *Arabs*. He said: I heard Yahya say: They are the lovers.

Ahmad bin Abdul Rahman told us: Muhammad bin Al-Faraj Al-Sadfi Al-Dimyati told us, on the authority of Amr bin Hashim, on the authority of Abu 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, **Arabs of equal age**. He said: Arabs who are in love and are fond of each other, born together."

Muhammad bin Hafs Abu Ubaid Al-Wasabi told me: Muhammad bin Hamir told us: Thabit bin Ajlan told us: I heard Saeed bin Jubair narrating on the authority of Ibn Abbas, *Arabs*, and Arab means longing.

The reciters differed in reading this. Some of the reciters of Medina and some of the reciters of Kufa read it as *Araba* with a damma on the 'ayn and the ra'. Some of the reciters of Kufa and Basra read it as *Araba* with a damma on the 'ayn and a soft ra'. This is the language of Tamim and Bakr. The damma on the two letters is the more correct of the two readings, because I mentioned that it is the plural of 'arub, even if it is fa'ul or fa'al or fa'al, if it is pluralized, it is a plural on fa'al with a damma on the fa' and the 'ayn, whether masculine or feminine. Softening the 'ayn is permissible, even though what I mentioned is the most extreme of the two statements in terms of lightening.

His saying **of the same age** means that they are of the same age, and one of them is *tarb*, just as one says *similar* and *similar*.

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

Who said that?

Ali bin Al-Hussein bin Al-Harith told me: Muhammad bin Rabia told us, on the authority of Salamah bin Sabur, on the authority of Atiyah, on the authority of Ibn Abbas, who said: *Atrab* means those of equal status.

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 equal age**, he said: similar.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: *Atraban* means: of the same age.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, similarly.

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, **of equal age**, that he said: **of equal age** means those of equal level.

## Tafsir al-Qurtubi

His evidence is the statement of God the Almighty: **Indeed, We created them a new creation** meaning, We created them a creation and perfected them a creation. The Arabs call a woman a bed, a garment, and a loincloth. God the Almighty said: **They are your**

**clothing**. Then it was said: According to this, they are the houris, meaning, We created them without giving birth. It was also said: What is meant are the women of the children of Adam, meaning, We created them a new creation, which is the restoration, meaning, We restored them to a state of youth and perfect beauty. The meaning is, We created the old woman and the young girl as one creation, and they were implied and not mentioned previously, because they have already been included among the companions of the right hand, and because the bed is a metaphor for women, as mentioned above. "It was narrated from the Prophet (peace and blessings of God be upon him) regarding the statement of God the Almighty: "Indeed, We created them a new creation," he said: **(Among them are the virgins and the previously married).**" Umm Salamah **may God be pleased with her** said: I asked the Prophet (peace and blessings of God be upon him) about the verse: "Indeed, We created them a special creation. And made them virgins, \* Arab and equal in age." He said: "O Umm Salamah, they are those who were taken in this world as old women, black-eyed, blind, and dry-eyed. God made them, after old age, equal in age, having one birth in being equal in being." An-Nahhas narrated it on the authority of Anas, who said: Ahmad ibn Amr told us, who said: Amr ibn Ali told us, who said: Abu Asim told us, on the authority of Musa ibn Ubaydah, on the authority of Yazid al-Raqashi, on the authority of Anas ibn Malik, who traced it back to the Prophet (peace and blessings of God be upon him): **Indeed, We created them a special creation**. He said: **They are the old women, black-eyed and dry-eyed, who were blind and dry-eyed in this world**. Al-Musayyab bin Sharik said: "The Prophet, may God bless him and grant him peace, said regarding His statement, 'Indeed, We created them a new creation' *verse*, 'They are the old women of this world. God created them a new creation. Whenever their husbands came to them, they found them virgins.' When Aisha heard that, she said, 'How painful!' The Prophet, may God bless him and grant him peace, said to her, 'There is no pain there.'"

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees**. Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world



has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk.** Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falihi on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade.** When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la

al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it.** Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it.** This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us,

Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water.** Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in resemblance. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil

told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No.* He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes.* He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes.* He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes.* The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan.**

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance

between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rashdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashji told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdh said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O

Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: 'We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us.'" I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.'" O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are**

**about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim Al-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas:



The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of hours with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The hours will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaim, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The hours will sing in Paradise. We are the beautiful hours,

created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the



authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike.

Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

## Fath al-Qadir

35- **Indeed, We created them a new creation** meaning We created them a new creation without procreation. It was said that what is meant is the women of the children of Adam, and the meaning is that God Almighty returned them after death to a state of youth. Even if no mention was made of women, they have entered into the companions of the right hand. As for the saying of those who said that the raised couches are the women, then the reference of the pronoun is clear.

## Tafsir al-Baghawi

The evidence for this interpretation is his statement after it:

35- **Indeed, We created them a new creation.** We created them a new creation. Ibn Abbas said: He means the old, decrepit human women. He says, We created them after old age a new creation.

## Tafsir al-Baidawi

35- **Indeed, We created them a new creation** meaning, We began them anew, without any birth of origin or repetition. In the hadith, "They are those who were taken in this world as old women, disheveled and with blackened eyes. After they grow old, God made them equal in age, born the same way. Whenever their husbands come to them, they find them virgins."

## Surat al-Waqi'ah 56:36

So We made them virgins.

### Tafsir al-Jalalayn

36 - **So We made them virgins** virgins. Whenever their husbands came to them, they found them virgins and no pain.

### Tafsir al-Suyuti

### Tafsir al-Tabari

So We made them virgins.

### Tafsir al-Qurtubi

So We made them virgins.

### Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said:

Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk.** Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falihi on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of

Surat al-Waqi'ah 56:36  
So We made them virgins.

Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred**

**years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold**. Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without**

**crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given it in resemblance.** That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the

Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No.* He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes.* He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes.* He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes.* The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan.**

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is *hasan gharib*, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in *Sifat al-Jannah* from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people



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of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhi said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me

about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: 'We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us.'" I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.'" O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other**



**wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant

him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaim, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his

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statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus,

thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: **A group of the first ones \* And a group of the last ones.** He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This

hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

## Fath al-Qadir

36- **So We made them virgins** "whom no human or jinn had touched before them."

## Tafsir al-Baghawi

36- **So We made them virgins**, virgins.

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, on the authority of Al-Haytham bin Kulayb Al-Shashi, Abu Isa Al-Tirmidhi told us, Abdul bin Hamid told us, Mus'ab bin Al-Muqaddam told us, Al-Mubarak bin Fadala told us, on the authority of Al-Hasan, who said: "An old woman came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, pray to God to let me enter Paradise. He said: O mother of so-and-so, no old woman will enter Paradise. She turned away crying. He said: Tell her that she will not enter it even though she is an old woman, for God Almighty says: 'Indeed, We created them of a special creation \* And made them virgins.'"

Abu Saeed Ahmad bin Ibrahim Al-Sharafi told us, Abu Ishaq Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Abu Muhammad Abdullah bin Muhammad Al-Khatib told us, Abu Saeed Amr bin Muhammad bin Mansour told us, Abu Bakr bin Muhammad bin Sulayman bin Al-Harith Al-Wasiti told us in Baghdad, Khallad bin Yahya bin Safwan Al-Sulami told us, Sufyan Al-Thawri told us, on the authority of Yazid bin Abaan, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, We created them a special creation**, he said: Old women who were blind and lame in this world. Then He made them virgins.

Al-Musayyab bin Sharik said: They are the old women of this world. God Almighty created them anew. Whenever their husbands came to them, they found them virgins.

Al-Musayyab mentioned on the authority of others: They were preferred over the houris because of their prayers in this world.

Muqatil and others said: They are the houris created by God. They did not give birth, so We made them virgins, and there is no pain there.

## Tafsir al-Baidawi

36- **So We made them virgins.**

Surat al-Waqi'ah 56:37  
Pure mates of equal age

## Surat al-Waqi'ah 56:37

Pure mates of equal age

## Tafsir al-Jalalayn

37 - '*aruba* with a damma or sukoon on the ra', plural of 'arub, which is the woman who is beloved by her husband out of love for him '*arab* plural of 'tarab, meaning levels in age

## Tafsir al-Suyuti

## Tafsir al-Tabari

Arabs of equal age

## Tafsir al-Qurtubi

*Araba* is the plural of *Aroob*. Ibn Abbas, Mujahid and others said: The Arabs are those who are in love with their husbands. And also from Ibn Abbas: It is the seductive *Aroob*. Ikrimah: The coquettish. Ibn Zayd: In the language of the people of Medina. And from it is the saying of Labid:

In the tent is a pure, not obscene bride, with beautiful rumps that blind the eyes.

It is the word *shakla* in the language of the people of Mecca. Also on the authority of Zaid bin Aslam: **The beautiful-speaking one**. Also on the authority of Ikrimah and Qatada: **The Arab women who are endeared to their husbands**. Its derivation is from *araba* if it is clear. So, the Arab woman shows her love for her husband through her appearance, coquettishness, and beautiful speech. It is said that it is the beautiful woman who is conjugal in order to be more enjoyable. Ja'far bin Muhammad narrated on the authority of his father, on the authority of his grandfather, who said: "The Messenger of God, peace and blessings be upon him, said: 'Araba.' He said: 'Their speech is Arabic.'" Hamza and Abu Bakr read on the authority of Asim: *Araba* with a sukoon on the *ra*. The rest used to pronounce it with a damma, and they are both permissible in the plural of *fa'ool*. "*Atraba*" means those born at the same time in equality and at the same age, thirty-three years. It is said of women *atraab* and of men *aqran*. The Arabs used to be drawn to women who had passed the age of youth and had descended from old age. It was said: *Atraba* means examples and similarities, as said by Mujahid. Al-Suddi: They are equal in morals, there is no hatred or envy between them.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the

righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees**. Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns**. The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another**. And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains**.

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud**. Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of

Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falihi on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi

narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqa'iq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold**. Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated



to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it**. Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.' And they will be given it in resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahih, when

mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan**.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from**

**eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-'Ala, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhi said, on the authority of Yazid

al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins.'"

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day.** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her

husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud

and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits

tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces



## Surat al-Waqi'ah 56:37

### Pure mates of equal age

of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

37- **Araban atrab** Arab is the plural of 'arub, which means the woman who is beloved by her husband. Al-Mubarrad said: She is the woman who is in love with her husband, and from this is the saying of Labid:

In the tent is a pure, not obscene bride, with beautiful rumps, whose light blinds the eyes.

Zayd ibn Aslam said: She is the one who speaks well. The majority of readers read it with a damma on the 'ayn and the ra'. Hamzah and Abu Bakr on the authority of Asim read it with a sukoon on the ra' and they are two languages in the plural of fa'ul. Atrab are those who are of the same birth and age. Mujahid said: Atrab are examples and shapes. Al-Suddi said: Atrab in morals, there is no hatred or envy between them.

### Tafsir al-Baghawi

37- *Araban*, Hamza and Ismail read on the authority of Nafi' and Abu Bakr: *Araban* with a silent *ra*, the rest read it with a damma, and it is the plural of *Aroob* meaning: lovers who are beloved by their husbands. This was said by Al-Hasan, Mujahid, Qatadah, and Saeed bin Jubayr, and it is the narration of Al-Walabi on the authority of Ibn Abbas.

Akrima said about him: *Malqa*. Akrima said: *Ghanjah*. Usama bin Zaid said about his father: *Arabs* are beautiful in speech.

*Atraban*, levels in age at the same age.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Al-Faryabi told us, on the authority of Ali bin Abi Shaybah, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Paradise will enter Paradise hairless, with a white complexion, curly hair, and Kohl-rimmed eyes, thirty-three years old, in the creation of Adam, with a height of sixty cubits by seven cubits."

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Abu Ishaq Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Rashid ibn Sa'd, Amr ibn al-Harith told me, on the authority of Diraj Abu al-Samh, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "The lowest of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and for him a dome will be erected of pearls, emeralds, and rubies, the distance between Jabiyah and Sana'a."

With this chain of transmission, on the authority of the Prophet, may God bless him and grant him peace, he said: "He looks at his face in her cheek, clearer than a mirror, and the smallest pearl on her illuminates what is between the east and the west. And she will be wearing seventy garments, and his sight will penetrate them until he sees the marrow of her leg through them."

With this chain of transmission, the Prophet, may God bless him and grant him peace, said: "Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise as thirty-year-olds, never to exceed that age. The same applies to the people of Hell."

With this chain of transmission, on the authority of the Prophet, may God bless him and grant him peace, he said: **They will wear crowns, and the smallest pearl among them will illuminate the space between the east and the west.**

Muhammad ibn Abdullah Abu Tuba told us, Abu Tahir



al-Harithi told us, Muhammad ibn Yaqub told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Muhammad ibn Salim, on the authority of al-Hajjaj ibn Atab al-Abdi, on the authority of Abdullah ibn Ma'bad al-Rummani, on the authority of Abu Hurayrah, who said: "The lowest of the people of Paradise in status - and there is no lowly one among them - will be the one who has ten thousand servants who come and go, each of whom has a novelty that his companion does not have."

### Tafsir al-Baidawi

37- *Arabs* are beloved to their husbands. Plural of *Aroob*, and Hamza and Abu Bakr made the *ra* silent. A similar narration was narrated on the authority of Nafi' and Asim. *Atraban*, for all of them are girls of thirty-three years of age, and so are their husbands.

Surat al-Waqi'ah 56:38

For the companions of the right hand

## Surat al-Waqi'ah 56:38

For the companions of the right hand

## Tafsir al-Jalalayn

38 - **For the companions of the right** a connection that We created or made them and they

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **For the companions of the right**, God Almighty says: We created these virgins whose characteristics He described for those who will be taken to the right from the place of reckoning to Paradise.

## Tafsir al-Qurtubi

**For the companions of the right hand.** It was said: The houris are for the forerunners, and the Arab women of equal age are for the companions of the right hand.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be

upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk.** Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Abd

al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falih on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud

al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold**. Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God,

the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in **resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated

from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it.'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan**.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it**. It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years**. Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he

mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhī said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabr told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahi al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on

the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." I said: O Messenger of God, are the women of this world better or the houris? He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: O Messenger of God, and how is that? He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.'" O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to



her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He

said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duha'im, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the

companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the

king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make me one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: **A group of the first ones \* And a group of the last ones.** He said: So we said among ourselves: Who

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For the companions of the right hand

are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

His statement: 38- **For the companions of the right hand** is related to **We created them** or **We made** or **of equal age**, and the meaning is: that God created them for them or created them for them or they are equal in age to the companions of the right hand, or it is report for a deleted subject: that is, they are for the companions of the right hand.

### Tafsir al-Baghawi

God Almighty says 38- **For the companions of the right hand**, meaning that We created them for the companions of the right hand.

### Tafsir al-Baidawi

38- **For the companions of the right** is related to **We created** or **We made**, or an attribute of *virgins*, or the predicate of something omitted, such as *they*, or to His saying:

## Surat al-Waqi'ah 56:39

A group of the ancients

## Tafsir al-Jalalayn

### 39 - A group of the first ones

## Tafsir al-Suyuti

Ahmad, Ibn al-Mundhir, and Ibn Abi Hatim narrated with a chain of transmission that includes someone who is unknown, on the authority of Abu Hurayrah, who said: When a group of the first and a few of the last were revealed, it was difficult for the Muslims, so a group of the first and a group of the last were revealed.

And Ibn Asakir included in the History of Damascus with a chain of transmission that is questionable on the authority of Urwah ibn Ruwaym on the authority of Habir ibn Abdullah who said: When the verse **When the Event Occurs** was revealed and a group of the former and a few of the latter were mentioned in it, Umar said: O Messenger of God, a group of the former and a few of us. So he held back the end of the surah for a year, then a group of the former and a group of the latter were revealed. So the Messenger of God, may God bless him and grant him peace, said: O Umar, come and hear what God has revealed to a group of the former and a group of the latter. And Ibn Abi Hatim included on the authority of Urwah ibn Ruwaym, with no chain of transmission.

## Tafsir al-Tabari

God Almighty says: Those who have this honor, the description of which is in these verses, are two groups, two nations, and two sects: **A group from the first** meaning a group from those who passed before the nation of Muhammad, may God bless him and grant him peace. **And a group from the last** meaning: And a group from the nation of Muhammad, may God bless him and grant him peace. And the people of interpretation said this.

He mentioned the story.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, who said: Al-Hasan said: **A group of the first** of the nations, **and a group of the last**: the nation of Muhammad, may God bless him and grant him peace.

Muhammad ibn Amr narrated: Saeed narrated: Qatada narrated: Al-Hasan narrated from the hadith of Imran ibn Husayn from Abdullah ibn Mas'ud, who said: "We talked with the Messenger of God (peace and blessings of God be upon him) one night until we were bored with talking, then we returned to our families. When morning came, we went to the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: 'The prophets were presented to me last night with their followers from their nations. A prophet would come with a group from his nation, a prophet with a group from his nation, a prophet with a man from his nation, and a prophet with no one from his nation with him from his people, until Moses ibn

Imran came to me with a large group of the Children of Israel. When I saw them, I was amazed, so I said: 'O Lord, who are these?' He said: 'This is your brother Moses ibn Imran and those with him from the Children of Israel.' I said: 'O Lord, where are my nation?' It was said: 'Look to your right and there are the gates of Mecca blocked with the faces of men.' I said: 'Who are these?' It was said: 'These are your nation.' It was said: 'Are you satisfied?' I said: 'O Lord, I am satisfied.'" O Lord, are you satisfied? It was said: Look to your left and if the horizon is blocked with the faces of men, then I said: O Lord, who are these? It was said: These are your nation. It was said: Are you satisfied? I said: I am satisfied, O Lord, I am satisfied. It was said: With these are seventy thousand from your nation who will enter Paradise without being called to account. He said: Then 'Ukasha bin Mihsan, a man from Banu Asad bin Khuzaymah, stood up and said: O Prophet of God, call upon your Lord to make me one of them. He said: O God, make him one of them. Then another man stood up and said: O Prophet of God, call upon your Lord to make me one of them. He said: 'Ukasha has preceded you in that. Then the Prophet of God (peace and blessings of God be upon him) said: May my father and mother be sacrificed for you, if you are able to be among the seventy, then be. If you are unable and fall short, then be among the people of the horizon. If you are unable and fall short, then be among the people of the horizon, for I saw then people who were very greedy, or he said, were greedy. He said: Then the believers turned back, or he said, we turned back on these seventy, and it became part of their affair that they said: We see them as people who were born in Islam and they did not stop practicing it until they died upon it. Their talk reached the Prophet of God, may God bless him and grant him peace, and he said: It is not like that, but they are the ones who do not seek ruqyah, nor cauterize, nor take omens, and they put their trust in their Lord. It was mentioned that the Prophet of God, may God bless him and grant him peace, said on that day: **I hope that those of my nation who follow me will be a quarter of the people of Paradise.** So we said, **Allahu Akbar.** Then he said: **I hope that you will be half.** So we said, **Allahu Akbar.** Then the Messenger of God, may God bless him and grant him peace, recited this verse: **A group from the first peoples \* And a group from the last peoples.**

Abu Kuraib narrated: Al-Hasan bin Bishr Al-Bajali narrated from Al-Hakam bin Abdul-Malik from Qatada from Al-Hasan from Imran bin Husayn from Abdullah bin Masoud who said: We talked one night in the presence of the Messenger of God (peace and blessings of God be upon him) until we were bored or more than we were. Then he mentioned something similar, except that he said: The gates of Mecca were blocked with men's faces. He also said: I saw people in his presence arguing a lot. We said: Who are these seventy thousand? We agreed that they are people who were born in Islam and will die in Islam. We mentioned that to the Messenger of God (peace and blessings of God be upon him) and he said: No, but they are people who do not cauterize. He also said: Then the Messenger of God (peace and blessings of God be upon him) said: I hope that you will be a quarter of the people of Paradise. His companions said: Allahu Akbar. Then he said: I hope that you will

## Surat al-Waqi'ah 56:39

### A group of the ancients

be a third of the people of Paradise. His companions said: Allahu Akbar. Then he said: I hope that you will be half of the people of Paradise. Then he recited: A group of the first peoples \* And a group of the last peoples.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Aouf, on the authority of Abdullah bin Al-Harith, who said: All of them are in Paradise.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that it was narrated that the Prophet, may God bless him and grant him peace, said: **Would you be satisfied to be a quarter of the people of Paradise?** They said: *Yes*. He said: **Would you be satisfied to be a third of the people of Paradise?** They said: *Yes*. He said: **By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise.** Then he recited this verse: **A group from the first peoples \* And a group from the last peoples.**

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Badil ibn Ka'b that he said: The people of Paradise are one hundred and twenty rows, eighty of which are from this nation.

There are two aspects to raising the word *three*: one is the resumption and the other is by saying: **For the people of the right are two-thirds, a third from the first.** It has been narrated from the Prophet, may God bless him and grant him peace, a report from a reliable source from him that he said: **The two-thirds together are from my nation.**

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abaan bin Abi Ayyash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **A group from the first and a group from the last.** He said: "The Prophet, may God bless him and grant him peace, said: They are both from my nation."

## Tafsir al-Qurtubi

His statement, the Most High: **A group from the former peoples \* And a group from the latter ones.** The discussion goes back to His statement, the Most High: **And the companions of the right hand - what are the companions of the right hand?** That is, they are **A group from the former peoples \* And a group from the latter ones.** The discussion of its meaning has already passed. Abu Al-Aaliyah, Mujahid, Ata bin Abi Rabah, and Ad-Dahhak said: **A group from the former peoples** means from the predecessors of this nation. **And a group from the latter ones** from this nation from its last, indicated by what was narrated from Ibn Abbas regarding this verse: **A group from the former peoples \* And a group from the latter ones.** The Prophet, may God bless him and grant him peace, said: **They are all from my nation.** Al-Wahidi said: The companions of Paradise are of two halves, one half from the previous

nations and one half from this nation. This is refuted by what was narrated by Ibn Majah in his Sunan and by Al-Tirmidhi in his Jami' on the authority of Buraydah ibn Khasib **may God be pleased with him** who said: "The Messenger of God (blessings and peace of God be upon him) said: 'The people of Paradise are one hundred and twenty rows, eighty of which are from this nation and forty from all other nations.'" Abu 'Eesa said: This is a hasan hadith. The word *three* is in the nominative case as a subject, or as a predicate of the descriptive particle is omitted. Its meaning is: The companions of the right are two thirds: a group from these and a group from those. The first are the past nations, and the last are this nation according to the second opinion.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was



sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers**, talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees. Al-Suddi said: **Mandhud is masfud**. Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk**. Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud**, meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade**. Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Falihi on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of

his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its

Surat al-Waqi'ah 56:39  
A group of the ancients

men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold.** Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us, Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade,** he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade,** he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade,** he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it.** Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended**

**shade,** that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade,** and His statement: **Its food is everlasting and its shade,** and His statement: **In shades and springs,** and other verses. And His statement: God the Almighty said: **And flowing water.** Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant,** which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden.** That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in **resemblance.** That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar.** And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained.** And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba.** He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: It

does not resemble any of the trees of your land? The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop.** He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age.** He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, *Yes, and most of your clan.*

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it.** It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years.** Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-'Ala, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand the**

pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \*** He said, **"Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \*** Like hidden pearls. So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdh said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of

God, tell me about His statement: **Arab women of equal age**. He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day**. I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining**. I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it**. The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are about their wives and dwellings**. A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives**. So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you**. Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate**. Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins**. Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise**. I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred**. At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day**. Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic**.

And his saying: **of equal age** Ad-Dahhak said on the



authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand**, means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated

by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of



## Surat al-Waqi'ah 56:39

### A group of the ancients

the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike. Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahihs and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said:

The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

39- A group of the first ones.

### Tafsir al-Baghawi

39- A group of the first ones, of the believers who were before this nation.

### Tafsir al-Baidawi

39- A group of the first ones.

## Surat al-Waqi'ah 56:40

and a group of others

## Tafsir al-Jalalayn

40 - and a group of others

## Tafsir al-Suyuti

Ahmad, Ibn al-Mundhir, and Ibn Abi Hatim narrated with a chain of transmission that includes someone who is unknown, on the authority of Abu Hurayrah, who said: When a group of the first and a few of the last were revealed, it was difficult for the Muslims, so a group of the first and a group of the last were revealed.

And Ibn Asakir included in the History of Damascus with a chain of transmission that is questionable on the authority of Urwah ibn Ruwaym on the authority of Habir ibn Abdullah who said: When the verse **When the Event Occurs** was revealed and a group of the former and a few of the latter were mentioned in it, Umar said: O Messenger of God, a group of the former and a few of us. So he held back the end of the surah for a year, then a group of the former and a group of the latter were revealed. So the Messenger of God, may God bless him and grant him peace, said: O Umar, come and hear what God has revealed to a group of the former and a group of the latter. And Ibn Abi Hatim included on the authority of Urwah ibn Ruwaym, with no chain of transmission.

## Tafsir al-Tabari

and a group of others

## Tafsir al-Qurtubi

And a group of others.

## Tafsir Ibn Kathir

When God Almighty mentioned the fate of the forerunners, who are the close ones, He followed them by mentioning the companions of the right, who are the righteous, as Maymun ibn Mihran said, the status of the companions of the right is lower than the close ones, so He said, **And the companions of the right, what are the companions of the right?** meaning, who are the companions of the right, what is their state, and what is their fate? Then he explained that, saying, **In thornless lote trees.** Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasama bin Zuhair, Al-Safar bin Qais, Al-Hasan, Qatadah, Abdullah bin Kathir, Al-Suddi, Abu Hazra, and others said: It is the one that has no thorns. And from Ibn Abbas: It is the one that is laden with fruit. This is a narration from Ikrimah and Mujahid. And Qatadah also said: We used to say that it is the one that is laden with thorns. And it appears that what is meant is this and that. For the lote tree of this world has many thorns and little fruit, and in the Hereafter, on the contrary, it has no thorns and has many fruits that have weighed down its root, as Al-Hafiz Abu Bakr

Ahmad bin Salman Al-Najjad said: Muhammad bin Muhammad, he is Al-Baghawi, told us. Hamza bin Abbas told me. Abdullah bin Uthman told us. Abdullah bin Al-Mubarak told us. Safwan bin Amr told us, on the authority of Salim bin Amir, who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. He said: One day a Bedouin came and said: O Messenger of God, God mentioned in Paradise a tree that harms..." Its owner, so the Messenger of God (peace and blessings be upon him) said: **What are they?** He said: **The lote tree, for it has harmful thorns.** The Messenger of God (peace and blessings be upon him) said: "Did not God, the Most High, say: 'In a lote tree without thorns'? God trimmed its thorns and replaced each thorn with a fruit. It produces fruit, each of which reveals seventy-two types of food, and no color is similar to the other."

**Another path** Abu Bakr bin Abi Dawud said: Muhammad bin Al-Musaffa told us, Muhammad bin Al-Mubarak told us, Yahya bin Hamza told me, Thawr bin Yazid told me, Habib bin Ubaid told me on the authority of Utbah bin Abdul Salami, who said: I was sitting with the Messenger of God, may God bless him and grant him peace, when a Bedouin came and said: O Messenger of God, I hear you mention a tree in Paradise, and I do not know of a tree with more thorns than it, meaning the talh tree. So the Messenger of God, may God bless him and grant him peace, said: **Indeed, God will place in place of every thorn in it a fruit like the testicle of a groomed goat, in which there are seventy types of food, no color resembling another.** And his saying: **And talh in layers,** talh is a large tree that grows in the land of the Hijaz from the 'adah tree, the singular of which is talha, and it is a tree with many thorns. Ibn Jarir recited to one of the hadith scholars:

Her guide gave her good report and said, **Tomorrow you will see the acacia trees and the mountains.**

Mujahed said: *Mandhud* means piled up with fruit. This reminds us of the Quraysh because they used to marvel at the shade of the Talh and Sidr trees.

Al-Suddi said: **Mandhud is masfud.** Ibn Abbas said: It resembles the Talh of this world, but its fruit is sweeter than honey. Al-Jawhari said: *Talh* is a dialect for *stalk*. I said: Ibn Abi Hatim narrated from the hadith of Al-Hasan bin Sa'd from a sheikh from Hamdan who said: I heard Ali say this word about Talh Mandhud. He said: **A piled up stalk.** Based on this, it is a description of the Sidr, so it is as if he described it as being *makhdhud*, which means that it has no thorns, and that its stalk is *mandhud* which means the abundance of its fruit. And God knows best. Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Abu Muawiyah told us, on the authority of Idris, on the authority of Jaafar bin Iyas, on the authority of Abu Nadra, on the authority of Abu Saeed, **And Talh Mandhud,** meaning bananas. He said: And it was narrated on the authority of Ibn Abbas, Abu Hurairah, Al-Hasan, Ikrimah, Qassama bin Zuhair, Qatadah, and Abu Hazra something similar, and with it. Mujahid and Ibn Zayd said: And he added and said: The people of Yemen call bananas Talh. Ibn Jarir did not narrate anything other than this statement.

And the Almighty's saying: **And an extended shade.** Al-Bukhari said: Ali bin Abdullah told us, Sufyan told us,

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on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, conveying it to the Prophet, may God bless him and grant him peace, who said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing the line. Recite, if you wish, 'and an extended shade.'" Muslim narrated it from the hadith of al-A'raj with it. Imam Ahmad said: Surayj told us, Faliḥ told us, on the authority of Hilal bin Ali, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Recite, if you wish, 'and an extended shade.'" Muslim narrated it likewise from the hadith of al-A'raj with it. And thus Al-Bukhari narrated it on the authority of Muhammad bin Sinan on the authority of Faliḥ on his authority, and thus Abd Al-Razzaq narrated it on the authority of Muammar on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, and thus Hammad bin Salamah narrated it on the authority of Muhammad bin Ziyad on the authority of Abu Hurairah and Al-Layth bin Saad on the authority of Saeed Al-Maqburi, on the authority of his father on the authority of Abu Hurairah, and Aouf on the authority of Ibn Sirin, on the authority of Abu Hurairah on his authority.

Imam Ahmad said: Muhammad ibn Ja'far and Hajjaj told us: Shu'bah told us, I heard Abu Ad-Dahhak telling Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "In Paradise there is a tree under whose shade a rider would travel for seventy or one hundred years. It is the tree of eternity." Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yazid ibn Harun told us, on the authority of Muhammad ibn 'Amr ibn Abi Salamah, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "In Paradise there is a tree under whose shade a rider would travel for one hundred years, but he would not be able to cross it. And if you wish, recite: 'and an extended shade.'" The chain of transmission is good, but they did not include it. Ibn Jarir narrated it in this way on the authority of Abu Kurayb, on the authority of 'Abdah, 'Abd al-Rahim, and al-Bukhari, all on the authority of Muhammad ibn 'Amr, on his authority. At-Tirmidhi narrated it on the authority of 'Abd al-Rahman ibn Sulayman, on his authority.

Ibn Jarir said: Ibn Hamid told us, Mihran told us, Ismail bin Abi Khalid told us, on the authority of Ziyad, the client of Banu Makhzum, on the authority of Abu Hurairah, who said: There is a tree in Paradise, in the shade of which a rider can travel for a hundred years. Read if you wish: **and an extended shade**. When that reached Ka'b, he said: He has spoken the truth, by He who sent down the Torah to Moses and the Criterion to Muhammad. If a man were to ride on a tree trunk or a tree stump, then circle around the top of that tree, he would not reach it until he fell down in old age. God planted it with His hand and breathed into it of His spirit. Its branches are beyond the wall of Paradise, and there is no river in Paradise except that it flows from the base of that tree. Al-Hafiz Abu Ya'la

al-Mawsili said: Muhammad ibn Munhal al-Darir narrated to us: Yazid ibn Zurai' narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **and extended shade**, he said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. Al-Bukhari narrated it in the same way, on the authority of Ruh ibn 'Abd al-Mu'min, on the authority of Yazid ibn Zurai', and Abu Dawud al-Tayalisi narrated it in the same way, on the authority of Imran ibn Dawud al-Qattan, on the authority of Qatadah, and in the same way, Muammar and Abu Hilal narrated it in the same way, on the authority of Qatadah. Al-Bukhari and Muslim narrated from the hadith of Abu Sa'id and Sahl ibn Sa'd, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **In Paradise there is a tree, in the shade of which a rider could travel for a hundred years without crossing it**. This hadith is authentically reported from the Messenger of God, may God bless him and grant him peace, and is mutawatir and its authenticity is confirmed by the leading critics of hadith, due to the multiplicity of its chains of transmission, the strength of its isnads, and the trustworthiness of its men.

Imam Abu Jaafar bin Jarir said: Abu Kurayb narrated to us, Abu Bakr narrated to us, Abu Hasin narrated to us: We were at a door in a place and with us were Abu Salih and Shuqaiq, meaning Ad-Dhabi. Abu Salih narrated: Abu Hurairah narrated to me: There is a tree in Paradise, in the shade of which a rider would travel for seventy years. Abu Salih said: Do you accuse Abu Hurairah of lying? He said: I do not accuse Abu Hurairah of lying, but I accuse you of lying. This was difficult for the reciters of hadith at that time. I said: Whoever accuses this hadith has invalidated it, even though it is proven and authentic and traced back to the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: Abu Saeed Al-Ashj narrated to us, Ziyad bin Al-Hasan bin Al-Furat Al-Qazzaz narrated to us, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: **There is no tree in Paradise but its trunk is made of gold**. Then he said: Good and strange. Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' narrated to us, Abu Amir Al-Aqdi narrated to us, on the authority of Zam'ah bin Salih, on the authority of Salamah bin Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The extended shade is a tree in Paradise, and its shade is as long as a rider can travel in all its directions, a hundred years. He said: The people of Paradise, the people of the upper rooms and others, will come out to it and converse in its shade. He said: Some of them will desire it and remember the amusement of this world, so God will send a wind from Paradise, and that tree will stir with every amusement in this world. This is a strange narration, its chain of transmission is good, strong, and good. Ibn Abi Hatim said: Abu Sa'id Al-Ashja' narrated to us, Ibn Yaman narrated to us, Sufyan narrated to us,

Abu Ishaq narrated to us, on the authority of Amr bin Maymun, regarding the verse: **and an extended shade**, he said: seventy thousand years. Ibn Jarir narrated it likewise, on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Sufyan, similarly. Then Ibn Jarir said: Ibn Hamid narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **and an extended shade**, he said: five hundred thousand years.

Ibn Abi Hatim said: My father told us, Abu al-Walid al-Tayalisi told us, Husayn ibn Nafi' told us, on the authority of al-Hasan, regarding the statement of God, the Most High: **And extended shade**, he said: In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it. Auf said, on the authority of al-Hasan: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree in whose shade a rider could travel for a hundred years without crossing it**. Narrated by Ibn Jarir. Shabib said, on the authority of Ikrimah, on the authority of Ibn Abbas: In Paradise there are trees that cannot be carried to shelter oneself under them. Narrated by Ibn Abi Hatim. Ad-Dahhak, As-Suddi, and Abu Hazra said regarding the statement of God, the Most High: **And extended shade**, that is, it does not end, there is no sun or heat in it like before dawn. Ibn Mas'ud said: Paradise is covered with curtains like the time between dawn and sunrise. Verses have come before, such as the statement of God, the Most High: **And We will admit them into a deep shade**, and His statement: **Its food is everlasting and its shade**, and His statement: **In shades and springs**, and other verses. And His statement: God the Almighty said: **And flowing water**. Al-Thawri said: It flows without a trench. We have already discussed the interpretation of God the Almighty's statement: **Therein are rivers of water that is not stagnant**, which makes it unnecessary to repeat it here.

And the Almighty said: **And abundant fruit, neither forbidden nor forbidden**. That is, they will have abundant fruits of various colors that no eye has seen, no ear has heard, and no human heart has conceived, as the Almighty said: **Whenever they are provided with fruit therefrom as provision, they say, 'This is what we were provided with before.'** And they will be given it in **resemblance**. That is, the shape resembles the shape, but the taste is different. And in the two Sahihs, when mentioning the lote tree of the farthest boundary, it says: **Then behold, its leaves are like the ears of elephants, and its dates are like the jars of Hajar**. And in them also from the hadith of Malik from Zaid from Ata' ibn Yasar from Ibn Abbas who said: The sun eclipsed and the Messenger of God, may God bless him and grant him peace, prayed and the people were with him and he mentioned the prayer, and in it they said: O Messenger of God, we saw you reach for something in this place of yours and then we saw you slump down, he said: **I saw Paradise and reached for a bunch of grapes from it, and if I had taken it you would have eaten from it as long as the world remained**. And Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Abdullah ibn Ja'far told us, Ubaydullah told us, Ibn Aqil told us from Jabir who said: While we were praying the noon prayer, the Messenger of God, may God bless

him and grant him peace, came forward and we moved forward with him, then he reached for something to take it and then he stepped back, and when he had finished the prayer, Ubayy ibn Ka'b said: O Messenger of God, today you did something in the prayer that you did not do, he said: "Paradise and what is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes from it to bring it to you, but I was prevented from it, and if I brought it to you, I would eat from it from between the sky and the earth and it would not be diminished." And Muslim narrated from the hadith of Abu Al-Zubayr on the authority of Jabir, similarly.

Imam Ahmad said: Ali ibn Bahr told us, Hisham ibn Yusuf told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Amir ibn Zayd al-Bakali, that he heard Utbah ibn Abd al-Salami say: A Bedouin came to the Messenger of God (peace and blessings of God be upon him) and asked him about the Cistern. He mentioned Paradise, then the Bedouin said: **Is there fruit in it?** He said: **Yes, and in it is a tree called Tuba**. He said: Then he mentioned something, but I do not know what it was. He said: **What tree of our land does it resemble?** He said: **It does not resemble any of the trees of your land?** The Prophet (peace and blessings of God be upon him) said: **Have you been to Syria?** He said: *No*. He said: "It resembles a tree in Syria called al-Jawzah. It grows on one stem and its top is spread out." He said: **How big is the cluster?** He said: **A month's journey for the speckled crow that does not stop**. He said: **How big is its root?** He said: **If a young camel from your family were to set out on a journey, it would not reach its root until its collarbone would break from old age**. He said: **In it are grapes?** He said: *Yes*. He said: **How big is the seed?** He said, **Did your father ever slaughter a large goat from his flock?** He said, *Yes*. He said, **He skinned its hide and gave it to your mother and said, 'Make us a bucket from it?'** He said, *Yes*. The Bedouin said, **That grain would satisfy me and my family?** He said, **Yes, and most of your clan**.

And the Almighty's saying: **Neither cut off nor forbidden** means it is not cut off in winter nor summer, rather eating it is continuous and everlasting, no matter what they seek they will find, nothing is forbidden to them by the power of God. Qatada said: **No stick, thorn or distance will prevent them from eating it**. It was mentioned in the hadith that if a man eats the fruit it will return to its place. And the Almighty's saying: **And raised couches** means high, soft and smooth. Al-Nasa'i and Abu 'Isa Al-Tirmidhi said: Abu Kurayb told us, Rashdin bin Sa'd told us, on the authority of 'Umar bin Al-Harith, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God's prayers and peace be upon him, regarding the Almighty's saying: **And raised couches** he said: **Its height is like the distance between the heaven and the earth, and the distance between them is five hundred years**. Then Al-Tirmidhi said: This hadith is hasan gharib, we do not know it except from the hadith of Rashdin bin Sa'd. He said: Some of the people of knowledge said: The meaning of this hadith is the height of the couches in degrees and the distance between the two degrees is like the distance between the heaven and the earth. This is what he said, and



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this is not known except from the narration of Rashdin bin Sa'd, who is Al-Masry and he is weak. This is what he said. Narrated by Abu Jaafar bin Jarir on the authority of Abu Kurayb on the authority of Rushdin on his authority.

Then he and Ibn Abi Hatim both narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith, and he mentioned it. Ibn Abi Hatim also narrated it on the authority of Nu'aym ibn Hammad, on the authority of Ibn Wahb. Ad-Dhiya' included it in Sifat al-Jannah from the hadith of Harmalah, on the authority of Ibn Wahb, with a similar chain of transmission. Imam Ahmad narrated it on the authority of Hasan ibn Musa, on the authority of Ibn Lahi'ah, who said: Diraj told us, and he mentioned it. Ibn Abi Hatim also said: Abu Sa'id al-Ashj told us, Abu Mu'awiyah Juwaybir told us, on the authority of Abu Sahl, meaning Katheer ibn Ziyad, on the authority of al-Hasan: **And raised couches** means: The height of a couch for a man of the people of Paradise is a journey of eighty years. And the Almighty's statement: **Indeed, We created them a special creation, \* And made them virgins, \* Lovely of equal age, \* For the companions of the right hand** the pronoun applies to something not mentioned. But since the context, which is the mention of beds, indicates the women who lie on them, He sufficed with that and did not mention them, and the pronoun refers back to them, as in the Almighty's saying: **When there were presented to him in the evening the pure, slender horses, \* He said, "Indeed, I have loved the love of good over the remembrance of my Lord,** until it was hidden behind the veil." He means the sun, according to the well-known opinion of the commentators. Al-Akhfash said regarding the Almighty's saying: **Indeed, We created them,** He implied them and they were not mentioned before that. Abu Ubaidah said: They were mentioned in the Almighty's saying: **And fair maidens with large, beautiful eyes, \* Like hidden pearls.** So the Almighty's saying: **Indeed, We created them,** means We restored them in the other creation after they were old, bleary-eyed women. They became pure virgins, meaning after marriage they returned to pure virgins, endeared to their husbands with sweetness, charm, and beauty.

Some of them said Arabs, meaning ghanjat. Musa bin Ubaidah al-Rabdhî said, on the authority of Yazid al-Raqashi, on the authority of Anas bin Malik, who said: The Messenger of God, peace and blessings be upon him, said: **Indeed, We created them,** meaning old women who were blind and lame in this world. Narrated by al-Tirmidhi, Ibn Jarir, and Ibn Abi Hatim. Then al-Tirmidhi said: It is strange, and Musa and Yazid are weak. Ibn Abi Hatim said: Muhammad bin Auf al-Himsi told us, Adam told us, meaning Ibn Abi Iyas, Shaiban bin Jabir told us, on the authority of Yazid bin Murrah, on the authority of Salamah bin Yazid, who said: I heard the Messenger of God, peace and blessings be upon him, say regarding the verse: **Indeed, We created them a special creation,** meaning the previously married and the virgins who were in this world. Abd bin Hamid said: Mus'ab bin Muqdam told us, al-Mubarak bin Fadala told us, on the authority of al-Hasan, who said: An old woman came and said: O

Messenger of God, pray to God to admit me to Paradise. He said: O mother of so-and-so, an old woman will not enter Paradise. She turned away crying. He said: "Tell her that she will not enter it while she is old, for God Almighty says: 'Indeed, We created them a special creation \* And made them virgins'."

Thus, Al-Tirmidhi narrated it in Al-Shama'il on the authority of Abd bin Hamid. Abu al-Qasim al-Tabarani said: Bakr ibn Sahl al-Dimyati told us, Amr ibn Hashim al-Bayruti told us, Sulayman ibn Abi Karima told us, on the authority of Hisham ibn 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 the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: "Houris with wide, white eyes, large eyes. The eyelashes of the houri are like the wings of an eagle." I said: Tell me about the statement of God Almighty: **Like hidden pearls.** He said: **Their purity is the purity of pearls in shells, untouched by hands.** I said: Tell me about His statement: **In them are good and beautiful women.** He said: **Good morals and beautiful faces.** I said: Tell me about His statement: **As if they were hidden eggs.** He said: **Their delicacy is like the delicacy of the skin that you see inside an egg, near the shell, which is the gharqa'.** I said: O Messenger of God, tell me about His statement: **Arab women of equal age.** He said: "They are those who were taken in the worldly home as old women, dry-eyed and sun-kissed. God created them after old age, then made them Arab virgins, in love with one another." **Beloved, equal in age, born one day,** I said: **O Messenger of God, are the women of this world better or the houris?** He said: **Rather, the women of this world are better than the houris, just as the outer part is better than the lining.** I said: **O Messenger of God, and how is that?** He said: "Because of their prayers, fasting, and worship of God, the Almighty. God has clothed their faces with light and their bodies with silk. They are white in color, green in clothing, yellow in jewelry, their braziers are pearls, and their combs are gold. They say: "We are the immortal ones, so we never die. We are the soft ones, so we never suffer. We are the residents, so we never depart. We are the content ones, so we never become angry. Blessed is he for whom we are and he is for us." I said: "O Messenger of God, a woman among us marries two, three, or four husbands, then she dies and enters Paradise, and they enter with her. Who will be her husband?" He said: "O Umm Salamah, she is given a choice and chooses the one with the best character, and she says: 'O Lord, this one had the best character with me, so marry me to him.' O Umm Salamah, good character takes the best of this world and the hereafter."

In the long and famous hadith of the images, the Messenger of God, may God bless him and grant him peace, intercedes for all believers to enter Paradise. God Almighty says, **I have interceded for you and given them permission to enter it.** The Messenger of God, may God bless him and grant him peace, used to say, **By He who sent me with the truth, you in this world are not more knowledgeable about your wives and your dwellings than the people of Paradise are**



**about their wives and dwellings.** A man from among them will enter upon seventy-two wives from among those whom God creates, and two from the children of Adam who have superiority over those whom God created through their worship in this world. He will enter the first of them into a room of ruby on a bed of gold crowned with pearls, upon which will be seventy pairs of fine silk and brocade. He will place his hand between her shoulders, then look at his hand from her chest from behind her clothes, her skin, and her flesh. He will look at the marrow of her leg as one of you looks at a thread in a ruby reed. His liver is a mirror to her, meaning her liver is a mirror to him. While he is with her, he does not get tired of her and she does not get tired of him, and he does not come to her once except that he finds her a virgin. His remembrance does not wane and he does not complain. Before her, except that there is no semen nor any desire. While he is like that, a voice is called out, **We know that you do not get tired or bored, except that you have other wives.** So he goes out and comes to them one by one. Every time he comes to one, she says, **By God, there is nothing in Paradise better than you, and there is nothing in Paradise dearer to me than you.** Abdullah ibn Wahb said: Amr ibn al-Harith informed me, on the authority of Darraj, on the authority of Ibn Hujaira, 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 to him, **Will I prostrate in Paradise?** He said, **Yes, by the One in Whose Hand is my soul, prostrate.** Then, when he gets up from her, she returns purified and a virgin.

Al-Tabarani said: Ibrahim bin Jaber, the jurist of Baghdad, narrated to us, Muhammad bin Abdul Malik Al-Daqeeqi Al-Wasiti narrated to us, Ma'la bin Abdul Rahman Al-Wasiti narrated to us, Sharik narrated to us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id, who said: The Messenger of God, may God bless him and grant him peace, said: **When the people of Paradise have intercourse with their wives, they will return as virgins.** Abu Dawud Al-Tayalisi said: Imran informed us, on the authority of Qatadah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The believer will be given such and such strength with regard to wives in Paradise.** I said: **O Messenger of God, can he do that?** He said: **He will be given the strength of one hundred.** At-Tirmidhi narrated it from the hadith of Abu Dawud and said: It is saheeh ghareeb. Abu Al-Qasim At-Tabarani narrated from the hadith of Husayn bin Ali Al-Ju'fi, on the authority of Za'idah, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurayrah, who said: It was said: O Messenger of God, will we have intercourse with our wives in Paradise? He said: **A man may have intercourse with one hundred virgins in one day.** Al-Hafiz Abu Abdullah Al-Maqdisi said: In my view, this hadith meets the criteria for authenticity, and God knows best.

And his saying: *Arabs* Saeed bin Jubair said on the authority of Ibn Abbas: He means veiled before their husbands. Have you not seen the hyena-camel? It is like that. Ad-Dahhak said on the authority of Ibn Abbas: The Arab women are in love with their husbands and their husbands are in love with them. And this is what

Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aaliyah, Yahya bin Abi Katheer, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others said. Thawr bin Yazid said on the authority of Ikrimah that he was asked about his saying: *Arabs* He said: It is the one who flatters her husband. Shu'bah said on the authority of Samak on the authority of Ikrimah: It is coquettishness. Al-Ajlal bin Abdullah said on the authority of Ikrimah: It is shakala. Saleh bin Hayyan said on the authority of Abdullah bin Buraidah regarding his saying: *Arabs* He said: Shakala is in the language of the people of Mecca and coquettishness is in the language of the people of Medina. Tamim bin Hudlam said: It is a beautiful wife. Zayd ibn Aslam and his son Abd al-Rahman said: The Arabs are good speakers. Ibn Abi Hatim said: It was mentioned on the authority of Sahl ibn Uthman al-Askari, Abu Ali told us on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather who said: The Messenger of God, may God bless him and grant him peace, said: **Arabs - he said - their speech is Arabic.**

And his saying: **of equal age** Ad-Dahhak said on the authority of Ibn Abbas: meaning in one age thirty-three years. Mujahid said: **of equal age** are those of equal status, and in a narration on his authority: similar. Atiyah said: peers. Al-Suddi said: **of equal age** means in the morals of the two of them, there is no hatred or envy between them, meaning not as they were hostile co-wives. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, on the authority of Abdullah bin Al-Kahf, on the authority of Al-Hasan and Muhammad, **Arabs of equal age**, they said: Those of equal age get along and play together. Abu Isa Al-Tirmidhi narrated on the authority of Ahmad bin Mani', on the authority of Abu Mu'awiyah, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Al-Nu'man bin Sa'd, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a gathering of houris with wide-eyed eyes, who will raise voices the likes of which no creation has ever heard.** He said: "They will say, 'We are immortal, so we will not perish. We are pampered, so we will not be miserable. We are content, so we will not be angry. Blessed is he who is for us and we are for him.'" Then he said: This is a strange hadith.

Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ismail bin Umar told us, Ibn Abi Dhi'b told us, on the authority of so-and-so Abdullah bin Rafi', on the authority of some of the sons of Anas bin Malik, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **The houris will sing in Paradise, saying, 'We are good and beautiful, hidden for noble husbands.'** I said: This Ismail bin Umar is Abu al-Mundhir al-Wasiti, one of the trustworthy and reliable ones. This hadith was narrated by Imam Abdul Rahim bin Ibrahim, nicknamed Duhaime, on the authority of Ibn Abi Fadik, on the authority of Ibn Abi Dhi'b, on the authority of Awn bin Al-Khattab bin Abdullah bin Rafi', on the authority of Ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The houris will sing in Paradise. We are the beautiful houris, created for noble spouses." And the Almighty's statement, **for the companions of the right hand,**

## Surat al-Waqi'ah 56:40 and a group of others

means they were created for the companions of the right hand, or they were saved for the companions of the right hand, or they were married to the companions of the right hand. It is more apparent that it is connected to His statement, **Indeed, We created them a special creation, \* Then We made them virgins, \* Lovely of equal age, \* For the companions of the right hand**, so its meaning is We created them for the companions of the right hand. This is the interpretation of Ibn Jarir.

It was narrated on the authority of Abu Sulayman al-Darani, may God have mercy on him, who said: I prayed one night, then I sat down to supplicate. It was very cold, so I began to supplicate with one hand. Then my eyesight overcame me and I fell asleep. I saw a houri, the likes of whom had never been seen, and she said: O Abu Sulayman, do you supplicate with one hand, while I have been feeding you in bliss for five hundred years? I said: It is possible that his statement: **For the companions of the right hand** is related to what preceded it, which is his statement: **of equal age \* For the companions of the right hand** meaning in their age, as came in the hadith narrated by Al-Bukhari and Muslim from the hadith of Jarir on the authority of Ammarah ibn Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be in the image of the moon on the night of the full moon, and those who follow them will be in the light of the brightest shining star in the sky. They do not urinate or defecate, nor do they spit or blow their noses. Their combs will be gold, their sweat will be musk, their censers will be aloe vera, and their wives will be the houris. Their character will be like the character of one man in the image of their father Adam, sixty cubits in the sky." Imam Ahmad said: Yazid ibn Harun and Affan told us, they said: Hammad ibn Salamah told us.

Al-Tabarani narrated, and this wording is his, from the hadith of Hammad ibn Salamah, from Ali ibn Zayd ibn Jud'an, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise hairless, beardless, white, curly-haired, and with kohl on their eyes, thirty-three years old. They will be in the form of Adam, sixty cubits tall and seven cubits wide." Al-Tirmidhi narrated from the hadith of Abu Dawud al-Tayalisi, from Imran al-Qattan, from Qatadah, from Shahr ibn Hawshab, from Abd al-Rahman ibn Ghanam, from Muadh ibn Jabal, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will enter Paradise hairless, beardless, and with kohl on their eyes, thirty-three years old.** Then he said: Good and strange. Ibn Wahb said: Amr ibn al-Harith told us that Diraj Abu al-Samh told him on the authority of Abu al-Haytham on the authority of Abu Sa'id who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies from the people of Paradise, whether young or old, will be returned to Paradise thirty-three years old and will never exceed that, and so will the people of Hellfire.** Al-Tirmidhi narrated it on the authority of Suwayd ibn Nasr on the

authority of Ibn al-Mubarak on the authority of Rashdin ibn Sa'd on the authority of Amr ibn al-Harith with it.

Abu Bakr ibn Abi Al-Dunya said: Al-Qasim ibn Hashim told us, Sufyan ibn Salih told us, Rawad ibn Al-Jarrah Al-Asqalani told us, Al-Awza'i told us, on the authority of Harun ibn Dhi'ab, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will enter Paradise with the height of Adam, sixty cubits, the king's cubit! With the beauty of Joseph, and thirty-three years after the birth of Jesus, and with the tongue of Muhammad, hairless, beardless, and kohl-lined." Abu Bakr ibn Abi Dawud said: Mahmud ibn Khalid and Abbas ibn Al-Walid told us: Umar told us, on the authority of Al-Awza'i, on the authority of Harun ibn Thabit, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will be resurrected in the image of Adam, on the birth of Jesus, thirty-three hairless, beardless, and kohl-lined. Then they will be taken to a tree in Paradise and will be clothed by it. Their clothes will not wear out and their youth will not fade." And the Almighty's statement: **A group of the first peoples \* And a group of the last ones** means a group of the first ones and a group of the last ones.

Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Muhammad bin Bakkar told us, Saeed bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of Abdullah bin Masoud, who said: Some of them used to take from one another. He said: We were hired one night with the Messenger of God, peace and blessings be upon him, then we went to him in the morning. He said: "The prophets and their followers were shown to me with their nations. A prophet would pass by me, and a prophet would pass by me in a group! A prophet would be with three people, and a prophet would not be with him." Qatada recited this verse: **Is there not among you a man of sound mind?** He said: "Until Moses bin Imran passed by me in a crowd of the Children of Israel. I said: 'My Lord, who is this?' He said: 'This is your brother Moses bin Imran and those who followed him from the Children of Israel.' He said: 'I said: My Lord, then where are my nation?' He said: 'Look to your right in the crowd.' He said: 'And if there are faces of men,' He said: 'Are you satisfied?' He said: 'I am satisfied, my Lord.' He said: 'Look to the horizon to your left, and if there are faces of men,' He said: 'Are you satisfied?' I said: 'I am satisfied, my Lord.' He said: 'With these are seventy thousand who will enter Paradise without being brought to account.'" He said: And Ukasha bin Muhsin from Banu Asad began to speak. Saeed said: He was a Badri man and said: O Prophet of God, supplicate to God to make me one of them. He said: So he said: O God, make him one of them. He said: Another man began to speak and said: O Prophet of God, supplicate to God to make me one of them. He said: Ukasha has preceded you in that. He said: So the Messenger of God, may God bless him and grant him peace, said: If you are able, may my father and mother be your ransom, to be among the seventy, then do so. Otherwise, be among the people of the strike.

Otherwise, be among the people of the horizon, for I have seen many people gathered around him. Then he said: I hope that you will be a quarter of the people of Paradise. So we said: Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise. He said: So we said: Allahu Akbar. He said: I hope that you will be half of the people of Paradise. He said: So we said: Allahu Akbar. Then the Messenger of God, may God bless him and grant him peace, recited this verse: A group of the first ones \* And a group of the last ones. He said: So we said among ourselves: Who are these seventy thousand? We said: They are those who were born into Islam and did not associate partners with God. He said: When that reached him, he said: **Rather, they are those who do not cauterize, nor seek incantations, nor take omens, and upon their Lord they put their trust.** Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatadah, with a similar wording. This hadith has many chains of narration other than this one in the Sahih and elsewhere. Ibn Jarir said: Ibn Humayd told us, Mihran told us, Sufyan told us, on the authority of Abaan ibn Abi Ayyash, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **A group from the first and a group from the last.** He said: The Messenger of God (blessings and peace of God be upon him) said: **They are both from my nation.**

### Fath al-Qadir

**40- A group from the first and a group from the last.** This refers to His statement: **And the companions of the right hand - what are the companions of the right hand?** That is, they are a group from the first and a group from the last. The explanation of **a group** was presented when mentioning the first, and the meaning is: that they are a group or nation or sect or segment from the first, and they are from Adam to our Prophet, may God bless him and grant him peace. And a group or nation or sect or segment from the last, and they are the nation of Muhammad, may God bless him and grant him peace. Abu Al-Aaliyah, Mujahid, Ata' bin Abi Rabah, and Ad-Dahhak said: A group from the first. Meaning, from the first of this nation, and a group from the last of this nation from its end.

### Tafsir al-Baghawi

**40- And a group of others,** from the believers of this nation, this is what Ata' and Muqatil said.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad Al-Adl told me, Abdullah bin Abdul Rahman Al-Daqqaq told us, Muhammad bin Abdul Aziz told us, Isa bin Al-Masawir told us, Al-Walid bin Muslim told us, Isa bin Musa told us, on the authority of Urwah bin Ruwaim, who said: "When God revealed to His Messenger, 'A company from the former peoples \* And a few from the latter ones,' Umar, may God be pleased with him, wept and said: O Prophet of God, we have believed in the Messenger of God, may God bless him and grant him peace, and we have confirmed him, but who among us will be saved, even a few?' So God, the Almighty, revealed, 'A company from the former peoples \* And a

company from the latter ones,' so the Messenger of God, may God bless him and grant him peace, called Umar and said: God, the Almighty, has revealed what you said. Umar, may God be pleased with him, said: We are pleased with our Lord and the confirmation of our Prophet. The Messenger of God, may God bless him and grant him peace, said: From Adam to us is a company, and from me until the Day of Resurrection is a company, and it will not be completed except by the black camel herders who say, 'There is no god but God.'"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Husayn bin Numayr told us, on the authority of Husayn bin Abd Al-Rahman, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, came out to us one day and said: "The nations were shown to me, and a prophet would pass by with one man, and a prophet with two men, and a prophet with a group of people, and a prophet with no one with him. I saw a great multitude filling the horizon, so I hoped that they would be my nation. Then it was said to me: This is Moses among his people. Then it was said to me: Look. I saw a great multitude filling the horizon. Then it was said to me: Look like this and like this. I saw a great multitude filling the horizon. Then it was said: These are your nation, and with these are seventy thousand who will enter Paradise without being brought to account. The people dispersed and it was not made clear to them, so the companions of the Prophet, may God bless him and grant him peace, discussed matters and said: As for us, we were born into polytheism, but we believed in God and His Messenger, but these are our children. Then the Prophet, may God bless him and grant him peace, was informed and he said: They are those who do not take omens or seek ruqyah or..." They were cauterized and put their trust in their Lord. Then, Ukasha ibn Muhsin stood up and said: **Am I one of them, O Messenger of God?** He said: **Yes.** Then another stood up and said: **Am I one of them?** He, peace be upon him, said: **Ukasha has already done it to you.**

Narrated by Abdullah ibn Masoud on the authority of the Messenger of God, may God bless him and grant him peace: "The prophets were shown to me last night with their followers until Moses, peace be upon him, came to me in the midst of the Children of Israel. When I saw them, I was amazed, so I said: 'O Lord, what are these?' It was said: 'This is your brother Moses and those with him from the Children of Israel.' I said: 'O Lord, where are my nation?' It was said: 'Look to your right, and the gates of Mecca have been blocked with the faces of men.' It was said: 'Are these your nation, are you satisfied?' I said: 'O Lord, I am satisfied, O Lord, I am satisfied.' It was said: 'Look to your left, and the horizon has been blocked with the faces of men.' It was said: 'Are these your nation, are you satisfied?' I said: 'O Lord, I am satisfied.' It was said: 'With these are seventy thousand who will enter Paradise without being held to account.' The Prophet of God, may God bless him and grant him peace, said: 'If you are able to be among the seventy, then be. If you are unable and fall short, then be among the people of the gates. If you are unable, then be among the people of the

## Surat al-Waqi'ah 56:40 and a group of others

horizon, for I have seen there people quarreling a lot.”

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Bashar told us, Ghundar told us, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, on the authority of Abdullah, who said: “We were with the Messenger of God, may God bless him and grant him peace, in a tent, and he said: ‘Would you be satisfied to be a quarter of the people of Paradise?’ We said: ‘Yes.’ He said: ‘Would you be satisfied to be a third of the people of Paradise?’ We said: ‘Yes.’ He said: ‘By the One in whose hand is the soul of Muhammad, I hope that you will be half of the people of Paradise, for none will enter Paradise except a Muslim soul, and you are not from the polytheists except like a white hair on the hide of a black bull or like a black hair on the hide of a red bull.”

A group of people said that both thirds are from this nation, which is the opinion of Abu Al-Aaliyah, Mujahid, Ata' bin Abi Rabah, and Al-Dahhak. They said: **A group from the first** from the predecessors of this nation, **and a group from the last** from the last of this nation at the end of time.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hasan bin Muhammad Al-Dinawari told me, Ahmad bin Muhammad bin Ishaq Al-Sani told us, Abu Khalifa Al-Fadl bin Al-Habbab told us, Muhammad bin Kathir told us, Sufyan told us, on the authority of Abaan bin Abi Ayyash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding this verse: **A group from the first and a group from the last**, the Messenger of God, may God bless him and grant him peace, said: They are both from my nation.

## Tafsir al-Baidawi

40- **And a group of others** and in the first case it is a deleted predicate.

## Surat al-Waqi'ah 56:41

And the companions of the left - what are the companions of the left?

## Tafsir al-Jalalayn

41 - **And the companions of the left - what are the companions of the left?**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **And the companions of the left - who are the companions of the left?** God Almighty says, admiring His Prophet Muhammad from the people of Hellfire. **And the companions of the left?** Who will be taken to the left from the place of reckoning to Hellfire. **What are the companions of the left?** What will they have and what has been prepared for them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying, **And the companions of the left - what are the companions of the left?** meaning, what will they have and what has been prepared for them?

## Tafsir al-Qurtubi

The Almighty said: **And the companions of the left - what are the companions of the left?** He mentioned the dwellings of the people of Hell and called them the companions of the left, because they take their books with their left hands. Then He magnified their mention in affliction and torment, saying: **What are the companions of the left? \* In scorching winds.** The scorching winds are the hot winds that enter the pores of the body. What is meant here is the heat and scorching of Hell.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does

not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

Ibn Jarir said: "The Arabs use this word in negation, and they say: This food is neither good nor generous, this meat is neither fatty nor generous, or this house is neither clean nor generous." Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatada, with a similar chain of narration. Then God mentioned that they deserved it, saying: **Indeed, they were before that in luxury**, meaning they were in this worldly life, indulgent in their own pleasures, not deviating from what the messengers had brought them. **And they persisted**, meaning they persisted and did not intend to repent, **in the great perjury**, which is disbelief in God and making idols and rivals to Him as lords besides God. Ibn Abbas said that the great perjury is polytheism. This is what Mujahid, Ikrimah, Ad-Dahhak, Qatadah, As-Suddi, and others said. Al-Sha'bi said: It is the false oath. **And they used to say, 'When we have died and become dust and bones, will we indeed be resurrected? Or our forefathers of old?'** meaning that they say that, denying it and ruling out its occurrence. God the Most High said: **Say, 'Indeed, the first and the last \* Will be gathered together for an appointed time on a known day.'** That is, inform them, O Muhammad, that the first and the last of the children of Adam will be gathered together on the plains of the Resurrection, and not one of them will be left behind, as God the Most High said: "That is a Day for which mankind will be gathered together, and that is a witnessed Day. And We do not delay it except for a predetermined term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy." That is why He said here: **They will be gathered together for an appointed time on a known day**, meaning that it is timed to a limited time, it will not advance or delay, it will not increase or decrease.

**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haima. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.



Surat al-Waqi'ah 56:41

And the companions of the left - what are the companions of the left?

### **Fath al-Qadir**

Then when He, glory be to Him, finished what He had prepared for the people of the right, He began to mention the people of the left and what He had prepared for them, saying: 41- **And the people of the left - what are the people of the left?** The discussion is about the grammatical analysis of this and what it contains of glorification, as was previously mentioned in the case of the people of the right.

### **Tafsir al-Baghawi**

God Almighty said: 41- **And the companions of the left - what are the companions of the left?**

### **Tafsir al-Baidawi**

41- **And the companions of the left - what are the companions of the left?**

## Surat al-Waqi'ah 56:42

In scorching water and scalding water.

### Tafsir al-Jalalayn

42 - in **poisonous** a hot wind from fire that penetrates the pores **and scalding** very hot water

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying, in **poisonous water and scalding water**, means: They are in the poisonous water and scalding water of Hell.

### Tafsir al-Qurtubi

**And scalding water** means scalding hot water that is extremely hot. When the fire burns their livers and bodies, they resort to scalding water, like someone who resorts to water to quench his heat from a fire, but finds it scalding hot, extremely hot and boiling. It was previously mentioned in *Al-Qital* "And they were given to drink scalding water, so it tore their intestines apart."

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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pleasures, not deviating from what the messengers had brought them. **And they persisted**, meaning they persisted and did not intend to repent, **in the great perjury**, which is disbelief in God and making idols and rivals to Him as lords besides God. Ibn Abbas said that the great perjury is polytheism. This is what Mujahid, Ikrimah, Ad-Dahhak, Qatadah, As-Suddi, and others said. Al-Sha'bi said: It is the false oath. "And they used to say, 'When we have died and become dust and bones, will we indeed be resurrected? Or our forefathers of old?'" meaning that they say that, denying it and ruling out its occurrence. God the Most High said: "Say, 'Indeed, the first and the last \* Will be gathered together for an appointed time on a known day.'" That is, inform them, O Muhammad, that the first and the last of the children of Adam will be gathered together on the plains of the Resurrection, and not one of them will be left behind, as God the Most High said: "That is a Day for which mankind will be gathered together, and that is a witnessed Day. And We do not delay it except for a predetermined term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy." That is why He said here: "They will be gathered together for an appointed time on a known day," meaning that it is timed to a limited time, it will not advance or delay, it will not increase or decrease.

**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haima. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: "This is their lodging on the Day of Judgment," meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: "Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation," meaning hospitality and honor.

### Fath al-Qadir

His statement: 42- "In scorching winds and scalding water" is either a second piece of report for the people on the left or a predicate of a deleted subject. The scorching winds are the heat of fire and the scalding water is extremely hot water. Its meaning has been explained previously. It has also been said that the scorching winds are the hot wind that enters the pores of the body.

Surat al-Waqi'ah 56:42

In scorching water and scalding water.

### **Tafsir al-Baghawi**

42- "In poisons, **a hot wind, and** and scalding, **hot water.**

### **Tafsir al-Baidawi**

**42-** In poisons" in the heat of a fire that penetrates the pores. "And scalding water" and extremely hot water.

## Surat al-Waqi'ah 56:43

And shade of black smoke

## Tafsir al-Jalalayn

43 - And a shade of black smoke

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **And a shade of black smoke**, God Almighty says: And a shade of intense black smoke. The Arabs say for everything that is described as intense black: black and black.

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

Who said that?

Ibn Abi Al-Shawarib told me: Abd Al-Wahid Ibn Ziyad told us: Sulayman Al-Shaibani told us: Yazid Ibn Al-Asamm told us: I heard Ibn Abbas say about **and the shade of al-Dukhan 44**: It is the shade of smoke.

Muhammad bin Ubaid Al-Maharbi told us: Qubaysah bin Laith told us, on the authority of Al-Shaibani, on the authority of Yazid bin Al-Asamm, on the authority of Ibn Abbas, similarly.

Abu Kuraib told us: Ibn Idris told us: I heard Al-Shaibani on the authority of Yazid bin Al-Asamm on the authority of Ibn Abbas, something similar.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-Shaibani, on the authority of Yazid bin al-Asamm, on the authority of Ibn Abbas: **And a shade of black smoke**. He said: 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 a shade of scalding smoke**, meaning: of scalding smoke.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of `Ikrimah, that he said regarding this verse, **And a shade of black smoke**, he said: Smoke.

Abu Kuraib told us: Othman told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik, regarding his statement, **and a shade of scorching smoke**, he said: scalding smoke.

Saeed bin Yahya Al-Amawi told us: Ibn Al-Mubarak told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik, with the same chain of transmission.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **And a shade of smoke**. He said: Smoke.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid, similarly.

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, **From a scalding smoke**, he said: From scalding smoke.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Sulayman al-Shaybani, on the authority of Yazid bin al-Asamm, on the authority of Ibn Abbas and Mansur, on the authority of Mujahid: **And a shade of black smoke**. They said: Smoke.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And a shade of black smoke**. He said: Of smoke.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And the shade of a black smoke**. We used to say that it was the shade of smoke.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **and a shade of scorching heat**, that the shade of smoke is the smoke of Hell. Some scholars have claimed this.

## Tafsir al-Qurtubi

**And a shade of scorching heat** meaning they are terrified by the intense smoke of Hellfire and seek the shade just as the people of this world are terrified and find it a shade of scorching heat, meaning from the smoke of Hellfire, very black. Narrated by Ibn Abbas, Mujahid and others. Similarly, yahmuum in the language means: very black, and it is derived from ham, which is the fat blackened by the burning of fire. It was also said that it is derived from hammah, which is charcoal. Ad-Dahhak said: The Fire is black and its people are black and everything in it is black. Ibn Abbas also said: The Fire is black. Ibn Zayd said: Al-Yahmuum is a mountain in Hellfire, and the people of Hellfire seek help under its shade.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

## Surat al-Waqi'ah 56:43

### And shade of black smoke

Ibn Jarir said: "The Arabs use this word in negation, and they say: This food is neither good nor generous, this meat is neither fatty nor generous, or this house is neither clean nor generous." Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatada, with a similar chain of narration. Then God mentioned that they deserved it, saying: **Indeed, they were before that in luxury**, meaning they were in this worldly life, indulgent in their own pleasures, not deviating from what the messengers had brought them. **And they persisted**, meaning they persisted and did not intend to repent, **in the great perjury**, which is disbelief in God and making idols and rivals to Him as lords besides God. Ibn Abbas said that the great perjury is polytheism. This is what Mujahid, Ikrimah, Ad-Dahhak, Qatadah, As-Suddi, and others said. Al-Sha'bi said: It is the false oath. **And they used to say, 'When we have died and become dust and bones, will we indeed be resurrected? Or our forefathers of old?'** meaning that they say that, denying it and ruling out its occurrence. God the Most High said: **Say, 'Indeed, the first and the last \* Will be gathered together for an appointed time on a known day.'** That is, inform them, O Muhammad, that the first and the last of the children of Adam will be gathered together on the plains of the Resurrection, and not one of them will be left behind, as God the Most High said: "That is a Day for which mankind will be gathered together, and that is a witnessed Day. And We do not delay it except for a predetermined term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy." That is why He said here: **They will be gathered together for an appointed time on a known day**, meaning that it is timed to a limited time, it will not advance or delay, it will not increase or decrease.

**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haima. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

## Fath al-Qadir

43- **And a shade of black smoke** Al-Yahmum is a noun derived from aham, which means black. The Arabs say aswad yahmum if it is very black, and the meaning is that they are startled by the shade and find it a shade of the smoke of Hell, very black. It is also said that it is derived from ham, which is fat blackened by burning in fire. It is also said that it is derived from hamam, which is coal. Ad-Dahhak said: Fire is black and everything in it is black.

## Tafsir al-Baghawi

43- **And a shade of black smoke**, very black smoke. The Arabs say: **Aswad Yahmood** if it is very black. Ad-Dahhak said: The Fire is black and its people are black, and everything in it is black. Ibn Kaysan said: *Yahmum* is one of the names of Hell.

## Tafsir al-Baidawi

43- **And a shade of black smoke** from the hot water.



## Surat al-Waqi'ah 56:44

Neither cool nor generous

### Tafsir al-Jalalayn

44 - **Neither cold** like other shades **nor generous** good-looking

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **Neither cool nor generous**, the Almighty says: That shade is not cool like the coolness of the shades of other things, but it is hot because it is smoke from the blazing fire of Hell, and it is not generous because it is painful for whoever seeks shade under it. The Arabs follow every attribute of praise that is negated from it with the negation of generosity, so they say: This food is neither good nor generous, this meat is neither fat nor generous, and this house is neither clean nor generous.

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

Who said that?

Muhammad bin Abdullah bin Buzaie told me: Al-Nadr told us: Juwaybir told us on the authority of Ad-Dahhak regarding his statement, **Neither cool nor generous**, he said: Every drink that is not sweet is not generous.

Qatada used to say about this:

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Neither cool nor generous**. He said: Neither cool of home nor generous of appearance.

### Tafsir al-Qurtubi

**Not cold** but rather hot because it is from the smoke of the edge of Hell. **Nor generous** sweet, according to Ad-Dahhak. Saeed bin Al-Musayyab said: Nor is its appearance good, and everything that has no good in it is not generous. It was said: **And shade of scorching heat** meaning from the Fire in which they will be tormented, like the Almighty's statement: **For them are shades of Fire above them and shades beneath them.**

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water,

**and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haima. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he

## Surat al-Waqi'ah 56:44

### Neither cool nor generous

hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

### Fath al-Qadir

Then he described this shade by saying: 44- **Neither cool nor generous** meaning it is not like other shades that are cool, rather it is hot because it is from the smoke of the fire of Hell. Saeed bin Al-Musayyab said: Nor generous: meaning it does not have a good appearance. And everything that has no good in it is not generous. Ad-Dahhak said: Nor generous nor torment. Al-Farra' said: The Arabs make generous an adjunct to everything that they negate a description of with the intention of criticizing it. They say: He is neither fat nor generous, and this house is neither spacious nor generous.

### Tafsir al-Baghawi

44- **Neither cool nor generous**. Qatada said: **Neither cool of a home nor generous of a view**. Saeed bin Al-Musayyab said: **Neither generous nor handsome**. Similar to **of every generous pair**. (Ash-Shu'ara': 7) Muqatil said: *Good*.

### Tafsir al-Baidawi

44- **Not cool** like other shadows. **Nor generous** nor beneficial. He thus negated what the shadow suggested of relief.

## Surat al-Waqi'ah 56:45

Indeed, before that, they were in luxury.

### Tafsir al-Jalalayn

45 - **They were before that** in this world **in luxury** enjoying themselves, not tiring themselves in obedience.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **Indeed, they were before that in luxury**, God Almighty says: Indeed, those whose characteristics He described from the companions of the left were, before the punishment of God that befell them in this world, in luxury, meaning in comfort.

Ali told me: Abu Saleh told us: Muawiyah told us on the authority of Ali on the authority of Ibn Abbas: **They were, before that, in luxury**. He said: pampered.

### Tafsir al-Qurtubi

**They were before that in luxury** meaning they only deserved this punishment because they were in luxury in this world with what is forbidden. The one who is in luxury is the one who is pampered, according to Ibn Abbas and others. Al-Suddi said: **(in luxury)** means polytheists.

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haïma. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

### Fath al-Qadir

Then the Almighty mentioned their deeds for which they deserved the punishment, saying: 45- **Indeed, before that, they were in luxury**. This sentence explains what preceded it: that is, before this punishment that had befallen them, they were in luxury

Surat al-Waqi'ah 56:45

Indeed, before that, they were in luxury.

in this world: that is, enjoying what was not permissible for them. The luxurious is the one who is pampered. Al-Suddi said: polytheists, and it was said: arrogant, but the first is more appropriate.

### **Tafsir al-Baghawi**

45- **Before that**, meaning in this world, **they were in luxury**, enjoying themselves.

### **Tafsir al-Baidawi**

45- **They were before that in luxury** preoccupied with desires.

## Surat al-Waqi'ah 56:46

And they persisted in committing the grave oath.

## Tafsir al-Jalalayn

46 - **And they persisted in perjury** the great sin of polytheism.

## Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying, **And they persisted in the great sin**, God Almighty says: And they persisted in the great sin.

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

Who said that?

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They persist** means they persist.

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, who said: They apply anointing or they apply it constantly.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And they persisted**, that they did not repent nor seek forgiveness. Persistence in sin among the Arabs means persisting in it and not giving it up.

His saying, **for the great perjury**, means: for the great sin, which is polytheism.

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

Who said that?

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: **On the great oath** he said: On the sin.

Yaqub bin Ibrahim told me: Abu Tamila told us: Ubaid bin Sulayman told us on the authority of Ad-Dahhak regarding his statement, **The great perjury**, he said: Polytheism.

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, **upon great perjury**, meaning: polytheism.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The great perjury** means the sin.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: **And they persisted in the great perjury**. He said: The great perjury is the great sin. He said: And that great sin is polytheism. They neither repented nor sought

forgiveness.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And they persisted in the great oath**, which is polytheism.

Ibn Hamid told us: Mihran told us, on the authority of Ibn Abi Jurayj, on the authority of Mujahid: **On the great oath** he said: the great sin.

## Tafsir al-Qurtubi

**And they persisted in the great oath** meaning they persisted in polytheism, narrated by Al-Hasan, Ad-Dahhak and Ibn Yazid. Qatada and Mujahid said: The great sin from which they did not repent. Al-Sha'bi: It is the false oath, and it is one of the major sins. It is said: He broke his oath, and that was their breaking of the oath. God the Most High said, informing us about them: **And they swore by God their most solemn oaths that God would not raise up anyone who died**. In al-Naba 78: He used to perform the great oath of polytheism in Hira', meaning he did what would absolve himself of the sin of breaking the oath, which is the sin.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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Surat al-Waqi'ah 56:46

And they persisted in committing the grave oath.

the great perjury is polytheism. This is what Mujahid, Ikrimah, Ad-Dahhak, Qatadah, As-Suddi, and others said. Al-Sha'bi said: It is the false oath. **And they used to say, 'When we have died and become dust and bones, will we indeed be resurrected? Or our forefathers of old?'** meaning that they say that, denying it and ruling out its occurrence. God the Most High said: **Say, 'Indeed, the first and the last \* Will be gathered together for an appointed time on a known day.'** That is, inform them, O Muhammad, that the first and the last of the children of Adam will be gathered together on the plains of the Resurrection, and not one of them will be left behind, as God the Most High said: "That is a Day for which mankind will be gathered together, and that is a witnessed Day. And We do not delay it except for a predetermined term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy." That is why He said here: **They will be gathered together for an appointed time on a known day**, meaning that it is timed to a limited time, it will not advance or delay, it will not increase or decrease.

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## Fath al-Qadir

46- **And they persisted in the great perjury.** Perjury is a sin: that is, they persisted in the great sin. Al-Wahidi said: The commentators said: It means polytheism, meaning they did not repent from polytheism. Al-Hasan, Al-Dahhak, and Ibn Zayd said the same. Qatadah and Mujahid said: It is the great sin from which they did not repent. Al-Sha'bi said: It is a false oath.

in the major sin, which is polytheism. Al-Sha'bi said: **The great perjury** is the false oath. The meaning of this is that they swore that they would not be resurrected, and they lied about that.

## Tafsir al-Baidawi

46- **And they persisted in the great perjury.** The great sin means polytheism, and from it the boy reached the age of perjury, meaning the dream and the time of being held accountable for the sin, and he broke his oath, unlike his being faithful to it, and he broke his oath if he sinned.

## Tafsir al-Baghawi

46- **And they persisted**, persisted in the great perjury,

## Surat al-Waqi'ah 56:47

And they used to say, **When we have died and become dust and bones, will we indeed be resurrected?**

### Tafsir al-Jalalayn

47 - **And they used to say, When we have died and become dust and bones, will we indeed be resurrected?**

In the two hamzas in both places for emphasis and to facilitate the second and insert an alif between them in both ways.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: And they used to say, out of disbelief in the Resurrection and denial that God gives life to His creation after their death, **When we are dust in our graves after our death and rotten bones, will we then be resurrected from them [as we were] before death, or our forefathers who were before us?** And they are the first. God says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these al-Nas 114: **Indeed, the first of your forefathers and the last of you and others besides you will be gathered to an appointed time on a known Day, and that is the Day of Resurrection.**

### Tafsir al-Qurtubi

**And they used to say, 'When we die, will we die?'** This is a rejection and denial of the matter of resurrection on their part.

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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### Fath al-Qadir

47- **And they used to say, 'When we die and become dust and bones, will we indeed be resurrected?'** The

Surat al-Waqi'ah 56:47

And they used to say, "When we have died and become dust and bones, will we indeed be resurrected?"

hamza in both cases is for denial and exclusion. We have already discussed this in Surat As-Saffat and in Surat Ar-Ra'd. The meaning is that they denied and excluded the possibility of being resurrected after death, as they have become bones and dust. What is meant is that their flesh and skin have become dust and their bones have become decayed and rotten. The factor in the adverbial phrase is what is indicated by *resurrected*, because what comes after the question does not affect what comes before it: i.e., will we be resurrected when we die? etc.

### Tafsir al-Baghawi

47- **And they used to say, 'When we die and become dust and bones, will we indeed be resurrected?'** Abu Ja'far, Nafi', Al-Kisa'i, and Ya'qub read *when* as a question, *when* without it, and the others read it as a question in both of them.

### Tafsir al-Baidawi

47- **And they used to say, 'When we die and become dust and bones, will we indeed be resurrected?'** The hamza was repeated to indicate the denial of resurrection absolutely, especially at this time, just as the conjunction entered into his saying:

## Surat al-Waqi'ah 56:48

Or our forefathers of old

### Tafsir al-Jalalayn

48 - **Or our forefathers of old** with the opening of the waw for conjunction and the hamza for questioning, and in this and what preceded it it is for exclusion and in the reading with the sukoon of the waw in conjunction with or and the conjoined to it is in place of in and its name

### Tafsir al-Suyuti

### Tafsir al-Tabari

Or our forefathers

### Tafsir al-Qurtubi

Or our forefathers.

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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### Fath al-Qadir

48- **Or our forefathers** is connected to the pronoun in **the resurrected** because of the separation between them with the hamza, and the meaning is: that the resurrection of their forefathers is more distant because of their earlier death, and it was read **and our forefathers**.

### Tafsir al-Baghawi

48- **Or our forefathers**.

### Tafsir al-Baidawi

48- **Or our forefathers of old** to indicate that, more strongly, in their right, due to the passage of time, and

Surat al-Waqi'ah 56:48  
Or our forefathers of old

to separate it with good conjunction with what is implied in **will be sent forth**. Nafi' and Ibn 'Amir read *or* with a sukoon, and something similar to it has preceded. The factor in the circumstance is what is indicated by **sent forth**, not that it is for separation by the hamza.



## Surat al-Waqi'ah 56:49

Say, "Indeed, the first and the last

## Tafsir al-Jalalayn

49 - (Say: Indeed, the first and the last)

## Tafsir al-Suyuti

## Tafsir al-Tabari

"Say, 'The first and the last'"

## Tafsir al-Qurtubi

Then God Almighty said: *Say* to them, O Muhammad, **Indeed, the first ones** of your fathers and the **last ones** of you **will be gathered together for a time of a known day** meaning the Day of Resurrection. The meaning of the statement is an oath, and the inclusion of the lam in God Almighty's saying: **will be gathered together** is evidence of the oath in the meaning, meaning that you will be gathered together in a true oath, unlike your false oath.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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## Fath al-Qadir

Then God Almighty commanded His Messenger to answer them and reject their rejection, saying: 49- "Say: The first and the last will be gathered together." That is, say to them, O Muhammad, that the first of the nations and the last of them, of whom you are a part, will be gathered together after the resurrection.

## Tafsir al-Baghawi

49- Say, 'Indeed, the first and the last.'

Surat al-Waqi'ah 56:49

Say, "Indeed, the first and the last

### **Tafsir al-Baidawi**

49- Say, 'Indeed, the first and the last.'

## Surat al-Waqi'ah 56:50

They will be gathered together at the appointed time of a known day.

## Tafsir al-Jalalayn

50 - **They will be gathered to a appointed time** for a known day) meaning the Day of Resurrection

## Tafsir al-Suyuti

## Tafsir al-Tabari

**They will be gathered together at a appointed time on a known day.**

## Tafsir al-Qurtubi

**They will be gathered together at a appointed time on a known day.**

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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## Fath al-Qadir

50- **Until the appointed time of a known day** which is the Day of Resurrection.

## Tafsir al-Baghawi

50- **They will be gathered together at a appointed time on a known day.**

## Tafsir al-Baidawi

50- **They will be gathered together** and it was read as **gathered together** "to the appointed time of a known day" to what the world has appointed and what happened on a specific day with God that is known to him.

Surat al-Waqi'ah 56:50

They will be gathered together at the appointed time of a known day.

## Surat al-Waqi'ah 56:51

Then indeed, you, O astray deniers,

## Tafsir al-Jalalayn

51 - Then you, O astray deniers

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to the people of the left: Then you, O you who have gone astray from the path of guidance, who deny God's threat and promise, will eat from the tree of Zaqqum.

## Tafsir al-Qurtubi

Then you, O you who have gone astray from guidance are the deniers of the resurrection.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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## Fath al-Qadir

51- **Then you, O you who are astray and deny** This and what follows it are part of what is included under the statement, and it is connected to the first ones and His description of them, glory be to Him, with two ugly descriptions, which are straying from the truth and denying it.

## Tafsir al-Baghawi

51- **Then you, O misguided deniers.**



Surat al-Waqi'ah 56:51

Then indeed, you, O astray deniers,

### **Tafsir al-Baidawi**

51- **Then you, O you who have gone astray, deny**  
meaning the resurrection. The address is to the people  
of Mecca and their likes.

## Surat al-Waqi'ah 56:52

They will eat from the tree of Zaqqum.

### Tafsir al-Jalalayn

52 - **They will eat from the tree of Zaqqum** An explanation of the tree

### Tafsir al-Suyuti

### Tafsir al-Tabari

**You will eat from the trees of Zaqqum**

### Tafsir al-Qurtubi

**They will eat from the tree of Zaqqum**, which is a tree with an unpleasant appearance and an unpleasant taste, and it is mentioned in Surat Al-Saffat.

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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### Fath al-Qadir

52- **They will eat from the tree of Zaqqum** meaning they will eat in the Hereafter from a tree that is unpleasant to look at and unpleasant to taste. Its interpretation was presented in Surat As-Saffat. The first is for the beginning of the goal, and the second is explanatory. It is possible for the first to be additional, and the second to be explanatory, or for the second to be additional, and the first to be for the beginning.

### Tafsir al-Baghawi

52- **They will eat from the tree of Zaqqum.**

### Tafsir al-Baidawi

52- **They will eat from the tree of Zaqqum.** The first

Surat al-Waqi'ah 56:52

They will eat from the tree of Zaqqum.

*from* is for beginning and the second is for clarification.

## Surat al-Waqi'ah 56:53

So they will fill their bellies with it.

### Tafsir al-Jalalayn

53 - **And they are full of them** of trees **the bellies**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying, **And their bellies will be filled with it**, means: And their bellies will be filled with the tree of Zaqqum.

The Arabists differed about the reason for the feminization of the tree in his saying: **And their bellies will be filled with it** meaning from the tree. **And they will drink from it** because the tree is made feminine and masculine. He made it feminine because he applied it to the tree because the tree may indicate all, so the Arabs say: A bitter tree and a bad herb grew before us, and they mean all. Some of the grammarians of Kufa said: **They will eat from the tree of Zaqqum**. And in the reading of Abdullah: **They will eat from the tree of Zaqqum** it is singular, so the meaning of tree and tree is one because if you say I took from the sheep, then you intend one or more of that, then it is permissible. Then he said: **And their bellies will be filled with it**, meaning from the tree. If he had said: And they will be filled with it, if he had not mentioned the tree, it would have been correct. He would go to the tree in **from it** and feminize the tree, so **from it** would be a metaphor for the tree, and the tree is made feminine and masculine, like the date is made feminine and masculine.

### Tafsir al-Qurtubi

**And they will fill their bellies with it** meaning from the tree, because what is meant by the tree is the tree. It is possible that the first *from* is redundant, or the object is omitted, as if he said: **We will eat from the tree of Zaqqum** food. And his saying: **from Zaqqum** is an attribute of the tree, and if the attribute is considered redundant, it is in the accusative case according to the meaning, or in the genitive case according to the wording. If you assume the object is omitted, the attribute is only in the genitive case.

### Tafsir Ibn Kathir

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Surat al-Waqi'ah 56:53

So they will fill their bellies with it.

hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

### Fath al-Qadir

53- **And you will fill your bellies with it** meaning you will fill your bellies with the tree of Zaqqum because of the severe hunger that will befall you.

### Tafsir al-Baghawi

53- **And they will fill their bellies with it.**

### Tafsir al-Baidawi

53- **And they will fill their bellies with it** from intense hunger.



## Surat al-Waqi'ah 56:54

Then drink over him scalding water.

### Tafsir al-Jalalayn

54 - **And they will drink over it** meaning the eaten **Zaqqum of boiling water**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **Then the people of the left will drink from the tree of Zaqqum when they eat it and fill their bellies with scalding water whose boiling and heat have reached their peaks.** It has been said that the meaning of His statement, **Then they will drink from it** is: They will drink from the tree of Zaqqum when they eat it.

### Tafsir al-Qurtubi

The Almighty said: **And they will drink from it** meaning from Zaqqum, or from the food, or from the tree, because it is masculine and feminine. **From scalding water** which is boiling water that has boiled intensely and is the pus of the people of Hell. That is, the heat of what they eat from Zaqqum, along with the intense hunger, will cause them to become thirsty, so they will drink water that they think will quench their thirst, but they will find it to be boiling water.

### Tafsir Ibn Kathir

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**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haïma. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

### Fath al-Qadir

54- **And they will drink from it scalding water.** The pronoun in **from it** refers to Zaqqum, and scalding water is the water that has reached its peak. The meaning is: And they will drink from Zaqqum after eating from the scalding water. The pronoun may refer

Surat al-Waqi'ah 56:54

Then drink over him scalding water.

to the tree because it is both masculine and feminine. It may also refer to the acres indicated by the statement: **They will eat**. And it was read from a tree in the singular.

### Tafsir al-Baghawi

54- **And they will drink boiling water over it.**

### Tafsir al-Baidawi

54- **And they will drink from it boiling water** due to the overwhelming thirst. The feminine pronoun in **from it** and the masculine in **upon it** are in the sense of the tree and its wording. It was read **from a tree** so the masculine is for *Zaqqum* as it is its interpretation.

## Surat al-Waqi'ah 56:55

Then they will drink a drink of boiling water.

### Tafsir al-Jalalayn

55 - **Fasharboon Sharab** with the opening of the sheen and the closing of it, the source of *al-Haym* is the thirsty camels, the plural of Hayman for the male and Haymi for the female, like 'Atshaan and 'Atshaan

### Tafsir al-Suyuti

### Tafsir al-Tabari

And his saying, **And they will drink the drink of the burning camel**, the reciters differed in the recitation of that, so the majority of the reciters of Medina and Kufa recited it as **the drink of the burning camel** with a damma on the shin, and some of the reciters of Mecca, Basra, and Syria recited it as **the drink of the burning camel** based on the fact that the Prophet, may God bless him and grant him peace, said about the days of Mina: They are days of eating and drinking.

The correct thing to say about this, in our view, is that they are two readings, and each of them has been recited by scholars among the reciters, despite the closeness of their meanings. Whichever of them the reciter recites, he is correct in his recitation, because it is with a fatha, similar to the fatha of their saying: weakness and weakness, and with a damma. As for ilahim, it is the plural of ahaym, and the female is hayma', and haym is the camel that is afflicted with a disease and is not satisfied with water. Some Arabs say ha'im, and the female is ha'im, then they pluralize it as haym, just as they said a'ayt, a'yit, ha'il, and hawl. It is said that haym is the sand, meaning that the people of Hell drink boiling water as sand drinks water.

He mentioned who said about me, like the thirsty camels.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **drinking of thirsty camels**, meaning: the drinking of thirsty camels.

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 will drink like thirsty camels**. He said: Thirsty camels.

Yaqub told me: Ibn Ulayyah told us on the authority of Imran bin Hudayr on the authority of Ikrimah regarding his statement, **And they will drink like camels drinking water**, he said: They are sick camels that suck water continuously but are not satisfied.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **And they will drink like the thirst of thirsty camels**. He said: The camels will be seized by thirst and will not stop drinking until

they die.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **And they will drink like the thirst of thirsty camels**. He said: The camels are seized by thirst and they will not stop drinking until they die.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah: **And they will drink like camels drinking**. He said: They are the camels that thirsty people drink.

He said: Mahran told us on the authority of Sufyan on the authority of Ibn Abbas, who said: They are thirsty camels.

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, **drinking the camels**, he said: The camels are the camels.

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 will drink like thirsty camels**, "Al-Haym" means thirsty camels that drink and are not quenched by a disease called *Al-Hayatim*.

Bishr told us: Saeed told us on the authority of Qatada regarding his statement, **And they will drink like camels drinking**, he said: It is a disease in camels that prevents them from quenching their thirst.

Mention of those who said it is Ramla:

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And they will drink like the drink of the thirsty**. He said: The easy way.

### Tafsir al-Qurtubi

The Almighty said: **And they will drink the drink of burning camels**. Nafi', Asim and Hamzah read *sharb* with a damma on the sheen. The rest read it with a fatha. These are two good dialects. The Arabs say: Sharbat sharban *sharban* and sharban *sharban* and sharban *sharban* with two dhammah. Abu Zaid said: I heard the Arabs say with a damma, fatha and kasra on the sheen. The fatha is the correct verbal noun, because every verbal noun with three letters has a fa' *fa'*. Don't you see that you can refer it to the single letter, so you say fa'lah tanha sharbah *sharbah* and with a damma the noun is used. It was said: The fatha and the noun are two verbal nouns, so sharb is like akmal *eating*, shadhr *sharban* is like dhikr *remembrance*, and sharb *sharb* with a kasra is a drink like ground flour. Al-haim are the thirsty camels that are not quenched due to an illness that afflicts them, according to Ibn Abbas, Ikrimah, Qatadah, al-Suddi and others. Ikrimah also said: They are the sick camels. Ad-Dahhak: Al-Haim is a disease that afflicts camels that causes them to become extremely thirsty. The singular form is ahim and the female is haima. This disease is also called hayam. Qais ibn al-Mulawwah said:

Surat al-Waqi'ah 56:55

Then they will drink a drink of boiling water.

It is said that he has been afflicted with the disease of infatuation, and I have learned the place of its cure.

A people who are thirsty are also called haim, meaning thirsty. Some Arabs say about camels: haim and haima, and the plural is haim. Labid said:

I passed to her acquaintances, and she was ugly and ruined from the Eid

Ad-Dahhak, Al-Akhfash, Ibn Uyaynah and Ibn Kaysan said: Al-Haym is the flat, sandy land. It was also narrated from Ibn Abbas: They drink the drink of sand that is not quenched by water. Al-Mahdawi: All camels and sand that cannot be quenched are called Ahaym and Haymaa. In As-Sahah: Al-Hiyam with the Dammah is the most severe thirst. Al-Hiyam is like madness from love. Al-Hiyam is a disease that afflicts camels, so they wander aimlessly in the land, not grazing. It is said: a Haymaa camel. Al-Hiyama is also a desert with no water. Al-Hiyam with the Tafaha: the sand that does not hold together so that it does not flow from the hand because of its softness. The plural is Haym like Qadhal and Qadhal. Al-Hiyam with the Kasra is the thirsty camel, singular Hayman. A Haymaa camel is like Atshan and Atsha.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

Ibn Jarir said: "The Arabs use this word in negation, and they say: This food is neither good nor generous, this meat is neither fatty nor generous, or this house is neither clean nor generous." Ibn Jarir narrated it in the same way through two other chains of narration on the authority of Qatada, with a similar chain of narration. Then God mentioned that they deserved it, saying: **Indeed, they were before that in luxury**, meaning they were in this worldly life, indulgent in their own pleasures, not deviating from what the messengers had brought them. **And they persisted**, meaning they persisted and did not intend to repent, **in the great perjury**, which is disbelief in God and making idols and

rivals to Him as lords besides God. Ibn Abbas said that the great perjury is polytheism. This is what Mujahid, Ikrimah, Ad-Dahhak, Qatadah, As-Suddi, and others said. Al-Sha'bi said: It is the false oath. **And they used to say, 'When we have died and become dust and bones, will we indeed be resurrected? Or our forefathers of old?'** meaning that they say that, denying it and ruling out its occurrence. God the Most High said: **Say, 'Indeed, the first and the last \* Will be gathered together for an appointed time on a known day.'** That is, inform them, O Muhammad, that the first and the last of the children of Adam will be gathered together on the plains of the Resurrection, and not one of them will be left behind, as God the Most High said: "That is a Day for which mankind will be gathered together, and that is a witnessed Day. And We do not delay it except for a predetermined term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy." That is why He said here: **They will be gathered together for an appointed time on a known day**, meaning that it is timed to a limited time, it will not advance or delay, it will not increase or decrease.

**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haima. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

## Fath al-Qadir

55- **Fa Sharboon Sharb Al-Haym** The majority read **Sharb Al-Haym** with a fatha on the sheen, and Nafi', Asim, and Hamza read it with a damma, and Mujahid and Abu Uthman Al-Nahdi read it with a kasra, and these are dialects. Abu Zayd said: I heard the Arabs say with a damma, a fatha, and a kasra on the sheen. Al-Mubarrad said: The fatha is on the basis of the infinitive and the damma is the name of the infinitive. Al-Haym are the thirsty camels that are not quenched due to an illness that afflicts them. This sentence is an explanation of what came before it: that is, your drinking will not be a regular drinking, but rather it will be like the drinking of a camel that is thirsty and is not

quenched by drinking water. The singular of Al-Haym is Ahaym, and the female is Hayma'. Qays ibn Al-Mulawwah said:

It is said that he was afflicted with the disease of infatuation, and I knew myself the place of his recovery.

Ad-Dahhak, Ibn Uyaynah, Al-Akhfash and Ibn Kaysan said: Al-Haym is the flat, sandy land. The meaning is that they drink as this land drinks water, but no trace of it appears in it. In As-Sahah it says: Al-Hiyam **with the dammah** is the most severe thirst. Al-Hiyam is like madness from love. Al-Hiyam is a disease that afflicts camels, they wander the land and do not graze. It is said that a she-camel is Haima. Al-Hayma is also a desert without water. Al-Hiyam **with the fathah** is the sand that does not hold together in the hand because of its softness. The plural is Haim like Qadhal and Qadhal. Al-Hiyam **with the kasrah** is the thirsty camels.

### Tafsir al-Baghawi

55- **Fa Sharboon Sharb Al-Haym**, the people of Madinah, Asim and Hamza read it as *Sharb* with a damma on the sheen. The rest read it with a fatha and they are two languages. The fatha is for the source, and the damma is a noun meaning the source like weakness and weakness. *Al-Haym* is the thirsty camels. Ikrimah and Qatadah said: *Al-Haym* is a disease that afflicts camels and they do not quench their thirst, and they do not stop drinking until they die. It is said: a camel *Aheem*, a she-camel *Haymaa*, and camels *Haym*. Ad-Dahhak and Ibn Uyaynah said: *Al-Haym* is the flat land with sand.

### Tafsir al-Baidawi

55- **They will drink the drink of the heem** The camels that are afflicted with heem, which is a disease similar to dropsy, the plural of which is aheem and heema. Dhu al-Rummah said:

So I became like a wild animal, neither water can cool its echo nor its passion can kill it.

It was said that sand is the plural of hiyam with a fat-ha, which is the sand that does not stick together. It was pluralized as haym like sahab, then it was lightened and what was done to it was done to the plural of abyad. Each of the conjoined and the one it is conjoined to is more specific than the other in some way, so there is no union. Nafi', Hamza, and Asim read *sharab* with a damma on the shin.



Surat al-Waqi'ah 56:56

This is their lodging on the Day of Judgment.

## Surat al-Waqi'ah 56:56

This is their lodging on the Day of Judgment.

## Tafsir al-Jalalayn

56 - **This is their lodging** what has been prepared for them **on the Day of Judgment** the Day of Resurrection

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **This is their lodging on the Day of Judgment**, God Almighty says: This that I have described to you, O people, that these deniers who have gone astray eat from the tree of Zaqqum and drink from it scalding water, is their lodging on which their Lord will place them on the Day of Judgment, meaning: the day on which God will judge His servants.

## Tafsir al-Qurtubi

The Almighty's saying: **This is their lodging on the Day of Judgment** meaning their provision that is prepared for them, like the lodging that is prepared for guests as an honor to them, and there is sarcasm in it, as in the Almighty's saying: **Then give them tidings of a painful punishment** and as in the saying of Abu al-Sa'd al-Dhabi:

When the tyrant with the army visited us, we made spears and sharp blades his refuge.

Yunus bin Habib and Abbas read on the authority of Abu Amr, **This is their place of residence**, with a sukoon on the zay. This has already been discussed at the end of **Al Imran**. "The Day of Judgment" is the Day of Recompense, meaning in Hell.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of the right hand, He followed them up by mentioning the people of the left hand, saying: **And the people of the left - what are they the people of the left hand?** That is, what are the people of the left hand in? Then He explained that by saying: **In hot winds** which is the hot air, **and scalding water** which is hot water, **and shade of scorching heat** Ibn Abbas said: The shade of smoke. This is what Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others said. This is like the statement of God the Almighty: "Go to that which you used to deny. Go to a shade of three branches. No shade and it does not protect against the flame. It throws out sparks like palaces. As if they were yellow camels. Woe, that Day, to the deniers." That is why He

said here: **and shade of scorching heat** which is the black smoke. **Neither cool nor generous** that is, it does not have a pleasant wind nor a pleasant appearance, as Al-Hasan and Qatadah said. **Nor generous** that is, nor does it have a generous appearance. Ad-Dahhak said: Every drink that is not sweet is not generous.

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**Then indeed, you, O misguided deniers, will eat from the tree of Zaqqum, and fill their bellies therewith.** That is, they will be seized and held back until they eat from the tree of Zaqqum and fill their bellies with it. **Then they will drink thereof of scalding water, and they will drink the drink of haim**, which refers to thirsty camels. The singular form is ahaym and the female is haima. It is also said haim and haima. Ibn Abbas, Mujahid, Saeed ibn Jubayr, and Ikrimah said: haim is the thirsty, parched camel. It was narrated on the authority of Ikrimah that he said: haim is the sick camel that sucks water continuously and is never satisfied. As-Suddi said: haim is a disease that afflicts camels and they are never satisfied until they die. So too are the people of Hellfire, they will never be satisfied with scalding water. On the authority of Khalid bin Ma'dan, that he hated to drink the drink of a wild animal in one gulp without taking three breaths. Then the Almighty said: **This is their lodging on the Day of Judgment**, meaning that what we have described is their hospitality with their Lord on the Day of Judgment, as the Almighty said regarding the believers: **Indeed, those who have**

**believed and done righteous deeds - for them are the Gardens of Paradise as an accommodation**, meaning hospitality and honor.

### Fath al-Qadir

**56- This is their lodging on the Day of Judgment.** The majority read *nuzulhum* with two dammahs, and it was narrated on the authority of Abu Amr and Ibn Muhaisin with a dammah and a sukoon. It was previously mentioned that the nozul is what is prepared for the guest, and is the first thing he eats, and the Day of Judgment is the Day of Recompense, which is the Day of Resurrection. The meaning is that what was mentioned about the tree of Zaqqum and the drink of boiling water is what is prepared for them and that they will eat on the Day of Resurrection. In this there is mockery of it, because the nozul is what is prepared for guests as an honor to them, and similar to this is His statement: **Then give them tidings of a painful punishment.**

Al-Hakim narrated and authenticated it, and Al-Bayhaqi narrated on the authority of Abu Umamah who said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: God benefits us through the Bedouins and their questions. One day a Bedouin came and said: O Messenger of God, a harmful tree is mentioned in the Qur'an, but I have never seen a tree in Paradise that would harm its inhabitant. He said: What is it? He said: The lote tree, for it has thorns. The Messenger of God, may God bless him and grant him peace, said: Did God not say: **In thornless lote trees?** God shakes its thorns and replaces each thorn with a fruit, and it produces fruit from which seventy-two types of food spring forth, none of which resembles the other. Ibn Abi Dawud, Al-Tabarani, Abu Nu'aym in Al-Hilyah, and Ibn Mardawayh narrated on the authority of Uyaynah ibn Abd Al-Salami who said: "I was sitting with the Prophet (peace and blessings of God be upon him) when a Bedouin came and said: 'O Messenger of God (peace and blessings of God be upon him), have you heard mention of a tree in Paradise? I do not know of a tree with more thorns than it,' meaning the talh tree. The Messenger of God (peace and blessings of God be upon him) said: 'Indeed, God will place in place of every thorn a fruit like the testicle of a castrated goat,' meaning the castrated one. In it are seventy types of food, no other type is similar." Ibn Jarir narrated on the authority of Ibn Abbas, regarding the verse: **Tuftly lote trees**, he said: Its twigs are its udder and its heavy load. 'Abd ibn Humayd, Ibn Jarir, and Ibn Al-Mundhir narrated through various chains of narration on his authority that: The twiggy is that which has no thorns. 'Abd ibn Humayd also narrated on his authority that: The twiggy is the one that has no thorns. 'Abd al-Razzaq, Al-Firyabi, Hanad, 'Abd ibn Humayd, Ibn Jarir, and Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, regarding the verse: **And twiggy lote trees**, he said: It refers to bananas. Al-Faryabi, Saeed bin Mansour and Ibn Al-Mundhir narrated something similar on the authority of Abu Hurayrah. Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Abu Saeed Al-Khudri. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali bin Abi Talib that he recited **and it came**

**out arranged.** Ibn Jarir and Ibn Al-Anbari narrated in Al-Masahif on the authority of Qays bin Ibad that he recited to Ali bin Abi Talib **and the banana trees arranged in layers.** Ali said: What is the matter with the banana trees? Don't you read **and it came out?** Then he said: **It came out arranged in layers.** It was said to him: O Commander of the Faithful, should I scratch it in the Mushaf? He said: The Qur'an is not disputed today. Ibn Jarir narrated on the authority of Ibn Abbas regarding the statement *arranged*, he said: Some of it on top of others. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: "In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it. Recite if you wish: "and an extended shade." Al-Bukhari and others narrated something similar on the authority of Anas. Al-Bukhari, Muslim, and others narrated a similar hadith from Abu Saeed. Ahmad narrated it as well.

At-Tirmidhi - who authenticated it - and An-Nasa'i and others narrated on the authority of Abu Sa'id Al-Khudri that the Prophet - may God bless him and grant him peace - spoke about his statement, **And raised couches**, saying: Their height is like the distance between the heaven and the earth, and the journey between them is five hundred years. At-Tirmidhi said after transmitting it: This is a strange hadith that we do not know of except through the hadith of Rashdin ibn Sa'd. End quote. Rashdin is weak. Al-Firyabi, Hanad, 'Abd ibn Humayd, At-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Ba'th transmitted it on the authority of Anas who said: "The Messenger of God - may God bless him and grant him peace - spoke about his statement, 'Indeed, We created them a special creation,' saying: Indeed, those created in this world were old women, blind and lame." At-Tirmidhi said: After transmitting it: It is strange. Musa and Yazid are weak. Al-Tayalisi, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Ibn Mardawayh, Ibn Qani', and Al-Bayhaqi in Al-Ba'th narrated on the authority of Salamah ibn Yazid Al-Ju'fi that he heard the Prophet (peace and blessings of God be upon him) say, regarding the verse, **Indeed, We created them a special creation**, that he said: **The previously married women and the virgins who were in the world.** Ibn Al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse, that he said: **He created them other than their first creation.** Ibn Abi Hatim narrated on his authority, *Virgins*, that he said: *Virgins.* Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated in Al-Ba'th, on the authority of Ali ibn Abi Talhah, on the authority of Ibn Abbas, regarding the verse, *Arab*, that he said: **Loving ones of equal age**, "Atraban," that he said: **Equal in age.** Ibn Abi Hatim narrated on his authority, *Arab*, that he said: **Loving ones for their husbands and their husbands are lovers for them**, "Atraban," that he said: **Of the same age**, that he said: **Of the same age**, thirty-three years. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, that he said: **The single woman is the one who is fond of her husband.** Musaddad in his Musnad, Ibn al-Mundhir, al-Tabarani and Ibn Mardawayh narrated with a good chain of narration on the authority of Abu Bakra, "On the authority of the Prophet, may God bless him and grant him peace, regarding His statement: {A group from the

## Surat al-Waqi'ah 56:56

This is their lodging on the Day of Judgment.

former peoples \* And a group from the latter ones}, he said: "Both of them are from this nation." Abu Dawud al-Tayalisi, Musaddad, Abd ibn Humayd, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Abu Bakra, regarding His statement: {A group from the former peoples \* And a group from the latter ones}, he said: **Both of them are from this nation.** Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Adi and Ibn Mardawayh narrated. Al-Suyuti said with a weak chain of narration: "On the authority of Ibn Abbas, regarding His statement: {A group from the former peoples \* And a group from the latter ones}, he said: "The Messenger of God, may God bless him and grant him peace, said: "Both of them are from my nation." Abd al-Razzaq, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas, he said: **Both of them are from this nation.** Al-Faryabi, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated - and he authenticated it - on the authority of Ibn Abbas, regarding his statement, **and a shade of scorching heat**, he said: **of black smoke**, and in another version: **of the smoke of Hellfire.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **a drink of boiling water**, he said: **thirsty camels.**

## Tafsir al-Baghawi

56- **This is their lodging**, meaning what was mentioned about Zaqqum and boiling water, meaning their sustenance and food and what was prepared for them, **on the Day of Judgment**, the day when they will be rewarded for their deeds.

## Tafsir al-Baidawi

56- **This is their lodging on the Day of Judgment** the Day of Recompense. So what do you think will be for them after they have settled in Hell? And there is sarcasm in it, as in His saying: **Then give them tidings of a painful punishment**, because lodging is what is prepared for the one who descends as an honor to him, and **their lodging** was read with a light pronunciation.

## Surat al-Waqi'ah 56:57

We created you, so why do you not believe?

### Tafsir al-Jalalayn

57 - **We created you** We brought you into existence from nothing **so why do you not believe** in the resurrection, since the One who is able to create is able to restore.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **We created you, so why do you not believe?** God Almighty says to the infidels of Quraysh and those who denied the al-Qiyamah 75: We created you, O people, and you were nothing, then We made you human beings, so why do you not believe the One who did that to you in His saying to you: He will resurrect you after your death and test you in your graves as you were before your death.

### Tafsir al-Qurtubi

The Almighty says: **We created you, so why do you not believe?** That is, why do you not believe in the futility? Because repetition is like the beginning. It was also said that the meaning is that we created your provision, so why do you not believe that this is your food if you do not believe?

### Tafsir Ibn Kathir

God the Almighty says, establishing the Resurrection and responding to those who deny it from among the people of deviation and atheism, such as those who say, **When we have died and become dust and bones, will we then be resurrected?** Their statement came from them in the form of denial and rejection. God the Almighty said, **We created you**, meaning, We initiated your creation after you were nothing worth mentioning. Is not the One who was able to initiate the beginning, even more so? For this reason, He said, **Then why do you not believe?** meaning, why don't you believe in the Resurrection? Then He said, providing evidence for them with His statement, **Have you seen what you wish for? Is it you who create it, or are We the Creator?** Meaning, are you the ones who establish it in the wombs and create it therein, or is God the Creator of that? Then God Almighty said: **We have decreed death among you**, meaning We have made it permissible for you to die. Ad-Dahhak said: He made the people of heaven and earth equal in this. **And We are not to be outdone**, meaning We are not incapable of changing your creation on the Day of Resurrection.

**And We create you in what you do not know**, meaning in terms of attributes and conditions. Then God the

Almighty said: **And you have certainly known the first creation, so why do you not remember?** That is, you have known that God created you after you were nothing, so He created you and gave you hearing, sight, and hearts. So why do you not remember and know that the One who was able to create this creation, which is the beginning, is able to create the other creation, which is the repetition, by a fortiori and more appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And God the Almighty said: **Does not man remember that We created him before, while he was nothing?** "Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his creation. He says, 'Who will give life to the bones when they have decayed?'" Say, "He will give them life who produced them the first time. And He is Knowing of all creation." And God the Almighty said: "Does man think that he will be left neglected? Was he not a drop of ejaculated semen? Then he was a clinging clot, then He created and proportioned. And made from it the two mates, the male and the female. Is not He able to give life to the dead?"

### Fath al-Qadir

His statement: 57- **We created you, so why do you not believe?** The Almighty turned to address the disbelievers, rebuking them and making the argument binding: That is, why do you not believe in the resurrection or in creation? Muqatil said: We created you when you were nothing, and you know that, so why do you not believe in the resurrection?

### Tafsir al-Baghawi

Then he argued with them about the resurrection by saying: 57- **We created you.** Muqatil said: We created you and you were nothing and you know that. **Why then**, why do you not *believe* in the resurrection?

### Tafsir al-Baidawi

57- **We created you, so why do you not believe** in creation, certain and certain of belief through deeds indicating it, or in resurrection, for He who is able to create is able to bring back.

Surat al-Waqi'ah 56:58

Have you then considered what you are giving away?

### Surat al-Waqi'ah 56:58

Have you then considered what you are giving away?

### Tafsir al-Jalalayn

58 - **Have you seen what you desire?** You ooze semen into the wombs of women.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says to those who deny the al-Qiyamah 75: Have you considered, you who deny, God's ability to revive you after your death, the sperm that you ejaculate in the wombs of your women? Is it you who create that, or are We the creators?

### Tafsir al-Qurtubi

God Almighty says: **Have you seen what you desire?** That is, what you pour of semen into the wombs of women.

### Tafsir Ibn Kathir

God the Almighty says, establishing the Resurrection and responding to those who deny it from among the people of deviation and atheism, such as those who say, **When we have died and become dust and bones, will we then be resurrected?** Their statement came from them in the form of denial and rejection. God the Almighty said, **We created you**, meaning, We initiated your creation after you were nothing worth mentioning. Is not the One who was able to initiate the beginning, even more so? For this reason, He said, **Then why do you not believe?** meaning, why don't you believe in the Resurrection? Then He said, providing evidence for them with His statement, **Have you seen what you wish for? Is it you who create it, or are We the Creator?** Meaning, are you the ones who establish it in the wombs and create it therein, or is God the Creator of that? Then God Almighty said: **We have decreed death among you**, meaning We have made it permissible for you to die. Ad-Dahhak said: He made the people of heaven and earth equal in this. **And We are not to be outdone**, meaning We are not incapable of changing your creation on the Day of Resurrection.

**And We create you in what you do not know**, meaning in terms of attributes and conditions. Then God the Almighty said: **And you have certainly known the first creation, so why do you not remember?** That is, you have known that God created you after you were nothing, so He created you and gave you hearing, sight, and hearts. So why do you not remember and know that the One who was able to create this creation,

which is the beginning, is able to create the other creation, which is the repetition, by a fortiori and more appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And God the Almighty said: **Does not man remember that We created him before, while he was nothing?** "Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his creation. He says, 'Who will give life to the bones when they have decayed?'" Say, "He will give them life who produced them the first time. And He is Knowing of all creation." And God the Almighty said: "Does man think that he will be left neglected? Was he not a drop of ejaculated semen? Then he was a clinging clot, then He created and proportioned. And made from it the two mates, the male and the female. Is not He able to give life to the dead?"

### Fath al-Qadir

58- **Have you seen what you wish for?** That is, what you ejaculate and pour into the wombs of women of semen. The meaning of **Have you seen** is: Tell me.

### Tafsir al-Baghawi

58- **Have you seen what you desire?** What you pour into the wombs of sperm.

### Tafsir al-Baidawi

58- **Have you seen what you wish for?** That is, what you ejaculate in the wombs of sperm. It was read with the opening of the ta' from *minā* meaning **we wished for it**.



## Surat al-Waqi'ah 56:59

Is it you who create it, or are We the Creator?

### Tafsir al-Jalalayn

59 - **Do you** by realizing the two hamzas and replacing the second with an alif and making it easy and inserting an alif between the easy one and the other and leaving it in the four places **create it** meaning the semen into a human being **or are We the creators**

### Tafsir al-Suyuti

### Tafsir al-Tabari

**Do you create it, or are We the creators?**

### Tafsir al-Qurtubi

**Do you create it?** That is, do you fashion it from a human being? **Or are We the Creators?** The Determiners, the Fashioners. This is their argument and an explanation of the first verse, that is, if you acknowledge that We are its creators and no one else, then you are admitting to fooling around. Abu al-Samal, Muhammad ibn al-Samiq' and Ashhab al-'Uqayli read it as (فمنون) with a fat-ha on the ta'. They are two languages: amaani and munna, amdha and madhhi, yammni and yammhi and yamdha. Al-Mawardi said: I think their meanings may differ, so amani is when it is ejaculated from sexual intercourse, and munna is when it is ejaculated from a wet dream. There are two views on naming semen as maniyyah: One of them is due to its shedding, which is its estimation. The second is due to its estimation, and from it comes the manna that is weighed because it is a measure for that, and likewise semen is a correct measure for the depiction of creation.

### Tafsir Ibn Kathir

God the Almighty says, establishing the Resurrection and responding to those who deny it from among the people of deviation and atheism, such as those who say, **When we have died and become dust and bones, will we then be resurrected?** Their statement came from them in the form of denial and rejection. God the Almighty said, **We created you**, meaning, We initiated your creation after you were nothing worth mentioning. Is not the One who was able to initiate the beginning, even more so? For this reason, He said, **Then why do you not believe?** meaning, why don't you believe in the Resurrection? Then He said, providing evidence for them with His statement, **Have you seen what you wish for? Is it you who create it, or are We the Creator?** Meaning, are you the ones who establish it in the wombs and create it therein, or is God the Creator of that? Then God Almighty said: **We have decreed death among you**, meaning We have made it permissible for you to die. Ad-Dahhak said: He made

the people of heaven and earth equal in this. **And We are not to be outdone**, meaning We are not incapable of changing your creation on the Day of Resurrection.

**And We create you in what you do not know**, meaning in terms of attributes and conditions. Then God the Almighty said: **And you have certainly known the first creation, so why do you not remember?** That is, you have known that God created you after you were nothing, so He created you and gave you hearing, sight, and hearts. So why do you not remember and know that the One who was able to create this creation, which is the beginning, is able to create the other creation, which is the repetition, by a fortiori and more appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.** And God the Almighty said: **Does not man remember that We created him before, while he was nothing?** "Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his creation. He says, 'Who will give life to the bones when they have decayed?'" Say, "He will give them life who produced them the first time. And He is Knowing of all creation." And God the Almighty said: "Does man think that he will be left neglected? Was he not a drop of ejaculated semen? Then he was a clinging clot, then He created and proportioned. And made from it the two mates, the male and the female. Is not He able to give life to the dead?"

### Fath al-Qadir

And its first object is what you wish for, and the second is the interrogative sentence, which is 59- **Do you create it, or are We the creators?** That is, do you estimate it and form it as a human being, or are We the ones who estimate and form it? *Am* is the connected word, and it was said that it is the disjunctive one, but the first is more appropriate. The majority read *tamnoon* with a damma on the first letter from *amana yamani*. They are two languages, and it was said that their meanings are different. It is said that *amani* means that one ejaculates from sexual intercourse, and the meaning is that one ejaculates from a wet dream. Semen is called semen because it is yamani, meaning that it is shed.

### Tafsir al-Baghawi

59- **Do you create it?** meaning, do you create what you wish for as human beings, **or are We the creators?**

### Tafsir al-Baidawi

59- **Do you create it?** You make it into a normal human being. **Or are We the creators?**

Surat al-Waqi'ah 56:60

We have decreed death among you, and We will not be outdone.

### Surat al-Waqi'ah 56:60

We have decreed death among you, and We will not be outdone.

### Tafsir al-Jalalayn

60 - **We have decreed** with emphasis and with emphasis **among you death, and We are not to be outdone** with impotence.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **We have decreed death among you, and We are not to be outdone**. God Almighty says: We have decreed death among you, O people. We hastened it for some and delayed it for others until a specified term.

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, **We have decreed death among you**, he said: The one who is delayed and the one who is hastened.

And His statement, **And We will not be outdone \* In replacing the likes of you**, God Almighty says, **And We will not be outdone**, O people, in yourselves and your appointed times, for they are a trial for us in the matter that We have determined for them of life and death. Rather, nothing of our appointed time can be advanced or delayed.

### Tafsir al-Qurtubi

His statement, the Most High: **We have decreed death among you** is also an argument, meaning that the One who has the power to cause death has the power to overcome all creation, and if He has the power to resurrect, then He will be glorified. Mujahid, Hamid, Ibn Muhaisin, and Ibn Kathir read it with a soft dal. The rest read it with a shaddah. Ad-Dahhak said: meaning, We made the inhabitants of the heavens and the inhabitants of the earth equal. It was also said: We decreed. It was also said: We wrote, and the meanings are close, as no one will remain except Him, the Almighty. **And We will not be outdone \* In replacing the likes of you** meaning, if We wanted to replace the likes of you, no one would be able to bring us forth, meaning, no one could overcome us. **And We** means, we will not be overcome. At-Tabari said: The meaning is, We have decreed death among you so that We will replace the likes of you after your death with others of

your kind, and We will not be outdone in your appointed times, meaning, no one will come later and no one will come later.

### Tafsir Ibn Kathir

God the Almighty says, establishing the Resurrection and responding to those who deny it from among the people of deviation and atheism, such as those who say, **When we have died and become dust and bones, will we then be resurrected?** Their statement came from them in the form of denial and rejection. God the Almighty said, **We created you**, meaning, We initiated your creation after you were nothing worth mentioning. Is not the One who was able to initiate the beginning, even more so? For this reason, He said, **Then why do you not believe?** meaning, why don't you believe in the Resurrection? Then He said, providing evidence for them with His statement, **Have you seen what you wish for? Is it you who create it, or are We the Creator?** Meaning, are you the ones who establish it in the wombs and create it therein, or is God the Creator of that? Then God Almighty said: **We have decreed death among you**, meaning We have made it permissible for you to die. Ad-Dahhak said: He made the people of heaven and earth equal in this. **And We are not to be outdone**, meaning We are not incapable of changing your creation on the Day of Resurrection.

**And We create you in what you do not know**, meaning in terms of attributes and conditions. Then God the Almighty said: **And you have certainly known the first creation, so why do you not remember?** That is, you have known that God created you after you were nothing, so He created you and gave you hearing, sight, and hearts. So why do you not remember and know that the One who was able to create this creation, which is the beginning, is able to create the other creation, which is the repetition, by a fortiori and more appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him**. And God the Almighty said: **Does not man remember that We created him before, while he was nothing?** "Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his creation. He says, 'Who will give life to the bones when they have decayed?'" Say, "He will give them life who produced them the first time. And He is Knowing of all creation." And God the Almighty said: "Does man think that he will be left neglected? Was he not a drop of ejaculated semen? Then he was a clinging clot, then He created and proportioned. And made from it the two mates, the male and the female. Is not He able to give life to the dead?"

### Fath al-Qadir

60- **We have decreed death among you, and We will not be outdone**. The majority of scholars read **We have decreed** with emphasis, while Mujahid, Hamid, Ibn Muhaisin, and Ibn Kathir read it with emphasis. These are two dialects. It is said **We have decreed** or **We**

**have decreed** meaning we have divided something among you and set a time for each one of you. It is also said **We have decided**, or **We have written**, and the meanings are close. Muqatil said: **Some of you will die old, and some of you will die young**. Ad-Dahhak said: "Its meaning is that He made the people of the heavens and the people of the earth equal in it. "And We will not be outdone," *overpowered*, but rather, *able*.

### Tafsir al-Baghawi

60- **We have decreed**, Ibn Kathir read it with a soft dal, while the rest read it with a shaddah, and they are two dialects. **Death is among you**, Muqatil said: **Some of you will reach old age, and some of you will die as children or young men**. Ad-Dahhak said: **Its meaning is that He made the people of the heavens and the people of the earth equal in it**. Based on this, the meaning of **We have decreed** is: **We have decided**.

**And We will not be outdone**, defeated and unable to destroy you and subdue you with your likes.

### Tafsir al-Baidawi

60- **We have decreed death among you** We have divided it among you and have determined the death of each at a specific time. Ibn Kathir read it with a light dal. **And We are not to be outdone** No one can outrun Us by escaping death or changing its time, or no one can overcome Us by overcoming Him over something if We overcame him over it.

Surat al-Waqi'ah 56:61

that We may replace your likes and produce you in that of which you do not know.

## Surat al-Waqi'ah 56:61

that We may replace your likes and produce you in that of which you do not know.

## Tafsir al-Jalalayn

61 - *upon* about **that We substitute** We make **your likes** in your place **and create you** We create you **in what is not** of the images and the apes and the pigs

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying, **On the condition that We replace you with others like you**, means: On the condition that We replace you with others like you after your destruction, and We bring others of your kind.

His statement, **And We will produce you in that which you do not know**, means: And We will replace what you know of yourselves with forms of yourselves that you do not know. 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 We create you**, in whatever creation We will.

## Tafsir al-Qurtubi

**And We will create you in that which you do not know** of images and forms. Al-Hasan said: That is, We will make you apes and pigs as We did with peoples before you. It was also said that the meaning is that We will create you in the resurrection in a form other than your worldly form, so the believer will be beautiful with the whiteness of his face, and the disbeliever will be ugly with the blackness of his face. Sa'id ibn Jubayr said: The words of God, **In that which you do not know** mean in the crops of black birds that are in Barhout like swallows, and Barhout is a valley in Yemen. Mujahid said: **In that which you do not know** in whatever creation We will. It was also said that the meaning is that We will create you in a world you do not know, and in a place you do not know.

## Tafsir Ibn Kathir

God the Almighty says, establishing the Resurrection and responding to those who deny it from among the people of deviation and atheism, such as those who say, **When we have died and become dust and bones, will we then be resurrected?** Their statement came

from them in the form of denial and rejection. God the Almighty said, **We created you**, meaning, We initiated your creation after you were nothing worth mentioning. Is not the One who was able to initiate the beginning, even more so? For this reason, He said, **Then why do you not believe?** meaning, why don't you believe in the Resurrection? Then He said, providing evidence for them with His statement, **Have you seen what you wish for? Is it you who create it, or are We the Creator?** Meaning, are you the ones who establish it in the wombs and create it therein, or is God the Creator of that? Then God Almighty said: **We have decreed death among you**, meaning We have made it permissible for you to die. Ad-Dahhak said: He made the people of heaven and earth equal in this. **And We are not to be outdone**, meaning We are not incapable of changing your creation on the Day of Resurrection.

**And We create you in what you do not know**, meaning in terms of attributes and conditions. Then God the Almighty said: **And you have certainly known the first creation, so why do you not remember?** That is, you have known that God created you after you were nothing, so He created you and gave you hearing, sight, and hearts. So why do you not remember and know that the One who was able to create this creation, which is the beginning, is able to create the other creation, which is the repetition, by a fortiori and more appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him**. And God the Almighty said: **Does not man remember that We created him before, while he was nothing?** "Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his creation. He says, 'Who will give life to the bones when they have decayed?'" Say, "He will give them life who produced them the first time. And He is Knowing of all creation." And God the Almighty said: "Does man think that he will be left neglected? Was he not a drop of ejaculated semen? Then he was a clinging clot, then He created and proportioned. And made from it the two mates, the male and the female. Is not He able to give life to the dead?"

## Fath al-Qadir

61- **That We may replace your likes** means that We will bring forth a creation like you. Al-Zajaj said: If We wanted to create a creation other than you, no one would have preceded Us or missed Us. Ibn Jarir said: The meaning is that We have decreed death among you so that We may replace your likes after your death with others of your kind, and We will not be outdone in your appointed times: that is, no one will precede or delay. **And We will create you in that which you do not know** of forms and shapes. Al-Hasan said: That is, We will make you apes and pigs as We did with peoples before you. It was also said that the meaning is: We will create you on the Day of Resurrection in forms other than your worldly forms. Sa'id ibn al-Musayyab said: **In that which you do not know** means in the crops of black birds that are in Barhout like swallows. Barhout is a valley in Yemen. Mujahid said: **In that which you do not know** means in any creation We will,

and whoever is capable of this is capable of resurrection.

### Tafsir al-Baghawi

This is what God Almighty said: 61- **That We may replace your likes**, meaning: We will bring a creation like you in your place, **and create you**, make you soar **in that which you do not know**, of forms. Mujahid said: In whatever creation We wish. Al-Hasan said: That is, We will change your attributes and make you into apes and pigs, as We did to those who were before you, meaning: If We had wanted to do that, We would not have missed it. Saeed bin Al-Musayyab said: **In that which you do not know**, meaning: In the crops of black birds, which are in Barhout like swallows, and Barhout is a valley in Yemen.

### Tafsir al-Baidawi

61- **That We may replace your likes** in the first case is a state or cause of **We have decreed** and *on* has the meaning of *I am*, **and We are not to be outdone** is an objection and in the second case it is a connection, and the meaning is that We may replace you with your likes and create in your place, or We may replace your attributes, given that **your likes** is the plural of *like* in the meaning of an attribute. **And We will create you in what you do not know** in a creation or attributes that you do not know.



Surat al-Waqi'ah 56:62

And you have certainly known the first creation, so why do you not remember?

## Surat al-Waqi'ah 56:62

And you have certainly known the first creation, so why do you not remember?

## Tafsir al-Jalalayn

62 - **And you have certainly known the first creation** and in a reading with a silent shin **so why do you not remember** in it is the assimilation of the second ta' in the original into the dhal

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And you have certainly known, O people, the first innovation which We brought about for you, and before that you were nothing.

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, **The first creation**, he said: When you were nothing.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And you have certainly known the first creation**, meaning the creation of Adam. You will not ask anyone from creation except that he will inform you that God created Adam from clay.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And you have certainly known the first creation**. He said: It is the creation of Adam.

Muhammad bin Musa Al-Harsi told me: Jaafar bin Sulayman told us: I heard Abu Imran Al-Joni reciting this verse: **And you have certainly known the first creation**. He said: It is the creation of Adam.

And His saying, **Why do you not remember?** God Almighty says: Why do you not remember, O people?

For you know that He who created you in the first creation, when you were nothing, will not be unable to bring you back to life after your death and annihilation.

## Tafsir al-Qurtubi

The Almighty said: **And you have certainly known the first creation** meaning when you were created from a sperm-drop, then from a clinging clot, then from a lump of flesh, and you were nothing, according to Mujahid and others. Qatadah and Ad-Dahhak: meaning the

creation of Adam, peace be upon him. **Then why do you not remember?** meaning why do you not remember? And in al-Naba 78: It is truly amazing for someone to deny the other creation while he sees the first creation, and amazing for someone to believe in the hereafter while he does not strive for the eternal home. The general reading is **the creation** with a short vowel. Mujahid, Al-Hasan, Ibn Kathir, and Abu Amr read **the creation** with a long vowel, and this has already been explained in *Al-Ankaboot*.

## Tafsir Ibn Kathir

God the Almighty says, establishing the Resurrection and responding to those who deny it from among the people of deviation and atheism, such as those who say, **When we have died and become dust and bones, will we then be resurrected?** Their statement came from them in the form of denial and rejection. God the Almighty said, **We created you**, meaning, We initiated your creation after you were nothing worth mentioning. Is not the One who was able to initiate the beginning, even more so? For this reason, He said, **Then why do you not believe?** meaning, why don't you believe in the Resurrection? Then He said, providing evidence for them with His statement, **Have you seen what you wish for? Is it you who create it, or are We the Creator?** Meaning, are you the ones who establish it in the wombs and create it therein, or is God the Creator of that? Then God Almighty said: **We have decreed death among you**, meaning We have made it permissible for you to die. Ad-Dahhak said: He made the people of heaven and earth equal in this. **And We are not to be outdone**, meaning We are not incapable of changing your creation on the Day of Resurrection.

**And We create you in what you do not know**, meaning in terms of attributes and conditions. Then God the Almighty said: **And you have certainly known the first creation, so why do you not remember?** That is, you have known that God created you after you were nothing, so He created you and gave you hearing, sight, and hearts. So why do you not remember and know that the One who was able to create this creation, which is the beginning, is able to create the other creation, which is the repetition, by a fortiori and more appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him**. And God the Almighty said: **Does not man remember that We created him before, while he was nothing?** "Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his creation. He says, 'Who will give life to the bones when they have decayed?'" Say, "He will give them life who produced them the first time. And He is Knowing of all creation." And God the Almighty said: "Does man think that he will be left neglected? Was he not a drop of ejaculated semen? Then he was a clinging clot, then He created and proportioned. And made from it the two mates, the male and the female. Is not He able to give life to the dead?"

### **Fath al-Qadir**

62- **And you have certainly known the first creation**, which is the beginning of creation from a sperm-drop, then from a clinging clot, then from a lump of flesh. Before that, you were nothing. Qatada and Ad-Dahhak said: It means the creation of Adam from dust. **Then why do you not remember?** That is, why do you not remember God's power over the final creation and compare it to the first creation? The majority of scholars read **the creation** with a shortened form, while Mujahid, Al-Hasan, Ibn Kathir, and Abu Amr read it with a long vowel. The explanation of this has already been explained in Surat Al-Ankaboot.

### **Tafsir al-Baghawi**

62- **And you have certainly known the first creation**, the first creation, when you were nothing. **So why do you not remember**, that I am able to restore you just as I was able to create you?

### **Tafsir al-Baidawi**

62- **And you have certainly known the first creation, so why do you not remember?** That whoever has power over it has power over the other creation, for it is less of a creation due to the acquisition of materials, the specification of parts, and the precedence of the example, and in it is evidence of the validity of analogy.

Surat al-Waqi'ah 56:63

Have you seen what you cultivate?

## Surat al-Waqi'ah 56:63

Have you seen what you cultivate?

## Tafsir al-Jalalayn

63 - **Have you seen what you till?** What you sow in the earth and sow seeds in it?

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **Have you seen what you cultivate?** God Almighty says: Have you seen, O people, the crops that you cultivate? **Is it you who cultivate it, or are We the cultivators?** He says: Do you make it into crops, or are We the ones who make it so?

Ahmad bin Al-Walid Al-Qurashi told me: Muslim bin Abi Muslim Al-Harami told us: Mukhallad bin Al-Hussein told us, on the authority of Hashim, on the authority of Muhammad, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: Do not say, 'I planted,' but say, 'I plowed.'" Abu Hurairah said: Have you not heard God's words: **Have you seen what you plow? Is it you who sow it, or are We the sower?**

## Tafsir al-Qurtubi

The Almighty said: **Have you seen what you till?** This is another argument, meaning tell me about what you till from your land, sowing seeds in it. Do you grow it and produce it as a crop, so you make the ear and the grain in it, or do we do that? The sowing and the splitting of the earth are from you. If you admit that the bringing out of the ear of grain is not from you, then how do you deny bringing out the dead from the earth and bringing them back?! And He attributed the tillage to them and the planting to Him, because the tillage is their action and occurs according to their choice, while the planting is from the action of God and grows according to His choice. Likewise, what Abu Hurairah narrated from the Prophet, peace and blessings be upon him, that he said: **(Let none of you say I sowed, but rather say I plowed, for the Sower is God.)**

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the

authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'.** Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers,** meaning, **we are thrown down.** Mujahid and Ikrimah said: **We are being thrown down.** Qatadah said: **We are being punished,** and sometimes they would say, **Rather, we are deprived.** Mujahid also said: **We are losers, thrown down to evil,** meaning, **Rather, we are being distorted,** Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived,** meaning, **we are limited,** meaning, **we have no share.** Ibn Abbas and Mujahid said: **Then you would have continued to joke,** expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops.** This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming.** Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting.** Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down.** "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told

us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

And the Almighty's saying: **We have made it a reminder.** Mujahid and Qatadah said: That is, a reminder of the Great Fire. Qatadah said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **O people, this fire of yours that you kindle is one part of seventy parts of the fire of Hell.** They said: O Messenger of God, that is sufficient. He said: **It was struck with water twice, or twice, so that the children of Adam may benefit from it and come near to it.** This which Qatadah sent was narrated by Imam Ahmad in his Musnad, and he said: Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "This fire of yours is a part of seventy parts of the fire of Hell, and it was struck with the sea twice. Were it not for that, God would not have made any benefit in it for anyone." Imam Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is a part of seventy parts of the fire of Hell.** They said: O Messenger of God, is that sufficient? He said: **It has been preferred over it by sixty-nine parts.** Narrated by al-Bukhari from the hadith of Malik, and by Muslim from the hadith of Abu al-Zinad. Muslim narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, with this wording. In another version: **By the One in Whose Hand is my soul, it has been preferred over it by sixty-nine parts, each of them like...** Its heat." Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Khalal told us, Ibrahim ibn al-Mundhir al-Hizami told us, Ma'n ibn Isa al-Fazar told us, on the authority of Malik, on the authority of his uncle Abu Sahl, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know what this fire of yours is like in comparison to the fire of Hell? It is seventy times blacker than this fire of yours.** Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy.** Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: By **the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its

people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one.** Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habban ibn Zayd al-Shar'i al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture, and fire." He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

### Fath al-Qadir

63- **Have you seen what you till?** That is, tell me what you till from your land and sow seeds in it.

### Tafsir al-Baghawi

63- **Have you seen what you till?** Meaning: what you till from the earth and what you throw into it of seeds.

### Tafsir al-Baidawi

63- **Have you seen what you sow?** You sow its seed.

Surat al-Waqi'ah 56:63

Have you seen what you cultivate?



## Surat al-Waqi'ah 56:64

Is it you who cause it to grow, or are We the grower?

### Tafsir al-Jalalayn

64 - **Do you plant it make it grow or are We the planter?**

### Tafsir al-Suyuti

### Tafsir al-Tabari

**Do you sow it, or are We the sower?**

### Tafsir al-Qurtubi

Abu Hurairah said: Have you not heard the statement of God the Almighty: **Is it you who sow it, or are We the sower?** It is recommended for anyone who sows seeds in the ground, after seeking refuge, to recite: **Have you seen that which you till? Al-An'am 2:17**, and then say: "Rather, God is the Sower, the Causer, and the Destroyer. O God, send blessings upon Muhammad, and provide us with its fruits, and protect us from its harm, and make us among those who are grateful for Your blessings, and among those who remember Your favors, and bless it for us, O Lord of the Worlds." It is said that this statement protects that crop from all pests: worms, locusts, and others. We heard it from a trustworthy person and he tested it and found it to be so. The meaning of **Do you sow it** is that you make it a crop. It is also said: So-and-so is a sower, just as one says a tiller, meaning he does what will turn into a crop that pleases the sower. The word *sowage* is sometimes used metaphorically to refer to sowing the soil and tilling it.

I said: It is a prohibition of guidance and etiquette, not a prohibition of prohibition and obligation. From this is his saying, peace be upon him: **(Let not any of you say, My slave or My female slave, but rather say, My boy and My female slave and My young man and My young woman.** This has already been discussed in Yusuf. Some scholars have exaggerated and said: Do not say, **I plowed and obtained**, but rather, say, **God helped me so I plowed, and He gave me by His grace what I obtained.** Al-Mawardi said: This verse includes two matters, the first of which is gratitude to them for causing their crops to grow so that they could live by it so that they would thank Him for His blessings upon them. The second is the proof that requires consideration, because when He caused their crops to grow after their seeds had perished and had reached a state of maturity from rot and dust until they became green crops, then He made them strong and robust many times what they were, so by returning them from what they killed, it is easier for them and more capable. This proof is convincing to those with sound natures. Then He said, **If We willed, We could have made them debris** meaning broken, meaning the crops. And the broken, perishable debris that is of no use as food or nourishment. Thus, He also draws attention to two matters: The first is the blessings He bestowed upon

them in their crops, since He did not make them broken so that they would thank Him. The second is that they would consider this in themselves, just as He makes crops broken when He wills, and likewise He destroys them when He wills, so that they may learn a lesson and be deterred.

### Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'.** Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down.** Mujahid and Ikrimah said: **We are being thrown down.** Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived.** Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share.** Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops.** This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming.** Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting.** Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Ta'faka is one of the

opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down.** "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrâh told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

And the Almighty's saying: **We have made it a reminder.** Mujahid and Qatadah said: That is, a reminder of the Great Fire. Qatadah said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **O people, this fire of yours that you kindle is one part of seventy parts of the fire of Hell.** They said: O Messenger of God, that is sufficient. He said: **It was struck with water twice, or twice, so that the children of Adam may benefit from it and come near to it.** This which Qatadah sent was narrated by Imam Ahmad in his Musnad, and he said: Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "This fire of yours is a part of seventy parts of the fire of Hell, and it was struck with the sea twice. Were it not for that, God would not have made any benefit in it for anyone." Imam Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is a part of seventy parts of the fire of Hell.** They said: O Messenger of God, is that sufficient? He said: **It has been preferred over it by sixty-nine parts.** Narrated by al-Bukhari from the hadith of Malik, and by Muslim from the hadith of Abu al-Zinad. Muslim narrated it from the hadith of Abd al-Razzaq, on the authority of Mu'ammâr, on the authority of Hammam, on the authority of Abu Hurayrah, with this wording. In another version: **By the One in Whose Hand is my soul, it has been preferred**

**over it by sixty-nine parts, each of them like...** Its heat." Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Khalal told us, Ibrahim ibn al-Mundhir al-Hizami told us, Ma'n ibn Isa al-Fazar told us, on the authority of Malik, on the authority of his uncle Abu Sahl, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know what this fire of yours is like in comparison to the fire of Hell? It is seventy times blacker than this fire of yours.** Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy.** Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: By **the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one.** Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habban ibn Zayd al-Shar'i al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture, and fire." He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it

salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

### **Fath al-Qadir**

64- **Do you plant it?** That is, do you grow it and make it into a crop so that the ear of grain is in it? **Or are We the planter?** That is, the ones who grow it and make it into a crop, not you. Al-Mubarrad said: It is said that God planted it, meaning He made it grow. So if you acknowledge this, how can you deny the resurrection?

### **Tafsir al-Baghawi**

64- **Do you plant it?, make it grow,** "or are We the planters?", **the growers.**

### **Tafsir al-Baidawi**

64- **Do you plant it?** "Do you cause it to grow? Or are We the planter? The one who causes it to grow?"

Surat al-Waqi'ah 56:65

If We willed, We could have made it debris, and you would have remained in a state of amusement.

## Surat al-Waqi'ah 56:65

If We willed, We could have made it debris, and you would have remained in a state of amusement.

## Tafsir al-Jalalayn

65 - If We willed, We could have made it debris dry plants with no seeds in them **and you would have remained** its original form is dhallatum with a kasra on the lam, which was deleted for the sake of alleviation, meaning you stayed during the day *amusing* one of the two ta's was deleted from it, negating the original. You are amazed at that and you say

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: If We willed, We could have made that crop which We planted into debris, meaning chaff that is of no use for food or nourishment.

And His saying, **And you remained in amazement**, the people of interpretation differed in their interpretation of that. Some of them said: The meaning of that is: And you remained astonished at the calamity that befell your crops, with their burning and destruction.

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 you remained joking**, he said: You were amazed.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you remained joking**. He said: You were amazed.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And you remained joking**. He said: **You were amazed**.

Others said: The meaning of this is: You continued to blame each other for your negligence in obeying your Lord, may His praise be glorified, until He brought you what He brought you in terms of destroying your crops.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **And you remained joking**, meaning: you were blaming.

He said: Mihran told us, on the authority of Sufyan, on the authority of Samak bin Harb Al-Bakri, on the authority of Ikrimah, **And you kept joking**. He said: You blamed each other.

Others said: Rather, the meaning of this is: You continued to regret what you had done in disobeying

God, for which He made His punishment obligatory for you, until it befell you in your crops and what befell you.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told me on the authority of Abu Raja' on the authority of Al-Hasan: **And you remained joking**. He said: You regretted.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And you remained joking**, he said, **you were regretting**.

Others said: Rather, the meaning of this is: You remained amazed.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And you remained in a state of amusement**, he said, **You were amazed at what He did to your sea**. And he recited the statement of God Almighty, "Indeed, we are losers. Rather, we are deprived." And he recited the statement of God, **And when they return to their families, they return in a state of amusement. Al-Mutaffifin 31** He said, **These are the ones who are at ease**. And he recited the statement of God, Most High, **So We brought them out from gardens and springs. Al-Shu'ara 57** until His statement, **They were therein enjoying themselves. Al-Dukhan 27**

The most correct of the sayings on this matter is the saying of those who said: The meaning of **so you remained** is: So you remained amazed at what had happened to your crops. Its origin is from joking about talking, when a man tells another man a story that amazes him and distracts him, so it is the same. It is as if the meaning of the speech is: So you remained amazed, amazed by one another at what had happened to you.

## Tafsir al-Qurtubi

**And you remained in amazement** meaning you were amazed by its passing and regretted what had happened to you. This was said by Al-Hasan, Qatada and others. In As-Sahah: **And you remained in amazement** means you were amazed and it is also said: you regret, God the Most High said: **And you remained in amazement** meaning you were regretting. **And you enjoyed something** means you enjoyed it. Yaman said: you regret your spending, the evidence for this is: **So he began to wring his hands over what he had spent on it**. Ikrimah said: you blame and regret what you did in the past of disobeying God which necessitated your punishment until it reached you in your crops. Ibn Kaysan: you grieve, and the meanings are close. There are two pronunciations for it: **you are in amazement** and **you are regretting**. Al-Farra' said: the letter *nun* is the language of Ikl. In As-Sahah: *Tafakkan* means regretting what has passed. It was said: Joking is talking about what does not concern you, and from this joking is called joke with damma. As for joke with fatha, it is the source of the man's joke with kasra, so he is joker if he is of a good nature and

jokes. The reading of the common people is *fadhaltum* with fatha on the dhaal. Abdullah read (*fadhaltum*) with kasra on the dhaal and Harun narrated it from Hussein from Abu Bakr. So whoever opens it is on the original, and the original is *dhaltum* so he deleted the first lam for ease, and whoever breaks it moves the kasra of the first lam to the dhaal then deletes it. That is, you regret it

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down**. Mujahid and Ikrimah said: **We are being thrown down**. Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived**. Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share**. Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops**. This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming**. Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting**. Its meaning is either

over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down**. "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins**. Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

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And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it

salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

## Fath al-Qadir

65- **If We willed, We could have made it debris.** That is, if We willed, We could have made what you till debris: that is, shattered and broken. The debris is the broken pieces that are not useful and from which no grain or anything required for cultivation is obtained. **So you remained in amazement.** Al-Farra' said: **You were in amazement** means you were amazed at what happened to your crops. It is said in As-Sahah: **And to be amazed** means to be filled with amazement, it is said to be regretful. Al-Hasan, Qatadah and others said: The meaning of the verse is: You are amazed at its passing and you regret what happened to you. Ikrimah said: You blame and regret what you did in the past of disobeying God. Abu Amr and Al-Kisa'i said: It is yearning for what is gone. The majority read **So you remained** with a fatha on the dhad and one lam. Abu Haywah and Abu Bakr, in a narration from him, read it with a kasra on the dhad. Ibn Abbas and Al-Jahdary read it with two lams: the first with a kasra according to the original, and it was narrated from Al-Jahdary with a fatha, which is a dialect. The majority read it tafakahuun, and Abu Hazam Al-Ukali read tafkanun with a noon instead of a ha, meaning you regret. Ibn Khalawayh said: tafaka means to be amazed, and tafkan means to regret. In As-Sahah, tafkan means to regret.

## Tafsir al-Baghawi

65- **If We willed, We could have made it debris.** Ata' said: Straw with no wheat in it. It was also said: Dry stubble that is not useful for food or nourishment. **Fadaltum you remained unintentionally.** Its original form is fadhallatum **you remained unintentionally.** One of the two lams was deleted for ease. **Tafakahunu you are amazed at what has befallen you in your crops.** This is the opinion of Ata', al-Kalbi, and Muqatil. It was also said that you regret your expenditures. This is the opinion of Yaman. Similar to this is: **So he began wringing his hands over what he had spent on it.** (al-Kahf 18:42). Al-Hasan said: You regret what you have done in the past that necessitated that punishment. Ikrimah said: You blame one another. Ibn Kaysan said: You grieve. Al-Kisa'i said: It is yearning for what has passed, and it is one of the opposites. The Arabs say: tafakkahutu **I enjoyed myself** meaning: you enjoyed it, and tafakkahutu **I was sad** meaning: you grieved.

## Tafsir al-Baidawi

65- **If We willed, We could have made it into debris** shattered. **Then you would have been amused** you would be amazed or regret your efforts in it, or the sins

you committed because of it, so you would talk about it. Amusement is moving around with various kinds of fruit, and it is used metaphorically to mean moving around in conversation. It is read *fa-dhaltum* with a kasra and *fa-dhallatum* according to the original.

Surat al-Waqi'ah 56:66  
Indeed, we are losers.

## Surat al-Waqi'ah 56:66

Indeed, we are losers.

## Tafsir al-Jalalayn

66 - **Indeed, we are in debt** for the cost of our crops.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And his saying, **Indeed, we are infatuated**. The people of interpretation differed regarding its meaning. Some of them said: Indeed, we are infatuated with us.

Who said that?

Musa bin Abdul Rahman Al-Masruqi told me: Zaid bin Al-Habbab told us: Al-Hussein bin Waqid told me: Yazid Al-Nahwi told me on the authority of Ikrimah regarding the statement of God Almighty, **Indeed, we are infatuated**, he said: We are infatuated with us.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar: Mujahid said regarding His statement, **Indeed, we are infatuated**, meaning that he is infatuated with us.

Others said: Rather, the meaning of this is: We are being punished.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Indeed, we are in debt** means we are being punished.

Others said: Rather, the meaning of this is: We are the ones who cast evil.

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: **Indeed, we are in debt**. He said: We will be thrown into evil.

The most correct of the sayings is the one that says: It means: We are being tormented. This is because, among the Arabs, *grace* means torment. From this comes the saying of Al-A'sha:

If he punishes with a fine or gives generously, he does not care.

What he means by his saying: **It will be a loss** is: **It will be a torment**. In the speech, I will suffice with the indication of the speech to it, which is: **So you kept joking**, saying, **We are indeed in love**. So he left out saying **you are in love** from the speech because of what we described.

## Tafsir al-Qurtubi

**Inna lamghramoon** Abu Bakr and al-Mufaddal read (*a'ina*) with two hamzas as a question, and Asim narrated it on the authority of Zur ibn Hubaysh. The rest of them with one hamza as a report, meaning they say **Inna lamghramoon** meaning tormented, on the authority of Ibn Abbas and Qatadah who said: And gharam is torment, and from this is the saying of Ibn al-Muhallam:

I trust that memorization is my nature and that my heart is infatuated with you

Mujahid and Ikrimah said: He is fond of us. From this is the saying of Al-Nimr bin Talib:

He kept it a secret and was obsessed with it.

It is said: So-and-so is infatuated with so-and-so, meaning he is obsessed with her. From this comes the word *gharamak*, which means necessary evil. Mujahid also said: **We will surely encounter evil**. Muqatil ibn Hayyan said: **We will surely perish**. An-Nahhas said: **We are indeed infatuated** is taken from *gharam*, which means destruction, as he said:

The Day of the Eagle and the Day of the Jafar were torment and they were a loss

Ad-Dahhak and Ibn Kaysan: It is from the word *gharam*, and *al-Maghram* is the one whose money was lost without compensation, meaning we lost the love we squandered. Al-Hamdani once said: We will be held accountable.

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with

Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down.** Mujahid and Ikrimah said: **We are being thrown down.** Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived.** Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share.** Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops.** This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming.** Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting.** Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down.** "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

And the Almighty's saying: **We have made it a reminder.** Mujahid and Qatadah said: That is, a reminder of the Great Fire. Qatadah said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **O people, this**

**fire of yours that you kindle is one part of seventy parts of the fire of Hell.** They said: O Messenger of God, that is sufficient. He said: **It was struck with water twice, or twice, so that the children of Adam may benefit from it and come near to it.** This which Qatadah sent was narrated by Imam Ahmad in his Musnad, and he said: Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "This fire of yours is a part of seventy parts of the fire of Hell, and it was struck with the sea twice. Were it not for that, God would not have made any benefit in it for anyone." Imam Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is a part of seventy parts of the fire of Hell.** They said: O Messenger of God, is that sufficient? He said: **It has been preferred over it by sixty-nine parts.** Narrated by al-Bukhari from the hadith of Malik, and by Muslim from the hadith of Abu al-Zinad. Muslim narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, with this wording. In another version: **By the One in Whose Hand is my soul, it has been preferred over it by sixty-nine parts, each of them like...** Its heat." Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Khalal told us, Ibrahim ibn al-Mundhir al-Hizami told us, Ma'n ibn Isa al-Fazar told us, on the authority of Malik, on the authority of his uncle Abu Sahl, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know what this fire of yours is like in comparison to the fire of Hell? It is seventy times blacker than this fire of yours.** Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy.** Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: **By the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one.** Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he

Surat al-Waqi'ah 56:66

Indeed, we are losers.

takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habban ibn Zayd al-Shar'i al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture, and fire." He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

### Fath al-Qadir

66- **Indeed, we are in debt.** The majority read it with one hamza as a statement, while Abu Bakr, Al-Mufaddal, and Zur ibn Hubaysh read it with two hamzas as a question, and the janlah is estimated to say: that is, you say, **Indeed, we are in debt**, meaning we are obligated to pay for what our crops have lost. The indebted person is the one whose money has been lost without compensation, as Ad-Dahhak and Ibn Kaysan said. It was said that [its meaning] is, **Indeed, we are being punished**, as Qatadah and others said. Mujahid and Ikrimah said: He is indebted to us, and from this is the saying of An-Namir ibn Talib:

He kept it a secret and was obsessed with it.

It is said that someone is infatuated with someone, meaning he is obsessed with them. Muqatil said: They are doomed. An-Nahhas said: It is taken from gharam, which means destruction, and from it the poet said:

And the Day of the Eagles and the Day of the Jabbar will be a lasting torment upon you.

The first meaning appears from the context: that is, we are infatuated with the loss of what we have cultivated and its becoming rubble.

### Tafsir al-Baghawi

66- **Indeed, we are in debt.** Abu Bakr read on the authority of Asim *A'ana* with two hamzas, and the others read it as a report. The metaphor of the verse is:

**So you kept joking and saying, 'Indeed, we are in debt.'**

Mujahid and Ikrimah said: **He is in debt to us.** Ibn Abbas and Qatadah said: *Tormented*, and *grave* is torment. Ad-Dahhak and Ibn Kaysan said: **We lost our money and what we spent became a loss for us**, and the one who is in debt is the one whose money was lost without compensation.

### Tafsir al-Baidawi

66- **Indeed, we are in debt** We are obligated to pay the fine for what we spent, or we are doomed to lose our livelihood due to the fine. Abu Bakr read **Are we in debt** as a question.



## Surat al-Waqi'ah 56:67

Rather, we are deprived.

### Tafsir al-Jalalayn

67 - **Rather, we are deprived** our sustenance is forbidden

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **Rather, we are deprived**, means by that, the Most High, that they say: Our crops were not destroyed and we were afflicted with it because of **We are indeed losers**, but we are a people who are deprived. He says: They are not serious, they have no seriousness.

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: **Rather, we are deprived**. He said: We were distorted and thus deprived.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Rather, we are deprived**, he said: That is, we are being deviated from.

### Tafsir al-Qurtubi

**Rather, we are deprived** meaning we were deprived of the income we sought. Deprived is the one who is prevented from provision. Deprived is the opposite of provided for, and it is the one who is distorted according to Qatada. Anas reported that the Prophet (peace and blessings of God be upon him) passed by the land of the Ansar and said: **What prevents you from tilling the land?** They said: **The drought**. He said: "Do not do that, for God, the Most High, says: 'I am the Sower. If you wish, I sow by water, and if you wish, I sow by the wind, and if you wish, I sow by seeds.'" Then he recited: **Have you seen that which you till? Is it you who sow it, or are We the Sower?**

I said: In this report and the hadith before it, there is what confirms the statement of those who include the farmer among the names of God Almighty, and the majority of scholars rejected it, and we have mentioned that in the book *Al-Asna fi Sharh Asma God Al-Husna*.

### Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke**. Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down**. Mujahid and Ikrimah said: **We are being thrown down**. Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived**. Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share**. Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops**. This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming**. Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting**. Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down**. "If We willed, We could have made it bitter," meaning

Surat al-Waqi'ah 56:67  
Rather, we are deprived.

spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

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**seventy times blacker than this fire of yours.** Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy.** Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: By **the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one.** Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habban ibn Zayd al-Shari' al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture, and fire." He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

## Fath al-Qadir

Then they turned away from their statement and

moved on to say: 67- **Rather, we are deprived**, meaning we were deprived of our sustenance due to the destruction of our crops. The deprived one is the one who is prevented from sustenance and has no share in it, and he is the one who is forbidden.

### **Tafsir al-Baghawi**

And his saying: 67- **Rather, we are deprived**, limited and prohibited, meaning: we were deprived of what we were seeking from the income from the crops.

### **Tafsir al-Baidawi**

67-**Rather, we are a people who are deprived** of our sustenance, or limited and not renewed.

Surat al-Waqi'ah 56:68

Have you considered the water that you drink?

## Surat al-Waqi'ah 56:68

Have you considered the water that you drink?

## Tafsir al-Jalalayn

68 - Have you seen the water that you drink?

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Have you seen, O people, the water that you drink? Is it you who send it down from the clouds above you to the depths of the earth, or is it We who send it down to you?

And in a similar manner to what we said about the meaning of His saying **the clouds**, 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, **of the rain clouds**, he said: the clouds.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Did you bring it down from the clouds?** He said: The clouds are the name of the word **you brought it down from the clouds**. He said: The clouds.

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, **You sent it down from the clouds**. He said: The clouds are the sky and the rain.

## Tafsir al-Qurtubi

The Almighty said: **Have you seen the water which you drink?** To revive yourselves with it, and quench your thirst, because drinking is a consequence of food, and for this reason food came before in the verse, don't you see that you give your guest to drink after you feed him? Al-Zamakhshari: If you reversed it, you would fall under the words of Abu Al-Ala:

If you give people pure water to drink, they will give their guests pure water to drink.

Some Arabs were given water to drink and he said: I will not drink except from a drink of water.

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?**

Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke**. Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down**. Mujahid and Ikrimah said: **We are being thrown down**. Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived**. Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share**. Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops**. This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming**. Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting**. Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

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**why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

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And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

## Fath al-Qadir

68- **Have you seen the water that you drink?** with which you assuage the thirst that afflicts you and ward off the afflictions that befall you. God Almighty limited His mention of drinking to the point of mentioning the many benefits of water, because it is the greatest and most important of its benefits.



Surat al-Waqi'ah 56:68

Have you considered the water that you drink?

### **Tafsir al-Baghawi**

68- **Have you seen the water that you drink?**

### **Tafsir al-Baidawi**

68- **Have you seen the water that you drink?** That is, the fresh water that is suitable for drinking.

## Surat al-Waqi'ah 56:69

Is it you who brought it down from the clouds, or are We the bringers down?

### Tafsir al-Jalalayn

69 - **Is it you who sent it down from the clouds?** Clouds are the plural of clouds **or are We the sender down?**

### Tafsir al-Suyuti

### Tafsir al-Tabari

**Is it you who bring it down from the clouds, or are We the bringer down?**

### Tafsir al-Qurtubi

**Did you bring it down from the clouds?** meaning the clouds, the singular is *muznah*, so the poet said:

We are like rainwater, there is no one who can provide for us, and no one who is stingy with us.

This is the statement of Ibn Abbas, Mujahid and others that *zan* is the cloud. Also on the authority of Ibn Abbas and al-Thawri: *Mazn* is the sky and the clouds. In al-Sahah: Abu Zayd: *Maznah* is the white cloud and the plural is *Mazn*, and *Maznah* is the rain. He said:

Have you not seen that God sent down rain and the gazelles dusted themselves in the dugouts?

Or are We the One who sends it down? That is, if you know that I sent it down, why do you not thank Me by sincerely worshipping Me? And why do you deny My ability to bring it back?

### Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or**

**are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down**. Mujahid and Ikrimah said: **We are being thrown down**. Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived**. Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share**. Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops**. This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming**. Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting**. Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

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Is it you who brought it down from the clouds, or are We the bringers down?

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## Fath al-Qadir

69- **Did you bring it down from the clouds?** meaning the clouds. It is stated in Al-Sahah: Abu Zaid said: The cloud is the white cloud, and the plural is *mizn*, and *mizna* is rain. The poet said:

Have you not seen that God sent down rain and poured down the gazelles' dust in the churches?

What indicates that it is the clouds is the poet's saying:

We are like rainwater, there is no one who is generous to us, and no one who is miserly to us

And the other said:

Neither rain nor thunder nor rain nor land that is as green as it

Or are We the ones who send it down to him by Our power and no one else? If you know that, then how can you not acknowledge monotheism and believe in the resurrection?

### **Tafsir al-Baghawi**

69- **Did you bring it down from the clouds?** The clouds, singular: *muznah*, "or are We the One who sends it down?"

### **Tafsir al-Baidawi**

69- **Have you brought it down from the clouds?** From clouds, one of them is *muznah*. It was said that *muznah* is the white cloud and its water is fresher. **Or are We the One who sends it down?** By Our power. And if seeing means knowledge, then it is related to the question.

Surat al-Waqi'ah 56:70

If We willed, We could have made it bitter, so why are you not grateful?

## Surat al-Waqi'ah 56:70

If We willed, We could have made it bitter, so why are you not grateful?

## Tafsir al-Jalalayn

70 - **If We willed, We could have made it bitter** salty that cannot be drunk **so why do you not give thanks?**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **If We willed, We could make it bitter**. God Almighty says: If We willed, We could make that water which We sent down for you from the clouds salty, which is bitter. And bitter water is the water that is very salty. He says: If We willed, We could do that to it, and you would not benefit from it in drinking, planting, cultivating, or sowing.

And His statement, **Why do you not give thanks?** God Almighty says: Why do you not give thanks to your Lord for giving you what He gave you of fresh water for your drinking, your benefits, and the improvement of your lives, and leaving it brackish so that you do not benefit from it?

## Tafsir al-Qurtubi

**If We willed, We could have made it bitter**. That is, very salty, as Ibn Abbas said. Al-Hasan: It is bitter and bitter, and you do not benefit from it in drinking, farming, or anything else. **Then why do you not thank the One who did this to you?**

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu

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And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

### Fath al-Qadir

Then He, glory be to Him, explained to them that if He had willed, He could have taken this blessing away from them, saying: **70- If We willed, We could have made it brackish.** Brackish water is very salty water that cannot be drunk. Al-Hasan said: It is bitter water that they do not benefit from in drinking, planting, or anything else. **Then why are you not grateful?** That is, why do you not thank God for the blessing that He created for you fresh water from which you can drink and benefit from.

### Tafsir al-Baghawi

**70- If We willed, We could have made it bitter.** Ibn Abbas said: Very salty. Al-Hasan said: Bitter. **Then why are you not grateful?**

### Tafsir al-Baidawi

**70- If We willed, We could have made it bitter** salty or from bitterness, for it burns the mouth. The deletion of the separating lam between the answer to what is

Surat al-Waqi'ah 56:70

If We willed, We could have made it bitter, so why are you not grateful?

purely for the condition and what includes its meaning is due to the listener knowing its location, or it is sufficient to have mentioned it previously, or what is intended for itself is specific, so it is more important and its loss is more difficult with more emphasis. **Why do you not give thanks** are examples of these necessary blessings.

## Surat al-Waqi'ah 56:71

Have you seen the Fire which you kindle?

### Tafsir al-Jalalayn

71 - **Have you seen the fire that you kindle?** You emerge from the green tree.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Have you seen, O people, the fire that you extract from your own firewood? **Did you create its tree?** He says: Did you create its tree and invent its origin? **Or are We the originators?** He says: Or did We invent that and invent it?

And His saying, **We have made it a reminder**, means: We have made the fire a reminder for you by which you may be reminded of the fire of Hell, so that you may take heed and learn from it.

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, **A reminder**, he said: A reminder of the Great Fire.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Have you seen the fire which you kindle? Was it you who caused its tree to grow, or were We the cause to grow? We made it a reminder** of the greater fire.

It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **This fire of yours that you kindle is one part of seventy parts of the fire of Hell.** They said: **O Prophet of God, is that sufficient?** He said: **It has been struck with water two or two times so that the children of Adam may benefit from it and come near to it.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, **A reminder**. He said: For the great fire in the afterlife.

And his saying, **And provision for the strengthened**. The people of interpretation differed regarding the meaning of the strengthened. Some of them said: They are the travelers.

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, **for the strengthened**, he said: for the travelers.

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 provision for the needy**, he said: meaning travelers.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And provision for the needy**. He said to the traveler: the one who is weak.

Ibn Abd al-A'la told me: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **for the strengthened ones**, he said: the travelers.

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 provision for the needy**, that he said: For travelers.

Others said: What is meant by **the oppressed** are those who enjoy 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, regarding his statement, **and provision for the needy** for all people who enjoy themselves.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid: **And provision for the needy** for those who enjoy themselves, whether traveling or staying.

Ishaq bin Ibrahim bin Habib Al-Shaheed told me: Atab bin Bishr told us on the authority of Khasif regarding his statement, **And a provision for the strong**, he said: For creation.

Others said: Rather, he meant by that: the hungry.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And provision for the needy**, that the one who is needy is the hungry in the speech of the Arabs. He says, **I was satisfied with such and such from it**, meaning I did not eat such and such a thing from it.

The most correct of the sayings in this regard, in my opinion, is the saying of the one who said: What is meant by this is the traveler who has no provisions with him or anything for himself, and its origin is from their saying: The sustenance of the house: if it is empty of its people and inhabitants, as the poet said:

Stronger and more desolate than Na'am and others,  
the raging wind that blows away the dust

He means by his saying **stronger than its inhabitants**. The word *stronger* may mean **strong horse** or **much money** in other places.

### Tafsir al-Qurtubi

God Almighty says: **Have you seen the fire that you kindle?** That is, tell me about the fire that you kindle

Have you seen the Fire which you kindle?

with a spark from a fresh tree.

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'.** Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down.** Mujahid and Ikrimah said: **We are being thrown down.** Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived.** Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share.** Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops.** This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming.** Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting.** Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down.** "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

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## Fath al-Qadir

71- **Have you seen the fire that you kindle?** That is, tell me about it. The meaning of **you kindle** is that you extract it by striking it from the wet tree. It is said, **you kindle the fire** if you strike it.

## Tafsir al-Baghawi

71- **Have you seen the fire that you kindle?** You kindle and extract from you flint.

## Tafsir al-Baidawi

71- **Have you seen the fire which you kindle?** You kindle.



Surat al-Waqi'ah 56:72

Did you create its tree, or were We the creator?

## Surat al-Waqi'ah 56:72

Did you create its tree, or were We the creator?

## Tafsir al-Jalalayn

72 - **Did you create its tree** like the date palm, the poplar, and the locust **or are We the creator?**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Did you create its tree, or were We the creators?

## Tafsir al-Qurtubi

**Did you create its tree?** meaning that from which the flint is made, which is the Markh and the Afar. From this comes their saying: **In every tree there is fire.** The Markh and the Afar were praised, meaning they were plentiful, as if they had taken from the fire what was sufficient for them. It is also said: because they burn quickly. It is said: **I kindled the fire** if you ignite it. And the flint is kindled if the fire is sparked from them. And there is another language for it: **The flint is kindled with a kasra** in both of them. **Or are We the originators?** meaning the inventors and creators. So if you know My power, then thank Me and do not deny My power to resurrect.

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'.** Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

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And the Almighty's saying: **We have made it a reminder.** Mujahid and Qatadah said: That is, a reminder of the Great Fire. Qatadah said: It was

mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **O people, this fire of yours that you kindle is one part of seventy parts of the fire of Hell.** They said: O Messenger of God, that is sufficient. He said: **It was struck with water twice, or twice, so that the children of Adam may benefit from it and come near to it.** This which Qatada sent was narrated by Imam Ahmad in his Musnad, and he said: Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "This fire of yours is a part of seventy parts of the fire of Hell, and it was struck with the sea twice. Were it not for that, God would not have made any benefit in it for anyone." Imam Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is a part of seventy parts of the fire of Hell.** They said: O Messenger of God, is that sufficient? He said: **It has been preferred over it by sixty-nine parts.** Narrated by al-Bukhari from the hadith of Malik, and by Muslim from the hadith of Abu al-Zinad. Muslim narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, with this wording. In another version: **By the One in Whose Hand is my soul, it has been preferred over it by sixty-nine parts, each of them like... Its heat.** Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Khalal told us, Ibrahim ibn al-Mundhir al-Hizami told us, Ma'n ibn Isa al-Fazar told us, on the authority of Malik, on the authority of his uncle Abu Sahl, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know what this fire of yours is like in comparison to the fire of Hell? It is seventy times blacker than this fire of yours.** Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy.** Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: By **the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one.** Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so

that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habban ibn Zayd al-Shar'i al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture, and fire." He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

### Fath al-Qadir

72- **Did you create its tree** from which the arms are made, which are the marakh and the afar. The Arabs say: In every tree there is fire, and the marakh and the afar are glorified. **Or are We the creators** of it with Our power without you? The meaning of creation is creation, and it is expressed by the word *ghansha* to indicate what is in that of the wondrous craftsmanship and amazing power.

### Tafsir al-Baghawi

72- **Did you create its tree**, from which fire is kindled, which is the date palm and the black palm tree, **or are We the creator?**

### Tafsir al-Baidawi

72- **Did you create its tree, or were We the creator?** Meaning the tree from which the spark came.

Surat al-Waqi'ah 56:73

We have made it a reminder and provision for the needy.

### Surat al-Waqi'ah 56:73

We have made it a reminder and provision for the needy.

### Tafsir al-Jalalayn

73 - **We have made it a reminder** of the fire of Hell and **provision** in the language of **the strong** for the travelers from the strongest of the people, meaning they became strong with the shortening and extension, meaning jumping, and it is a desert in which there is no vegetation or water.

### Tafsir al-Suyuti

### Tafsir al-Tabari

**We have made it a reminder and a provision for the needy.**

### Tafsir al-Qurtubi

The Almighty said: **We have made it a reminder** meaning the fire of this world is a lesson for the greater fire, said Qatada. And Mujahid: insight for the people from the darkness. It is authentically reported that the Prophet, may God bless him and grant him peace, said: **(This fire of yours that the children of Adam kindle is a part of seventy parts of the fire of Hell)** They said: O Messenger of God, if it is sufficient? He said: **(Then it is exceeded by sixty-nine parts, all of them like its heat)** And **provision for the strengthened** Ad-Dahhak said: meaning benefit for the travelers, they are called thus because they stop in Al-Qawy, which is the desert. Al-Farraa' said: Travelers are only called Muqawi if they stop in Al-Qayy, which is the barren land in which there is nothing. The same is true for Al-Qawy and Al-Qawwaa with a long and short vowel, and a place of quwaa has no companion in it. It is said: The house is quwat and quwayt also meaning it is empty of its inhabitants. An-Nabigha said:

Oh, house of Mayya in the highlands, the Sind is strong and the past has been long upon it

Antara said:

I came back from the ruins of an ancient time, stronger and more desolate after Umm Al-Haytham

It is said: Aqwa means he was strong and his companions were strong, and Aqwa if he traveled, meaning he settled in the qawa and the qaf. Mujahid said: **For the strengthened** are those who enjoy it from all people in cooking, baking, warming themselves and lighting themselves, and by it they remember the fire of Hell and seek refuge with God from it. Ibn Zayd said: For the hungry in preparing their food. It is said: I have been strengthened since such and such, meaning I did not eat anything, and so-and-so spent the night in the qawa and the desert if he spent the night hungry without any taste. The poet said:

I choose the strong, full of heart, to avoid being called mean.

Al-Rabi' and Al-Suddi said: **For the strengthened** are those who have no flint with them, meaning a fire to kindle and bake with? Al-Awfi narrated it from Ibn Abbas. Qatrib said: The strengthened is from the opposites, it can mean the poor and it can mean the rich. It is said: A man is strong if he does not have provisions, and strong if his animals are strong and his wealth is abundant. Al-Mahdawi: The verse applies to all, because fire is needed by the traveler and the resident, the rich and the poor. Al-Tha'labi narrated that most of the commentators agreed on the first opinion. Al-Qushayri said: He specified the traveler to benefit from it because his benefit from it is greater than the benefit of the resident, because the people of the desert need a fire which they light at night to ward off wild beasts and for many of their needs.

### Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'**. Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down**. Mujahid and Ikrimah said: **We are being thrown down**. Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived**. Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for

us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share**. Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops**. This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming**. Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting**. Its meaning is either over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down**. "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins**. Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

And the Almighty's saying: **We have made it a reminder**. Mujahid and Qatadah said: That is, a reminder of the Great Fire. Qatadah said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **O people, this fire of yours that you kindle is one part of seventy parts of the fire of Hell**. They said: O Messenger of God, that is sufficient. He said: **It was struck with water twice, or twice, so that the children of Adam may benefit from it and come near to it**. This which Qatadah sent was narrated by Imam Ahmad in his Musnad, and he said: Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "This fire of yours is a part of seventy parts of the fire of Hell, and it was struck with the sea twice. Were it not for that, God would not have made any benefit in it for anyone." Imam Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu

Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is a part of seventy parts of the fire of Hell**. They said: O Messenger of God, is that sufficient? He said: **It has been preferred over it by sixty-nine parts**. Narrated by al-Bukhari from the hadith of Malik, and by Muslim from the hadith of Abu al-Zinad. Muslim narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, with this wording. In another version: **By the One in Whose Hand is my soul, it has been preferred over it by sixty-nine parts, each of them like...** Its heat." Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Khalal told us, Ibrahim ibn al-Mundhir al-Hizami told us, Ma'n ibn Isa al-Fazar told us, on the authority of Malik, on the authority of his uncle Abu Sahl, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know what this fire of yours is like in comparison to the fire of Hell? It is seventy times blacker than this fire of yours**. Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy**. Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: By **the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one**. Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habbab ibn Zayd al-Shar'i al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture,



We have made it a reminder and provision for the needy.

and fire.” He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

### Fath al-Qadir

73- **And We have made it a reminder** meaning We have made this fire in this world a reminder of the greater fire of Hell. Mujahid and Qatadah said: insight for the people in the darkness. Ata' said: an admonition for the believer to take heed from. **And provision for the needy** meaning a benefit for those who stay in quwa', which is a barren land like travelers and desert dwellers who stay in a desolate place. It is said that a quwa' land with a long vowel and a sr means a desolate place. From this is the saying of Al-Nabigha:

Oh, house of Mayya in the highlands, the Sind is strong and the past has been long upon it

Antara said:

I came back from the ruins of an ancient era, stronger and more established after Umm Al-Haytham

And the other said:

Didn't you ask the strong quarter to speak? And will the desert of Samlaq tell you today?

It is said that he traveled, meaning he stayed strong. Mujahid said that the strong ones are those who enjoy it from all people in cooking, baking, warming themselves, and lighting, and it reminds us of the fire of Hell. Ibn Zayd said: For the hungry in preparing their food, it is said: I have been strong since such and such, meaning I did not eat anything, and so-and-so spent the night strong, meaning he spent the night hungry, and from this is the saying of the poet:

I choose the strong, full of heart, who is careful not to be called mean.

Qatrib said: [Al-Qawwa] is one of the opposites. It can mean poverty or wealth. It is said that a man is strong if he has no provisions, and strong if his animals are strong and his wealth is abundant. Al-Tha'labi reported the first opinion from most commentators, and this is the apparent one.

### Tafsir al-Baghawi

73- **We have made it a reminder**, meaning the fire of

this world, a reminder of the greater fire. If the dreamer sees it, he will remember Hell. This was said by Ikrimah, Mujahid, and Muqatil. Ata' said: It is an admonition from which the believer will learn.

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Abu Ali Zahir ibn Ahmad al-Faqih told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Abu al-Zinad, on the authority of al-A`raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is one part of seventy parts of the fire of Hell.** They said: **O Messenger of God, is that enough?** He said: **It is sixty-nine parts more than it.**

**And provision**, in language and benefit, **for the travelers**, and the one who stays in the land is the one who stays and the one who stays ...

Mujahid and Ikrimah said: **For those who strengthen** means for all people who enjoy it, travelers and residents alike, who use it for light in the dark, to warm themselves from the cold, and to benefit from it in cooking and baking.

Al-Hasan said: It is a language for travelers, which they use to travel on their journeys, and they carry it in rags and sacks.

Ibn Zayd said: For the hungry, the Arabs say: I have not eaten anything since such and such, meaning: I have not eaten anything.

Qatrib said: "Muqawi is one of the opposites. A poor person is called 'muqawi' because he has no money. A rich person is called 'muqawi' because he has the strength to do whatever he wants. It is said, 'A man is strong' if his animals are strong, his wealth increases and he reaches a state of strength. The meaning is that it contains provisions for both the rich and the poor, and no one can do without it."

### Tafsir al-Baidawi

73- **We made it** We made the fire of the flint. **A reminder** insight into the matter of resurrection as in Surat Yasin, or in the darkness or a reminder and model for the fire of Hell. **And provision** and benefit. **For the strengthened** those who descend into poverty, or those whose stomachs or their water bags are empty of food, from the sustenance of the house if it is empty of its inhabitants.



## Surat al-Waqi'ah 56:74

So glorify the name of your Lord, the Great.

## Tafsir al-Jalalayn

74 - **So glorify** exalt **the name** of your Lord, the Great, God

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So glorify, O Muhammad, the remembrance of your Lord, the Great, and His name.

And his saying, **So I swear by the positions of the stars**. The people of interpretation differed in their interpretation of his saying, **So I swear by the positions of the stars**. Some of them said: By his saying, **So I swear**, he meant: I swear.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Al-Hasan bin Muslim, on the authority of Saeed bin Jubair: **I do not swear**. He said: I swear.

Some Arab scholars said: The meaning of his saying *No* is that the matter is not as you say. Then he resumed the oath after that and it was said **I swear**.

And his saying, **By the positions of the stars**, the people of interpretation differed regarding the meaning of that. Some of them said: Its meaning is that I do not swear by the positions of the Qur'an. They said: The Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, as scattered stars.

Who said that?

Yaqub bin Ibrahim told me: Hisham told us: Hisin told us, on the authority of Hakim bin Jubair, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Qur'an was revealed on the Night of Decree from the highest heaven to the lowest heaven all at once, then it was distributed throughout the years. He said: Ibn Abbas recited this verse: **So I swear by the positions of the stars**. He said: It was revealed in separate parts.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **So I swear by the positions of the stars**, he said: God revealed the Qur'an in stages, three verses, four verses, and five verses.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Ikrimah: The entire Qur'an was revealed and placed in the positions of the stars, and Gabriel would recite the surah. It was

all revealed on the Night of Decree.

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Mujahid: **So I swear by the positions of the stars**. He said: This is the decisive verse in the Qur'an.

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 I swear by the positions of the stars. And indeed, it is a great oath, if you but knew." He said: The place of the Book is its beginning and its end.

Others said: Rather, the meaning of this is that I do not swear by the places where the stars fall.

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, **in the positions of the stars**, he said in the sky, and it is said their risings and their fallings.

Bishr told me: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **So I swear by the positions of the stars**: meaning their places of occurrence.

Others said: Rather, the meaning of this is: by the mansions of the stars.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **So I swear by the positions of the stars**. He said: By the stations of the stars.

Others said: Rather, the meaning of this is: the scattering of the stars at the time of the Hour.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **So I swear by the positions of the stars**, he said: Al-Hasan said, **their setting and scattering on the Day of Resurrection**.

The most correct of the sayings on this matter is the saying of those who said: The meaning of that is: I do not swear by the places where the stars fall and set in the sky. This is because mawaqe' is the plural of mawaqe' and mawaqe' is the verbal noun from waqa'a, which means waq'a, so the most common of its meanings and the most apparent of its interpretations is what we said on this matter. Therefore we said: This is the most deserving of its meanings.

The readers differed in reading this. The majority of the readers of Kufa read it **in a position** on the unification, and the majority of the readers of Medina and Basra and some of the Kufians read it in positions: on the group.

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

## Tafsir al-Qurtubi

God Almighty says: **So glorify the name of your Lord, the Most Great.** That is, God is far removed from what the polytheists attributed to Him of rivals and inability to resurrect.

## Tafsir Ibn Kathir

God Almighty says: **Have you seen what you till?** Which is splitting the earth, plowing it, and sowing it. **Is it you who plant it?** That is, do you grow it in the earth? **Or are We the growers?** That is, rather, We are the ones who establish it and grow it in the earth. Ibn Jarir said: Ahmad bin Al-Walid Al-Qurashi told me, Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not say 'I planted', but say 'I plowed'.** Abu Hurairah said: Have you not heard the words of God, the Most High: **Have you seen that which you plow? Is it you who sow it, or are We the sower?** Al-Bazzar narrated it on the authority of Muhammad bin Abdul-Raheem, on the authority of Muslim Al-Jarmi, and Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ata', on the authority of Abu Abdul-Rahman: Do not say 'we planted', but say 'we plowed'. It was narrated on the authority of Hajar Al-Madri that when he recited: **Is it you who sow it, or are We the sower?** and similar verses, he would say: Rather, You, O Lord.

God the Almighty says: {If We willed, We could have made it debris} meaning, We caused it to grow with Our kindness and mercy and preserved it for you out of mercy for you. Indeed, if We willed, We could have made it debris, meaning, We could have dried it up before it was ripe and harvested. **Then you would have continued to joke.** Then He explained that by saying: {Indeed, we are losers. Rather, we are deprived} meaning, if We had made it debris, you would have continued to joke in your speech, varying your words, saying sometimes, **Indeed, we are losers**, meaning, **we are thrown down.** Mujahid and Ikrimah said: **We are being thrown down.** Qatadah said: **We are being punished**, and sometimes they would say, **Rather, we are deprived.** Mujahid also said: **We are losers, thrown down to evil**, meaning, **Rather, we are being distorted**, Qatadah said, meaning, no money is established for us and no profit is produced for us. Mujahid said: **Rather, we are deprived**, meaning, **we are limited**, meaning, **we have no share.** Ibn Abbas and Mujahid said: **Then you would have continued to joke**, expressing amazement. Mujahid also said: **So you remained joking, grieving and saddened over what you had lost of your crops.** This goes back to the first one, which is astonishment at the reason for which their wealth was afflicted, and this is the preferred choice of Ibn Jarir. Ikrimah said: **So you remained joking, blaming.** Al-Hasan, Qatadah and Al-Suddi said: **So you remained joking, regretting.** Its meaning is either

over what you spent or over the sins you had committed. Al-Kisa'i said: "Tafkaha is one of the opposites. The Arabs say tafakkahata meaning you enjoyed yourself, and tafakkahata meaning you were sad."

Then the Almighty said: **Have you seen the water that you drink? Is it you who send it down from the clouds?** Meaning the clouds, as Ibn Abbas, Mujahid, and others said. **Or are We the One who sends it down?** He says, **Rather, We are the One who sends it down.** "If We willed, We could have made it bitter," meaning spitting and bitter, not fit for drinking or planting. **Then why are you not grateful?** Meaning, why do you not thank God for His blessing upon you in sending down fresh, pure rain? "From it you drink and from it are vegetation in which you pasture. With it He causes to grow for you crops, olives, palm trees, grapes, and every kind of fruit. Indeed in that is a sign for a people who give thought." Ibn Abi Hatim said: My father told us, Uthman bin Saeed bin Murrah told us, Fadil bin Marzuq told us, on the authority of Jabir, on the authority of Abu Jaafar, on the authority of the Prophet, may God bless him and grant him peace, that when he drank water, he would say: **Praise be to God, who has given us fresh, sweet water by His mercy, and has not made it salty and bitter because of our sins.** Then he said: **Have you seen the fire which you kindle?** That is, you strike with flint and extract from its root. **Is it you who brought forth its tree, or are We the bringer forth?** That is, rather, We are the ones who deposited it in its place. The Arabs have two trees: **one of them** the marakh and **the other** the afar. If two green branches are taken from them and one is rubbed against the other, sparks of fire scatter from between them.

And the Almighty's saying: **We have made it a reminder.** Mujahid and Qatadah said: That is, a reminder of the Great Fire. Qatadah said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **O people, this fire of yours that you kindle is one part of seventy parts of the fire of Hell.** They said: O Messenger of God, that is sufficient. He said: **It was struck with water twice, or twice, so that the children of Adam may benefit from it and come near to it.** This which Qatadah sent was narrated by Imam Ahmad in his Musnad, and he said: Sufyan told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "This fire of yours is a part of seventy parts of the fire of Hell, and it was struck with the sea twice. Were it not for that, God would not have made any benefit in it for anyone." Imam Malik said, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The fire of the children of Adam that they kindle is a part of seventy parts of the fire of Hell.** They said: O Messenger of God, is that sufficient? He said: **It has been preferred over it by sixty-nine parts.** Narrated by al-Bukhari from the hadith of Malik, and by Muslim from the hadith of Abu al-Zinad. Muslim narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu

Hurayrah, with this wording. In another version: **By the One in Whose Hand is my soul, it has been preferred over it by sixty-nine parts, each of them like...** Its heat.” Abu al-Qasim al-Tabarani said: Ahmad ibn Amr al-Khalal told us, Ibrahim ibn al-Mundhir al-Hizami told us, Ma'n ibn Isa al-Fazar told us, on the authority of Malik, on the authority of his uncle Abu Sahl, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know what this fire of yours is like in comparison to the fire of Hell? It is seventy times blacker than this fire of yours.** Al-Dhiya' al-Maqdisi said: Abu Mus'ab narrated it on the authority of Malik, but he did not attribute it to the Prophet, and in my view it meets the criteria for authenticity.

And the Almighty's saying: **And provision for the needy.** Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and Al-Nadr ibn Arabi said: By **the needy**, he means travelers. Ibn Jarir chose this and said: And from it is their saying, **The house has been destroyed**, when its people have departed. And someone else said: The qayy and the qawwa' are the deserted, empty, and far from civilization. And Abd al-Rahman ibn Zayd ibn Aslam said: **The one who is strengthened here is the hungry one.** Layth ibn Abi Salim said on the authority of Mujahid: **And provision for the strengthened**, for the resident and the traveler for every food that can only be prepared with fire. Sufyan narrated this on the authority of Jabir al-Ja'fi on the authority of Mujahid. Ibn Abi Nujayh said on the authority of Mujahid: His statement: **For the strengthened** means those who enjoy themselves from all people. This was also mentioned on the authority of Ikrimah. This interpretation is more general than others, for the resident and the traveler, rich and poor, all need it for cooking, warming themselves, lighting, and other benefits. Then it is from the kindness of God the Most High that He deposited it in stones and pure iron so that the traveler can carry it in his belongings and among his clothes. So if he needs that in his home, he takes out his flint, kindles, and lights his fire, so he cooks with it, warms himself with it, and roasts, and finds comfort in it and benefits from it in all other ways. For this reason, He singled out travelers, even though this is general for all people! This may be proven by what Imam Ahmad and Abu Dawud narrated from the hadith of Abu Khidash Habban ibn Zayd al-Shar'i al-Shami on the authority of a man from the Muhajirun of Qarn that the Messenger of God, may God bless him and grant him peace, said: "Muslims are partners in three things: fire, pasture, and water." Ibn Majah narrated with a good chain of transmission on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "Three things should not be forbidden: water, pasture, and fire." He also has an addition from the hadith of Ibn Abbas with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, similar to this, and its price is forbidden, but in its chain of transmission is Abdullah ibn Kharash ibn Hawshab, who is weak, and God knows best.

And the Almighty's saying: **So glorify the name of your Lord, the Great**, meaning the One by whose power He created these different and opposite things: pure, fresh, cold water, and if He had willed, He could have made it

salty and bitter like the flooding seas. And He created the burning fire and made that a benefit for the servants, and made this a benefit for them in their worldly life and a deterrent for them in the afterlife.

## Fath al-Qadir

**74- So glorify the name of your Lord, the Most Great.** The *fa* is for the order of what follows it of mentioning God Almighty, and His glorification of what preceded it of the blessings He bestowed upon His servants and the polytheists' denial and rejection of them.

Al-Bazzar, Ibn Jarir, Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi in Al-Shu'ab, and he declared it weak, narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Let none of you say, 'I sowed,' but say, 'I plowed.'** Abu Hurayrah said: **Have you not heard God say, 'Have you seen that which you plow? Is it you who sow it, or are We the sower?'** Ibn Jarir narrated on the authority of Ibn Abbas, **You are joking**, meaning, you are amazed. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, saying, *Al-Muzan* means the clouds. Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas, **We have made it a reminder**, meaning, a reminder of the Great Fire. **And provision for the travelers**, meaning, for the travelers.

## Tafsir al-Baghawi

**74- So glorify the name of your Lord, the Great.**

## Tafsir al-Baidawi

**74- So glorify the name of your Lord, the Great.** So glorification is initiated by mentioning His name, the Most High, or by mentioning Him, because giving a name to something means mentioning it, and *great* is an attribute of the name or the Lord. The command to glorify is followed by what is enumerated of the wonders of His creation and His blessings, either to sanctify Him, the Most High, from what the deniers of His Oneness and the ungrateful for His blessings say, or to be amazed at their affair in belittling His blessings, or to be thankful for what He enumerated of them as blessings.

Surat al-Waqi'ah 56:75

So I swear by the positions of the stars

## Surat al-Waqi'ah 56:75

So I swear by the positions of the stars

## Tafsir al-Jalalayn

75 - **So I swear** La is an extra **by the positions of the stars** by their places of setting

## Tafsir al-Suyuti

## Tafsir al-Tabari

**I swear by the positions of the stars**

## Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's statement: **So I swear not**. "No" is a connective according to most of the commentators, and the meaning is **So I swear**, as evidenced by His statement: **And indeed, it is an oath**. Al-Farra' said: It is a negation, and the meaning is that the matter is not as you say. Then he started with **I swear**. A man may say: **No, by God, it was not like this**, but he does not mean by that a negation of the oath, rather he means by it a negation of what came before. That is, the matter is not as you mentioned, rather it is like this. It was said: *No* means *except* to draw attention, as He said:

Good morning, old ruins

He drew attention to the virtue of the Qur'an so that they might ponder it, and that it is neither poetry, nor magic, nor divination as they claimed. Al-Hasan, Hamid, and Isa bin Omar read (*fal-aqsam*) without an alif after the lam, as a correct reading. It is a verb in the state of things, and it is understood as a deleted subject, the estimation: *fal-ana aqsam bi-kha*. If it was intended to be in the future tense, the nun would have been required. The nun was deleted with a verb that was intended to be in the future tense, and it is an anomaly.

Second: The Almighty's saying: **By the positions of the stars**. The positions of the stars are their risings and setting, according to Qatada and others. Ata' ibn Abi Rabah: Their dwellings. Al-Hasan: Their setting and scattering on the Day of Resurrection. Ad-Dahhak: They are the stars that the people of the Age of Ignorance used to say when they were rained upon, **We were rained upon by such-and-such a star**. Al-Mawardi: And the Almighty's saying: **So I swear** is used in its true sense of negating an oath. Al-Qushayri: It is an oath, and God the Almighty may swear by whatever He wants, and we do not have the right to swear by anyone other than God the Almighty and His eternal attributes.

I said: This is indicated by Al-Hasan's recitation of **So I swear** and what God, the Almighty, has sworn by of His creation in more than one place in His Book. Ibn

Abbas said: What is meant by the positions of the stars is the revelation of the Qur'an in stages. God, the Almighty, sent it down from the Preserved Tablet in the highest heaven to the recording scribes. The scribes sent it down to Gabriel over twenty nights, and Gabriel sent it down to Muhammad, peace and blessings be upon them both, over twenty years. So He sent it down to the younger generation of his nation. This was narrated by Al-Mawardi from Ibn Abbas and Al-Suddi. Abu Bakr Al-Anbari said: Ismail bin Ishaq Al-Qadi narrated to us, Hajjaj bin Al-Minhal narrated to us, Hammam narrated to us, from Al-Kalbi, from Abu Salih, from Ibn Abbas, who said: The Qur'an was revealed to the lowest heaven all at once, then it was revealed to earth in stages. After that, it was divided into five verses, five by five, or more and fewer. This is the statement of God, the Almighty: "So I swear by the positions of the stars. And indeed, it is a tremendous oath, if you only knew. Indeed, it is a noble Qur'an." Al-Farra' narrated from Ibn Mas'ud that the positions of the stars are the definitive parts of the Qur'an. Hamzah and Al-Kisa'i read *bi-mawqāf* with the singular form, which is the reading of Abdullah bin Mas'ud, Al-Nakha'i, Al-A'mash, Ibn Muhaisin, and Ruways on the authority of Ya'qub. The rest read it with the plural form. Whoever read it with the singular form did so because it is a generic noun that replaces the plural in one word, and whoever read it with the plural form did so because of the difference in its types.

## Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an**. Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars**. Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that.



Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request**. They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik

narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure**. This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie**. Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star, because of such and such a star.'** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited:



**And you make your provision that you deny.** This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star,** he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, 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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign, or Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

## Fath al-Qadir

His saying: 75- "So I swear **The majority of commentators held that la**" is for emphasis, and the meaning is: So I swear, and this is supported by his statement after that: "And it is an oath." A group of commentators said: It is for negation, and that what is negated by it is omitted, and it is the speech of the deniers who deny. Al-Farra' said: It is a negation, and the meaning is: The matter is not as you say. Then he resumed and said "I swear, **and this is weakened by the fact that deleting the subject of la**" and its predicate is not permissible, as Abu Hayyan and others said. It was said that it is the lam of initiation, and the original is "so I swear," so the fatha was cast and an alif was generated from it, like the saying of the poet:

I seek refuge in God from the scorpion

Al-Hasan, Hamid, and Isa ibn Umar read it thus: *Fala-Islam* without the alif. According to this statement, and this reading, a deleted subject is understood, and the meaning is: **Fala-I swear by that.** It was said that *La* here means *ala* which is for emphasis, but this is far-fetched. It was also said that *La* here is to be taken literally, and that it is for negating the oath: that is, I do not swear by this because the matter is clearer than that.

## Tafsir al-Baghawi

God Almighty said: 75- "So I swear by the positions of the stars." Most of the commentators said: It means: I swear, and "no" is a connective. Isa bin Omar used to read: "So I swear," in the correct form. It was said: His saying "So" is a response to what the infidels said about the Quran that it was magic, poetry, and divination. Its meaning is: It is not as they say. Then he

resumed the oath, saying: "I swear by the positions of the stars." Hamzah and Al-Kisa'i read: "by positions" as a singular. The others read "by positions" as a plural. Ibn Abbas said: He meant the stars of the Quran, because they were revealed to the Messenger of God, may God bless him and grant him peace, scattered as stars. A group of commentators said: He meant the setting and falling of the stars. Ata' bin Abi Rabah said: He meant their stations. Al-Hasan said: He meant their decline and scattering on the Day of Resurrection.

### Tafsir al-Baidawi

75- "So I swear **since the matter is clearer than to need an oath, or So I swear and No is added for emphasis as in** lest he know **or So because I swear so the subject was deleted and the fatha of the lam of initiation was made full, and this is indicated by the reading So I swear or So**" as a response to a statement that contradicts what is sworn to. "By the positions of the stars" by their places of setting, and specifying the sunsets because of the disappearance of their effect in their setting and the indication of the existence of an influence whose effect does not disappear, or by their stations and courses. It was said that the stars are the stars of the Qur'an and their positions are the times of their revelation, and Hamzah and Al-Kisa'i read with the position of

Surat al-Waqi'ah 56:76

And indeed, it is a great oath, if you only knew.

## Surat al-Waqi'ah 56:76

And indeed, it is a great oath, if you only knew.

## Tafsir al-Jalalayn

76 - **And indeed** swearing by it **is a great oath, if you but knew** If you were among those with knowledge, you would know the greatness of this oath.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **And indeed, it is an oath, if you but knew, a great one.** God Almighty says, "And indeed, this oath that I have sworn is an oath, if you but knew what it is and its extent. It is a great oath from the deferred, which means to bring forward. Rather, it is: a great oath, if you but knew its greatness."

## Tafsir al-Qurtubi

**And indeed, it is a great oath, if you only knew.**

## Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an.** Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars.** Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that.

Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request.** They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of

the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure.** This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie.** Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star, because of such and such a star.'** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become

disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny.** This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, on

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And indeed, it is a great oath, if you only knew.

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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign, or Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

## Fath al-Qadir

This is refuted by His statement: 76- "And indeed, it is a great oath, if you but knew," specifying the thing sworn by and the thing sworn to. The meaning of His statement, "By the positions of the stars," is their places of setting, which are their places of setting. This is what Qatada and others said. Ata' ibn Abi Rabah said: Their stations. Al-Hasan said: Their setting and scattering on the Day of Resurrection. Ad-Dahhak said: They are the stars about which the people of the Jahiliyyah used to say, "It rained because of such-and-such a star." It was said that what is meant by the positions of the stars is the revelation of the Qur'an in stages from the Preserved Tablet. As-Suddi and others said the same. Al-Farra' narrated from Ibn Mas'ud that the positions of the stars are the decisive parts of the Qur'an. The majority of scholars read "positions in the plural, while Ibn Mas'ud, An-Nakha'i, Hamzah, Al-Kisa'i, Ibn Muhaisin, and Warsh from Ya'qub read position" in the singular. Al-Mubarrad said: Position here is a verbal noun, so it is valid for both singular and plural. Then the Almighty informed us about the greatness and magnificence of this oath, saying: **And indeed, it is a great oath, if you but knew.** This clause is parenthetical between the thing sworn by and the thing sworn upon. His statement, **If you but knew,** is a parenthetical clause between the two parts of the parenthetical clause, so it is a parenthesis within a parenthesis. Al-Farra' and Al-Zajaj said: This indicates that what is meant by the positions of the stars is the revelation of the Qur'an, and the pronoun in *it* refers to the oath indicated by **I swear.** The meaning is that swearing by the positions of the stars is a great oath, if you but knew.

## Tafsir al-Baghawi

76- And indeed, it is a great oath, if you but knew.

## Tafsir al-Baidawi

76- "And indeed, it is a great oath, if you but knew." Because what is sworn to indicates the greatness of power, the perfection of wisdom, and the abundance of mercy. And one of the requirements of His mercy is that He does not leave His servants in vain. This is an objection within an objection, for it is an objection between the oath and what is sworn to, and "if you but knew" is an objection between the described and the attribute.



## Surat al-Waqi'ah 56:77

Indeed, it is a noble Qur'an.

## Tafsir al-Jalalayn

77 - It is the Qur'an that is recited to you.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **Indeed, it is a noble Qur'an**, God Almighty says: I swear by the positions of the stars that this Qur'an is a noble Qur'an. The *ha* in His saying, *Indeed* is from the mention of the Qur'an.

## Tafsir al-Qurtubi

Third: The Almighty's saying: **Indeed, it is a noble Qur'an**. It was said that the *ha* refers to the Qur'an, meaning that the Qur'an is a great oath, as stated by Ibn Abbas and others. It was also said that what God swore by is great. **Indeed, it is a noble Qur'an**. He mentioned what he swore by, meaning that He swore by the positions of the stars that this Qur'an is a noble Qur'an, not magic or divination, and not a fabrication, rather it is a noble and praiseworthy Qur'an, which God the Almighty made a miracle for His Prophet, may God bless him and grant him peace. It is noble for the believers, because it is the speech of their Lord and a cure for their hearts. It is noble for the people of the heavens, because it is the revelation and inspiration of their Lord. It was also said that *noble* means uncreated. It was also said that it is *noble* because of the noble morals and meanings it contains. It was also said that it is because it honors the one who memorizes it and magnifies the one who recites it.

## Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an**. Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter

is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars**. Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that. Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate

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Indeed, it is a noble Qur'an.

from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request.** They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure.** This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie.** Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star, because of such and such a star.'** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority

of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny.** This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends

down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, 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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign, or Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

### Fath al-Qadir

Then the Almighty mentioned what the oath was sworn to by, saying: 77- **Indeed, it is a noble Qur'an,** meaning that God has honored it, glorified it, and raised its status above all other books. He has honored it above being magic, divination, or lies. It has been said that it is noble because it contains noble morals and lofty matters, and it has also been said because it honors the one who memorizes it and glorifies the one who recites it. Al-Wahidi narrated from the scholars of semantics that the Qur'an was described as noble because it is capable of providing much good through evidence that leads to the truth in religion. Al-Azhari said: Noble is a comprehensive name for what is praised, and the Qur'an is noble and praised because of what it contains of guidance, clarification, knowledge, and wisdom.

### Tafsir al-Baghawi

77- "It", meaning this book, which is the subject of the oath. "It is a noble Qur'an", honored and respected, because it is the word of God. Some scholars of

meaning said: The noble is that which is capable of giving abundant good.

### Tafsir al-Baidawi

77- "Indeed, it is a noble Qur'an" of great benefit, as it includes the foundations of important sciences for improving this life and the afterlife, or is of good and satisfactory quality in its kind.

Surat al-Waqi'ah 56:78  
In a hidden book

## Surat al-Waqi'ah 56:78

In a hidden book

## Tafsir al-Jalalayn

78 - **in a book** written *guarded* protected, which is the Qur'an

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **In a protected book**, God Almighty says, **It is in a protected book with God, and nothing of harm, such as dust or anything else, touches it.**

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

Who said that?

Ismail bin Musa told me: Sharik told us, on the authority of Hakim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **None shall touch it except the purified** is the book in heaven.

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, **in a protected book**, he said: The Qur'an is in His protected book that is not touched by dust or dirt.

## Tafsir al-Qurtubi

Fourth: The Almighty said: **In a protected book** Safeguarded by God Almighty. It was also said: Protected and preserved from falsehood. The book here is a book in the heavens, as stated by Ibn Abbas. Jabir bin Zaid and Ibn Abbas also said: It is the Preserved Tablet. Ikrimah: The Torah and the Gospel, in them is mentioned the Qur'an and who it was revealed to. As-Suddi: The Psalms. Mujahid and Qatada: It is the Qur'an that is in our hands.

## Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an.** Others said:

The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars.** Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that. Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's



reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request**. They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure**. This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie**. Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We**

**received rain because of such and such a star, because of such and such a star.**' This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny**. This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best**. He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to



## Surat al-Waqi'ah 56:78

### In a hidden book

al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'” He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, 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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign, or Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

### Fath al-Qadir

78- **In a Protected Book** meaning concealed and protected. It was also said that it is preserved from falsehood. It is the Preserved Tablet, as stated by a group. It was also said that it is a book. Ikrimah said: It is the Torah and the Gospel, in which the Qur'an is mentioned and who it was revealed to. Al-Suddi said: It is the Psalms. Mujahid and Qatadah said: It is the Qur'an that is in our hands.

### Tafsir al-Baghawi

78- **In a protected book**, preserved with God in the Preserved Tablet, protected from the devils.

### Tafsir al-Baidawi

78- "In a protected book" which is the Preserved Tablet.

## Surat al-Waqi'ah 56:79

None shall touch it except the purified.

### Tafsir al-Jalalayn

79 - **None shall touch it** is a predicate meaning prohibition **except the purified ones** who have purified themselves from ritual impurities.

### Tafsir al-Suyuti

### Tafsir al-Tabari

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **None shall touch it except the purified**, that they claimed that the devils brought it down upon Muhammad, so God informed them that they were not able to do that and were not capable of it, and that it was not appropriate for them to bring this down while it was veiled from them. And he recited the statement of God, "And it is not appropriate for them, nor are they able. Indeed, they are removed from hearing" **Ash-Shu'ara' 212**.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid God, meaning Al-Ataki, told us on the authority of Jabir bin Zaid and Abu Nahik regarding his statement, **in a protected book**, he said: It is a book in the heavens.

His statement, **None shall touch it except the purified**. God Almighty says: None shall touch that hidden Book except those whom God has purified from sins.

The interpreters differed about those meant by his saying, **except the purified ones**. Some of them said: They are the 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, who said: When God wants to send down a book, the scribes copy it, and none touch it except the purified ones. He said: He means the angels.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-Rabi' bin Abi Rashid, on the authority of Sa'id ibn Jubayr: **None shall touch it except the purified ones**. He said: The angels in heaven.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Rabi' bin Abi Rashid, on the authority of Saeed bin Jubair: **None shall touch it except the purified ones**. He said: The angels.

Abu Kurayb told us: Ibn Yaman, on the authority of Sufyan, on the authority of Al-Rabi' bin Abi Rashid, on the authority of Saeed bin Jubair: **None shall touch it except the purified ones**. He said: The angels.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid God,

meaning Al-Ataki, told us on the authority of Jabir bin Zaid and Abu Nahik, regarding his statement, **None shall touch it except the purified**, he said: the angels.

He said: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah: **None shall touch it except the purified**. He said: The angels.

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, **None shall touch it except the purified**, he said: The angels.

Ibn Hamid told us: Jarir told us, on the authority of Asim, on the authority of Abu Al-Aaliyah: **None shall touch it except the purified ones**. He said: The angels.

Others said they are the bearers of the Torah and the Gospel.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah: **None shall touch it except the purified**. He said: The bearers of the Torah and the Gospel.

Others said about this: They are those who have been purified from sins, such as the angels and messengers.

Who said that?

Yaqub bin Ibrahim told me: Marwan told us: Asim Al-Ahwal told us on the authority of Abu Al-Aliyah Al-Riyahi regarding his statement, **None shall touch it except the purified**, he said: You are not the people of sins.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **None shall touch it except the purified**, that he said: The angels, prophets, and messengers who descend from God are purified, and the prophets are purified. So Gabriel descends with it purified, and the messengers to whom it comes are purified. That is why His statement, **None shall touch it except the purified**, and the angels, prophets, and messengers are from the angels, and the messengers are from the children of Adam. These descend with it purified, and these recite it to the people purified. And God recited, **In the hands of scribes, noble and righteous Abasa 30:15-16**. He said: In the hands of the angels who count the deeds of the people.

Others said about me that none shall touch it except the purified ones.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **None shall touch it except the purified ones**, that is with the Lord of the Worlds. As for you, the unclean polytheist and the filthy hypocrite touch it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **None shall touch it except the purified**, he said: None shall touch it with God except

the purified. As for in this world, the impure Zoroastrian and the filthy hypocrite shall touch it. And he said in the wording of Ibn Mas'ud, **None shall touch it except the purified.**

The correct statement in this regard, in our view, is that God, the Most High, has stated that none shall touch the hidden Book except the purified. He has thus included in His statement the purified ones, and has not specified some over others. Thus, the angels are among the purified ones, and the messengers and prophets are among the purified ones. Everyone who is purified from sins is among those who are excluded. He meant by His statement, **except the purified ones.**

## Tafsir al-Qurtubi

Fifth: The Almighty's saying: **None shall touch it except the purified.** There is a difference of opinion regarding the meaning of **none shall touch it**. Is it literal in touching with the limb or merely in meaning? Likewise, there is a difference of opinion regarding **the purified** - who are they? Anas and Sa'id ibn Jubayr said: **None shall touch that Book except those purified from sins, and they are the angels.** Abu al-Aaliyah and Ibn Zayd said the same: "They are those who have been purified from sins, like the messengers from the angels and the messengers from the children of Adam. So Gabriel, who brought it down, was purified, and the messengers to whom he brought it were purified." Al-Kalbi said: **They are the noble and righteous scribes.** All of this is one statement, and it is similar to what Malik chose when he said: The best thing I have heard about His statement, **None shall touch it except the purified**, is that it is similar to the verse in '**Abasa wa tawalla He frowned and turned away:** "So whoever wills may remember it. \* In honored scrolls, \* Exalted and purified, \* By the hands of scribes, \* Noble and virtuous." He means that the purified are the angels who were described as pure in Surah 'Abasa. It was said that the meaning of **None shall touch it** is that **None shall bring it down except the purified**, meaning the messengers from the angels to the messengers from the prophets. It was said that none shall touch the Preserved Tablet, which is the hidden book, except the purified angels. It was said that Israfil is the one entrusted with that, as narrated by al-Qushayri. Ibn al-'Arabi said: This is false because the angels do not reach it at any time or in any way. If that were what was meant by it, there would be no room for an exception in it. As for the one who said that it is what is in the hands of the angels in the scrolls, this is an ambiguous statement, and it is the choice of Malik. It was said: What is meant by the Book is the Mushaf in our hands, and this is the most apparent. Malik and others narrated that in the letter of Amr ibn Hazm that the Messenger of God (peace and blessings of God be upon him) wrote to him and copied it (From Muhammad the Prophet to Shurahbil ibn Abd Kulal, Al-Harith ibn Abd Kulal, Nu'aym ibn Abd Kulal, Qil Dhi Ra'in, Ma'afir and Hamdan. As for what follows), and in his letter it was: Only the pure shall touch the Qur'an. Ibn Umar said: The Prophet (peace and blessings of

God be upon him) said: Do not touch the Qur'an except when you are pure. Umar's sister said to him when he embraced Islam and he had entered upon her and called for the scroll: **None shall touch it except the purified.** So he stood up, washed himself and converted to Islam. This has already been mentioned at the beginning of Surah Taha. Qatada and others said on this meaning: **None shall touch it except the purified** from ritual impurities and impurities. Al-Kalbi: from polytheism. Al-Rabi' ibn Anas: from sins and transgressions. It was said: The meaning of **None shall touch it** is **None shall read it except the purified ones** except the monotheists, as stated by Muhammad ibn Fadil and Abdah. Ikrimah said: Ibn Abbas used to forbid allowing any of the Jews and Christians to read the Qur'an. Al-Farra' said: None shall find its taste, benefit, and blessing except the purified ones, meaning those who believe in the Qur'an. Ibn al-Arabi said: This is the preferred opinion of al-Bukhari. The Prophet (peace and blessings of God be upon him) said: "He has tasted the taste of faith who is content with God as his Lord, Islam as his religion, and Muhammad (peace and blessings of God be upon him) as his Prophet." Al-Husayn ibn Fadl said: Its interpretation and explanation are only known to those whom God has purified from polytheism and hypocrisy. Abu Bakr al-Warraq said: None will be granted the success to act upon it except the fortunate ones. It was also said: The meaning is: None shall touch its reward except the believers. Mu'adh narrated it from the Prophet (peace and blessings of God be upon him). Then it was said: The apparent meaning of the verse is a statement of the Sharia, meaning that none may touch it except those purified by the Sharia. If something other than that is found, then it is not in accordance with the Sharia. This is the preferred opinion of Judge Abu Bakr ibn al-Arabi. He rejected the notion that its wording is a statement but its meaning is a command. This meaning has already been mentioned in Surat al-Baqarah. Al-Mahdawi: It is permissible for it to be a command and for the damma of the seen to be a damma of i'rab.

It may be a prohibition, and the damma of the seen may be a damma of construction, and the verb may be in the jussive mood.

Sixth: The scholars differed regarding touching the Qur'an without ablution. The majority of scholars forbid touching it, based on the hadith of Amr ibn Hazm. This is the view of Ali, Ibn Mas'ud, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, Ata', Az-Zuhri, An-Nakha'i, Al-Hakam, Hammad, and a group of jurists, including Malik and Ash-Shafi'i. There are different narrations from Abu Hanifah. It was narrated from him that one who is in a state of minor ritual impurity may touch it. This was also narrated from a group of the early Muslims, including Ibn Abbas, Ash-Sha'bi, and others. It was narrated from him that he may touch its outer surface, its margins, and anything that does not contain any writing. As for the book, only one who is pure may touch it. Ibn Al-Arabi said: If this is accepted, it strengthens the argument against him, because the forbidden is forbidden. What the Prophet (peace and blessings of God be upon him) wrote to Amr ibn Hazm is the strongest evidence for this. Malik said: **It may not**

be carried by one who is not pure, by a strap or on a pillow. Abu Hanifah said: **There is nothing wrong with that.** He did not forbid carrying it by a strap or touching it with a barrier. It was narrated from Al-Hakam, Hammad, and Dawud ibn Ali that there is no harm in carrying it or touching it, whether it is pure or impure, for a Muslim or a non-Muslim. However, Dawud said: It is not permissible for a polytheist to carry it. They cited as evidence for its permissibility the letter of the Prophet (peace and blessings of God be upon him) to Caesar, which is a case of necessity, so there is no proof in it. There are two views regarding children touching it: One of them is that it is forbidden, taking into consideration the adult. The second is that it is permissible, because if it is forbidden, the Qur'an will not be memorized, because learning it is in a younger state, and because even if the child is pure, it is not complete, because the intention is not valid from him. So if it is permissible to carry it when not completely pure, then it is permissible to carry it when in a state of minor impurity.

### Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an.** Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars.** Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that. Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The

positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request.** They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said:



**None shall touch the Qur'an except one who is pure.**

This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie.** Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star, because of such and such a star.'** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny.** This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain

that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, 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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a**



**star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign, or Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

### Fath al-Qadir

79- "None shall touch it except the purified." Al-Wahidi said: Most commentators agree that the pronoun refers to the Concealed Book, meaning that none shall touch the Concealed Book except the purified, who are the angels. It was also said that they are the angels and the messengers from among the children of Adam. The meaning of "None shall touch it" is the literal touch. It was also said that it means that none shall bring it down except the purified. It was also said that it means that none shall recite it. Based on the fact that what is meant by the Concealed Book is the Qur'an, it was said that "None shall touch it except the purified" from ritual impurities and impurities. This is what Qatada and others said. Al-Kalbi said that it refers to those purified from polytheism. Al-Rabi' ibn Anas said: Those purified from sins and faults. Muhammad ibn al-Fadl and others said: The meaning of "None shall touch it" is the believers. Al-Husayn ibn al-Fadl said: Its interpretation and explanation can only be known to those whom God has purified from polytheism and hypocrisy. The majority of scholars have prohibited someone in a state of minor ritual impurity *muḥarraḥ* from touching the Qur'an. This is the view held by Ali, Ibn Mas'ud, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, Ata', al-Zuhri, al-Nakha'i, al-Hakam, Hammad and a group of jurists, including Malik and al-Shafi'i. It was narrated from Ibn Abbas, al-Sha'bi and a group, including Abu Hanifa, that it is permissible for someone in a state of minor ritual impurity to touch it. We have explained the correct interpretation of this in our commentary on al-Muntaqa, so please refer to it. The majority of scholars have read *al-mutahahirun* **the purifiers** with a soft ta' and a stressed ha', as a passive participle. Salman al-Farsi read it with a kasra on the ha' as an active participle, meaning the purifiers themselves. Nafi' ibn 'Amr, in a narration from them both, read it: 'Isa ibn 'Umar with a sukoon on the ta' and a fatha on the ha', as a passive participle from at-tahar **purely pure**. Al-Hasan, Zayd ibn 'Ali and 'Abdullah ibn 'Awf read it with a stressed ta' and a kasra on the ha', as a passive participle from at-tahar **purely pure**.

### Tafsir al-Baghawi

79- **None shall touch it**, that is, that hidden Book, **except the purified**, meaning the angels described as pure. This was narrated on the authority of Anas, and it is the opinion of Sa'id ibn Jubayr, Abu Aliyah, Qatadah, and Ibn Zayd: that they are the angels. Muhammad ibn al-Fudayl narrated on his authority that it is only read by monotheists. Ikrimah said: Ibn Abbas used to forbid Jews and Christians from being able to read the Qur'an.

Al-Farra' said: Only those who believe in it will find its taste and benefit.

Some people said: Its meaning is that only those who are pure from ritual impurity and major ritual impurity may touch it. The apparent meaning of the verse is negation, but its meaning is prohibition. They said: It is not permissible for one who is ritually impure, a menstruating woman, or one in a state of minor ritual impurity to carry or touch the Qur'an. This is the opinion of Ata', Tawus, Salim, Al-Qasim, and most of the scholars. Malik and Al-Shafi'i also said the same.

Al-Hakam, Hammad, and Abu Hanifa said: It is permissible for someone who is in a state of ritual impurity or ritual impurity to hold and touch the Qur'an.

The first is the opinion of most jurists.

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 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to 'Amr ibn Hazm, it was stated that no one should touch the Qur'an except one who is pure.

What is meant by the Qur'an is the Mushaf. He called it the Qur'an because of its proximity and breadth. It was also narrated that the Messenger of God, may God bless him and grant him peace, **forbade traveling with the Qur'an to enemy territory**. He meant the Mushaf.

### Tafsir al-Baidawi

79 "None shall touch it except the purified ones." None shall see the tablet except those purified from bodily impurities, and they are the angels. Or none shall touch the Qur'an except "the purified ones" from ritual impurities, so it is a negation in the sense of a prohibition. Or none shall seek it except "the purified ones" from disbelief. The word "al-mutataharun **and** al-mutahharun **were read from** atahharahu **meaning** he purified him, **and the word** al-mutahharun" means themselves or others, by asking forgiveness for them and by inspiration.

Surat al-Waqi'ah 56:80

A revelation from the Lord of the worlds.

## Surat al-Waqi'ah 56:80

A revelation from the Lord of the worlds.

## Tafsir al-Jalalayn

80 - *Download* A house **from the Lord of the Worlds**

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His saying, **A revelation from the Lord of the Worlds**, means: This Qur'an is a revelation from the Lord of the Worlds. He revealed it from the hidden book.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid God Al-Atki told us on the authority of Jabir bin Zaid and Abu Nahik regarding his statement, **A revelation from the Lord of the worlds**, he said: The Qur'an is from that book.

## Tafsir al-Qurtubi

Seventh: The Almighty's statement: **A revelation from the Lord of the worlds**, meaning revealed, like their saying: **The prince struck and the Yemenite wove**. It was also said: *Revealed* is an adjective for the Almighty's statement: **Indeed, it is a noble Qur'an**. It was also said: meaning it is a revelation.

## Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an**. Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was

said that he swore. They differed over the meaning of his statement, **By the positions of the stars**. Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that. Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except**

those who are pure, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request.** They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure.** This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie.** Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star, because of such and such a star.'** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but

he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny.** This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, 'We have been given rain by the grace and mercy of God,' he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone

Surat al-Waqi'ah 56:80

A revelation from the Lord of the worlds.

else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, 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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign,** or **Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

## Fath al-Qadir

80- **A revelation from the Lord of the Worlds.** The majority of people read it in the nominative case, and some read it in the accusative case. The nominative case is because it is another description of the Qur'an, or the predicate of a deleted subject, and the accusative case is in the state.

## Tafsir al-Baghawi

80- **A revelation from the Lord of the Worlds,** meaning the Qur'an is a revelation from the Lord of the Worlds. The word *revealed* is called *revealed* in the broadest sense of the word, just as something that is destined is called *destined*, and something that is created is called *created*.

## Tafsir al-Baidawi

80- **A revelation from the Lord of the Worlds** is a third or fourth attribute of the Qur'an, and it is a source of description and it was read in the accusative case, meaning it was sent down.

## Surat al-Waqi'ah 56:81

Is it then that you are in denial of this statement?

### Tafsir al-Jalalayn

81 - **Is it this narration** of the Qur'an that you are heedless and denying?

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Is it by this Qur'an, the report of which I have informed you and related to you its affair, O people, that you speak softly to those who deny it, out of your collusion with them in denying it and disbelieving in it?

The people of interpretation differed, and some of them said something similar to what we said about 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, regarding the statement of God, **Is it this narration that you are in denial of?** He said: You want to agree with them in it and to be inclined towards them.

Others said: Rather, its meaning is: Are you lying about this hadith?

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, **Is it this narration that you are doubting?** He said: Are you lying and not believing?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **You are deceivers**, meaning: liars.

### Tafsir al-Qurtubi

The Almighty's saying: **Is it this narration** meaning the Qur'an **that you are disbelieving?** That is, you are lying. This was said by Ibn Abbas, Ata' and others. The one who is disbelieving is the one whose appearance is different from his inner self, as if he is likened to oil in his apparent ease. Muqatil ibn Sulayman and Qatadah said: **Disbelieving are disbelievers**. Similar to this is: **They wish that you would be disbelieving so that they would be disbelieving**. The historian said: "The disbelieving one is the hypocrite or the disbeliever who softens his side to hide his disbelief. Compromising and softening are denial, disbelief and hypocrisy. Its root is softness and to keep secret what is different from what is apparent. Abu Qais ibn al-Aslat said:

Firmness and strength are better than oil, understanding and fear

Adhan and dahan are one and the same. Some people said: dahant means to cover up and adhan means to deceive. Ad-Dahhak said: "madhanoon" are turning away. Mujahid: They are collaborating with the infidels in their disbelief in it. Ibn Kaysan: The mudhan is the one who does not understand what God has given him and repels it with excuses. Some linguists said: Madhanoon are those who abandon certainty in accepting the Quran.

### Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is not redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an**. Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars**. Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that. Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they



Is it then that you are in denial of this statement?

would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request**. They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure**. This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord**

**of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra, and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie**. Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star, because of such and such a star.'** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny**. This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best**. He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he

who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars." Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

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same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

## Fath al-Qadir

81- "Is it this narration that you are in denial of?" The reference is to the Qur'an, which is described with the previous descriptions. The in denial and the in denial are hypocrites. This is what Az-Zajaj and others said. Ata' and others said: He is the liar. Muqatil ibn Sulayman and Qatadah said: In denial are disbelievers, as in His statement: "They wish that you would be in denial so they would be in denial." Ad-Dahhak said: In denial are those who turn away. Mujahid said: Those who side with the infidels in their disbelief. Abu Kaysan said: The in denial is the one who does not understand God's right over him and repels it with excuses. The first is more appropriate because the origin of the in denial is that its outward appearance is contrary to its inward appearance, as if it resembles oil in its ease. Al-Mu'arrar said: The in denial is the hypocrite who softens up to hide his disbelief. In denial and in denial mean lying, disbelief, and hypocrisy. Its origin is softness, and to be easy going contrary to what appears. In Al-Kashaf, it says: *Madhanoon* means those who are lax about it, like someone who is soft in a matter: that is, he is soft and does not stiffen in it out of laxity. Al-Raghib said: "Idhan in origin is like tadheen, but it was made an expression for tact and gentleness, and seriousness was left out: just as taqreed, which is removing ticks, was made an expression for that. What he mentioned is supported by the saying of Abu Qais bin Al-Aslat:

Firmness and strength are better than indolence, idiocy and fear.

## Tafsir al-Baghawi

81- "Is it this statement," meaning the Qur'an, **that you**, O people of Mecca, **are believable?** Ibn Abbas said: *Liars*. Muqatil ibn Hayyan said: *Disbelievers*. Similar to this is: **They wish that you would compromise so they would compromise.** (al-Qalam 68:9). The believer and the flatterer are the liar and the hypocrite. It is from *idhan*, which means acting inwardly contrary to what is apparent. This is its origin. Then the liar was called *mudahan*, even if he explicitly states his denial and disbelief.

## Tafsir al-Baidawi

81- **Is it this hadith** meaning the Qur'an, **that you are negligent** taking it lightly, like someone who is gentle in a matter, meaning he is soft on it and does not become rigid in it out of negligence.

Surat al-Waqi'ah 56:82

And you make your provision that you deny.

## Surat al-Waqi'ah 56:82

And you make your provision that you deny.

## Tafsir al-Jalalayn

82 - **And you make your provision** from rain, that is, your gratitude for it **that you deny** the rain of God when you said our rain is due to such-and-such a star.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **And you make your provision that you lie**, means: And you make thanking God for His provision to you a lie. This is like the statement of another speaker: I made my kindness to you a bad thing from you to me, meaning: I made thanking God for my kindness or the reward for my kindness to you a bad thing from you to me.

It was mentioned on the authority of Al-Haitham bin Adi that the language of Azd Shanu'ah is **ma razaq** which means **ma zakah what someone was thankful for**.

And in a similar manner to what we said about that, the people of interpretation said, with some differences among them.

Who said that?

Ibn Bashar told us: Yahya told us: Sufyan told us: Abd al-A'la al-Tha'labi told us on the authority of Abu Abd al-Rahman al-Sulami on the authority of Ali, may God be pleased with him: **And you make your provision that you lie**. He said: Your gratitude.

Ibn Al-Muthanna told us, he said: Ubaidullah bin Musa told us, on the authority of Isra'il, on the authority of Abd al-A'la al-Tha'labi, on the authority of Abu Abd al-Rahman al-Salami, on the authority of Ali, on the authority of the Prophet, peace and blessings be upon him: **And you make your provision that you lie**. He said: Your thanks are that you say it rained because of such and such a star and such and such a star.

Yaqub bin Ibrahim told me: Yahya bin Abi Bakr told us, on the authority of Isra'il, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: **And you make your provision that you lie**. He said: Your gratitude is that you lie. He said: They say that it rained because of such and such a star.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers, saying, **We received rain because of such-and-such a star**. Ibn Abbas recited: **And you make your provision that you**

lie.

Abu Kurayb told us: Ibn Atiyah told us: Muadh bin Sulayman told us, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, that he used to recite: **And you make your provision that you deny**. Then he said: **People have never had rain one night without some of the people becoming polytheists in the morning, saying, 'We have had rain because of such-and-such a star.'** He said: **And you make your gratitude that you deny**.

Yaqoub told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **And you make your provision**, he said: Your thanks for what He sent down upon you of rain and mercy, you say, **It rained because of such and such a star**. He said, **That was from them ingratitude for what He bestowed upon them**.

Yunus told me: Sufyan told us on the authority of Ismail bin Umayya. I think it was him or someone else. The Messenger of God, may God bless him and grant him peace, heard a man say when it rained: **We were rained upon by some of the lion's cubs**. He said: "You have lied. Rather, it is God's provision."

Yunus told me, he said: Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **Verily, God may bless a people in the morning or in the evening, and a people may become disbelievers in the morning because of it, 'We have been given rain by the star of such and such.'** Muhammad said: "So I mentioned the blessing or He may bless them in the evening, and a people may become disbelievers in the morning because of it, and they say, 'We have been given rain by the star of such and such.'" Muhammad said: "So I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: We have heard it from Abu Hurayrah, and someone told me that he witnessed Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-Abbas and said: 'O Abbas, O uncle of the Messenger of God (peace and blessings of God be upon him), how much of the Pleiades star remains?' He said: 'The scholars of it claim that it appears on the horizon seven times after its setting.' He said: 'Not even seven days had passed before they had rain.'"

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali: **And you make your provision that you lie**. He said: He used to recite it: **And you make your gratitude that you lie**. He said: You made God's provision in the stars' stars, and their provision was in themselves in the stars, the stars of rain. When rain came to them, they said, **We were provided with such-and-such a star**. But when it was withheld from them, they lied. So that was their denial.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ata'

al-Khurasani, regarding his statement, **And you make your provision that you lie**, he said: There were people who were given rain and they would say, **It rained because of such-and-such a star, it rained because of such-and-such a star**.

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 you make your provision that you lie**, he said: Their saying about the signs, **Our rain is because of such-and-such a star**, means, **Say, 'It is from God, His provision.'**

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And you make your provision that you deny**, that God made your provision in the sky, and you make it in the stars.

Abu Saleh Al-Sarari told me: Abu Jaber Muhammad bin Abdul Malik Al-Azdi told us: Jaafar bin Al-Zubayr told us, on the authority of Al-Qasim bin Abi Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: **No people receive rain at night except that a group of people become disbelievers in the morning**. Then he said: **And you make your provision that you lie**. He says: "Someone says: 'We receive rain because of such and such a star.'"

Others said: Rather, the meaning of this is that you make your share of it denial.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **And you make your provision that you deny**. As for Al-Hasan, he used to say, "What a bad thing it is that a people have taken for themselves. They have not been provided with anything from the Book of God except the denial of it."

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar: Al-Hasan said regarding His statement, **And you make your provision that you lie**, that a servant has lost out whose only share of God's Book is denial.

## Tafsir al-Qurtubi

God the Almighty says: **And you make your provision that you deny**. Ibn Abbas said: You make your gratitude denial. Al-Haytham bin Adi mentioned that one of the languages of Azd Shanu'ah is: **What provision has so-and-so received?** meaning, **He did not thank him**. It is appropriate to replace the noun provision with **thank him**, because thanking provision requires an increase in it, so thankfulness is provision in this sense. So it was said: **And you make your provision** meaning you are thankful for your provision, which if it had come from you would have become your provision. **That you deny** provision, meaning you replace thankfulness with falsehood, like God the Almighty's saying: **And their prayer at the House was**

**nothing but whistling and clapping**. Meaning, they did not pray, but they would whistle and clap instead of prayer. It explains that whatever good befalls the servants should not be seen as coming from intermediaries that are usually causes, but rather they should see it as coming from God Almighty, then they should meet it with gratitude if it is a blessing, or patience if it is something unpleasant, out of worship and humility towards Him.

It was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, that the Prophet, may God bless him and grant him peace, recited: **And you make your gratitude that you deny the truth**. It was also narrated on the authority of Ibn Abbas that what was meant by it was seeking rain by means of stars, which is the Arab saying: **It rained because of such-and-such a star**. Narrated by Ali ibn Abi Talib on the authority of the Prophet, may God bless him and grant him peace. In Sahih Muslim, it was narrated on the authority of Ibn Abbas, who said: It rained during the time of the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: "Among the people were grateful and among them were disbelievers. They said: 'This is the mercy of God.' Some of them said: 'The occurrence of such-and-such a star has come true.' So this verse was revealed: 'So I swear by the positions of the stars' - until he reached - 'And you make your provision that you deny.'"

It was also narrated on his authority: "The Prophet, may God bless him and grant him peace, went out on a journey and they felt thirsty. The Prophet, may God bless him and grant him peace, said: 'What do you think if I invoke God for you and you are given rain, perhaps you will say: 'This rain is because of such-and-such a star?'" They said: **O Messenger of God, this is not because of the timing of the stars**. So he prayed two rak'ahs and supplicated to his Lord, and a wind blew, then a cloud blew and they had rain. The Prophet, may God bless him and grant him peace, and a group of his companions passed by a man scooping water from a cup and saying: 'We were given rain because of such-and-such a star,' but he did not say: 'This is from God's provision.' So the verse was revealed: 'And you make your provision that you deny.'"

That is, your gratitude to God for His provision to you, **that you deny**. By grace and you say, **We were given rain by such-and-such a star**, like you saying, **I considered My kindness to you to be a bad deed from you to me, and I considered My favor to you to be that you took me as an enemy**. In Al-Muwatta', it is narrated on the authority of Zaid bin Khalid Al-Juhani that he said: The Messenger of God, may God bless him and grant him peace, led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he faced the people and said, **Do you know what your Lord has said?** They said, **God and His Messenger know best**. He said, "Among My servants there has become one who believes in Me and one who disbelieves in the star. As for he who says, 'We were given rain by the grace and mercy of God,' he is a believer in Me and a disbeliever in the star. As for he who says, **We were given rain by such-and-such a star**, he is a believer in the star and a disbeliever in Me." Al-Shafi'i may God have mercy on him said: "I do not like anyone to say, 'Our rain was due to such-and-such a star,' even though the star in



our view is a created time that neither harms nor benefits, neither brings rain nor withholds any rain. Whoever says, 'Our rain was due to such-and-such a star,' as some of the polytheists of the Jahiliyyah meant by that statement, is a disbeliever, and his blood is permissible if he does not repent." Abu 'Umar ibn 'Abd al-Barr said: "As for his statement, peace and blessings be upon him, narrating from God, the Most High: 'Some of My servants have become believers in Me and some have disbelieved,' I believe its meaning is of two types: As for the first, whoever believes that the star is the one who brings down rain and creates the clouds, rather than God, the Most High, is a disbeliever with a clear kufr that must be made to repent and he must be killed. If he refuses, Islam will be rejected and the Qur'an will reject him." Another interpretation is to believe that God sends down water through the star, and that it is the cause of water according to what God has decreed and foreordained in His knowledge. Although this interpretation is permissible, it also constitutes disbelief in the blessings of God Almighty and ignorance of His subtle wisdom in that He sends down water whenever He wills, sometimes with such-and-such a star, and sometimes with such-and-such a star. Often a star rises but no water comes down with it, and that is from God, not from the star. Similarly, Abu Hurairah would say when it had rained in the morning: **We have been rained by the star of victory**, then he would recite: **Whatever mercy God opens for mankind, none can withhold**. Abu Umar said: "In my opinion, this is similar to the statement of the Messenger of God (blessings and peace of God be upon him): "We have been rained by the grace and mercy of God." Similar to this is the statement of Umar ibn al-Khattab to al-Abbas ibn Abd al-Muttalib when he prayed for rain through him: "O uncle of the Messenger of God (blessings and peace of God be upon him), is there any part of the star of Thuraya left?" Al-Abbas said: **The scholars claim that it appears on the horizon seven days after its setting**. But not even a seventh day had passed before they had rain." Umar said: **Praise be to God, this is by the grace and mercy of God**. It seems that Omar, may God have mercy on him, knew that the Pleiades were a time when rain was expected and hoped for, so he asked him about it: Has it come out or is there some left of it? Sufyan ibn Uyaynah narrated on the authority of Ismail ibn Umayyah that the Prophet, may God bless him and grant him peace, heard a man on one of his travels saying: We received rain from some of the lion's tusks. The Messenger of God, may God bless him and grant him peace, said: **You have lied, rather it is the rain of God, the Almighty and Majestic**. Sufyan said: The lion's tusks are the arm and the forehead. The common reading is *takdhibun* from *takdhib*. Al-Mufaddal read on the authority of Asim and Yahya ibn Waththab *takdhibun* with the taa' open and lightened. Its meaning is what we mentioned before from the saying of the one who said: We received rain from such-and-such a star. It was proven from the hadith of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, said: 'There are three things that will always exist in my nation: boasting about lineage, wailing, and the stars.'" Muslim's wording on this is: "There are four

things from the days of ignorance that my nation will never abandon: boasting about lineage, criticizing lineage, seeking rain by the stars, and wailing."

## Tafsir Ibn Kathir

Juwaybir said on the authority of Ad-Dahhak: God the Almighty does not swear by any of His creation, but rather it is an opening with which He begins His speech. This statement is weak, and the majority are of the opinion that it is an oath from God, who swears by whatever He wills of His creation, and it is evidence of His greatness. Then some of the commentators said: The *la* here is redundant, and its meaning is that He swore by the positions of the stars. Ibn Jarir narrated it on the authority of Saeed bin Jubayr, and its answer would be: **Indeed, it is a noble Qur'an**. Others said: The *la* is not redundant and has no meaning, but rather it is used at the beginning of the oath if it is sworn by something negative, like the statement of Aisha, may God be pleased with her: No, by God, the hand of the Messenger of God, may God bless him and grant him peace, never touched the hand of a woman. And so here the meaning of the speech is: I do not swear by the positions of the stars. The matter is not as you claimed in the Qur'an, that it is magic or divination, but rather it is a noble Qur'an. Ibn Jarir said: Some of the Arab scholars said: The meaning of his statement, **So I swear** is that the matter is not as you say. Then he resumed the oath after that, and it was said that he swore. They differed over the meaning of his statement, **By the positions of the stars**. Hakim ibn Jubayr said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: He means the stars of the Qur'an, for it was revealed all at once on the Night of Decree from the highest heaven to the lowest heaven, then it was revealed in parts over the years after that. Then Ibn Abbas recited this verse. Ad-Dahhak said, on the authority of Ibn Abbas: The Qur'an was revealed all at once from God from the Preserved Tablet to the noble recording angels in the lowest heaven. The angels recorded it for Gabriel over twenty nights, and Gabriel recorded it for Muhammad, may God bless him and grant him peace, for twenty years. So his statement, **So I swear by the positions of the stars** is the stars of the Qur'an. This is what Ikrimah, Mujahid, As-Suddi, and Abu Hazra said. Mujahid also said: The positions of the stars in the sky, and it is said their risings and their risings.

And this is what Al-Hasan and Qatada said, and this is the preferred opinion of Ibn Jarir. From Qatada: Its locations are its dwellings. From Al-Hasan also: What is meant by this is its scattering on the Day of Resurrection. Ad-Dahhak said, **So I swear by the positions of the stars**, meaning the stars, which when the people of the Jahiliyyah were given rain, they would say: We had rain because of such and such a star. And His statement, **And indeed, it is an oath, if you but knew, a great one**, means, this oath by which I have sworn is a great oath. If you knew its greatness, you would magnify the one being sworn by. **Indeed, it is a noble Qur'an**, meaning, this Qur'an that was



revealed to Muhammad is a great book. **In a protected book**, meaning, respected, in a great, preserved, and honored book. Ibn Jarir said, Ismail bin Musa told me: Sharik told us, on the authority of Hakim, who is Ibn Jubayr, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas. **None shall touch it except the purified**, he said: The book that is in the heaven. Al-Awfi said on the authority of Ibn Abbas, **None shall touch it except the purified ones**, meaning the angels. This is what Anas, Mujahid, Ikrimah, Saeed bin Jubayr, Al-Dahhak, Abu Al-Sha'tha', Jabir bin Zaid, Abu Nahik, Al-Suddi, Abd Al-Rahman bin Zaid bin Aslam, and others said.

Ibn Jarir said: Ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of Qatada, **None shall touch it except the purified**, he said: None shall touch it with God except the purified. As for in this world, it is the impure Magians and the unclean hypocrites who touch it. He said: In Ibn Mas'ud's reading, it is: None shall touch it except the purified. Abu al-A'liyah said: **None shall touch it except the purified**, not you, you are the people of sins. Ibn Zayd said: The infidels of Quraysh claimed that this Qur'an was revealed by the devils, so God the Most High informed us that none shall touch it except the purified, as He the Most High said: "And it was not brought down by the devils. And it is not for them, nor are they able. Indeed, they are removed from hearing." This statement is a good statement, and it does not deviate from the statements that preceded it. Al-Farra' said: None will find its taste and benefit except the one who believes in it. Others said, **None shall touch it except those who are pure**, meaning from major ritual impurity or ritual impurity. They said, **The wording of the verse is a statement, but its meaning is a request**. They said, "What is meant by the Qur'an here is the Mushaf, as Muslim narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, forbade traveling with the Qur'an to the land of the enemy for fear that the enemy might obtain it." They cited as evidence for that what Imam Malik narrated in his Muwatta' on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm that in the letter that the Messenger of God, may God bless him and grant him peace, wrote to Amr bin Hazm that none shall touch the Qur'an except the pure.

Abu Dawud narrated in Al-Marasil from the hadith of Al-Zuhri who said: I read in a document with Abu Bakr bin Muhammad bin Amr bin Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None shall touch the Qur'an except one who is pure**. This is a good and reliable hadith that was read by Al-Zuhri and others, and something like this should be accepted. Ad-Daraqutni narrated it on the authority of Amr bin Hazm, Abdullah bin Umar, and Uthman bin Abi Al-Aas, and there is a problem with the chain of transmission of each of them. And God knows best. And the statement of God, **A revelation from the Lord of the worlds** means that this Qur'an was revealed by God, Lord of the worlds, and it is not as they say that it is magic, soothsaying, or poetry. Rather, it is the truth about which there is no doubt, and there is no beneficial truth beyond it. And the Almighty's saying: **Is it then that you are in denial of this narration?** Al-Awfi said on the authority of Ibn Abbas: That is, you are denying and not believing it. Ad-Dahhak, Abu Hazra,

and As-Suddi said the same. Mujahid said: **In denial** means you want to agree with them in it and rely on them. **And you make your provision that you lie**. Some of them said: The meaning of **And you make your provision** is your thanks that you lie, meaning you lie instead of thanks. It was narrated on the authority of Ali and Ibn Abbas that they read it as **And you make your provision that you lie**, as will come. Ibn Jarir said: It was mentioned on the authority of Al-Haytham Ibn Adi that from the language of Azdshanu'ah is **what someone has been provided with** meaning what someone has been thankful for.

Imam Ahmad said: Husayn ibn Muhammad narrated to us, Isra'il narrated to us, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **And you make your provision say, 'Your gratitude is that you lie,' and you say, 'We received rain because of such and such a star,' because of such and such a star.** This is how Ibn Abi Hatim narrated it on the authority of his father, on the authority of Makhul ibn Ibrahim al-Nahdi, and Ibn Jarir on the authority of Muhammad ibn al-Muthanna, on the authority of Ubaydullah ibn Musa, and on the authority of Ya'qub ibn Ibrahim, on the authority of Yahya ibn Abi Bakr, all three of them on the authority of Isra'il, with it as a marfu' hadith. Al-Tirmidhi narrated it in the same way, on the authority of Ahmad ibn Mani', on the authority of Husayn ibn Muhammad **who is al-Marwazi**, with it as a hasan gharib hadith. Sufyan al-Thawri narrated it on the authority of Abd al-A'la, but he did not attribute it to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Muhammad ibn Bishr narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: No people ever receive rain except that some of them become disbelievers in the morning, saying, 'We received rain because of such and such a star.'" Ibn Abbas recited: **And you make your provision that you deny**. This is a sound chain of transmission going back to Ibn Abbas. Malik said in Al-Muwatta' from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Zayd ibn Khalid Al-Juhani that he said: The Messenger of God (blessings and peace of God be upon him) led us in the dawn prayer at Al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: **Do you know what your Lord has said?** They said: **God and His Messenger know best**. He said: "He said: 'Among My servants there have become some who believe in Me and some who disbelieve. As for he who says, "We have been given rain by the grace and mercy of God," he is a believer in Me and a disbeliever in the stars. As for he who says, **We have been given rain because of such-and-such a star**, he is a disbeliever in Me and a believer in the stars.'" Narrated by Abu Dawud and An-Nasa'i, all from the hadith of Malik.

Muslim said: Muhammad ibn Salamah al-Muradi and Amr ibn Sawad told us, Abdullah ibn Wahb told us, Amr ibn al-Harith told us, Abu Yunus told him, on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him), that he said: "God does not send down a

blessing from the sky except that a group of people disbelieve in it in the morning. Rain comes down and they say, 'It is because of such and such a star.'" Muslim is the only one to narrate it from this chain of narration. Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **God may grant a people a blessing in the morning or in the evening, and some people disbelieve in it in the morning, and they say, 'We were given rain because of such and such a star.'** Muhammad said: He is Ibn Ibrahim. I mentioned this hadith to Sa'id ibn al-Musayyab, and he said: "We have heard it from Abu Hurayrah, and someone told me that he witnessed 'Umar ibn al-Khattab **may God be pleased with him** praying for rain. When he prayed for rain, he turned to al-'Abbas and said, 'O Abbas, uncle of the Messenger of God, how much of the Pleiades star remains?'" He said: The scholars claim that it appears on the horizon after falling for seven days. He said: No seven days had passed before they had rain. This is based on the question about the time in which God usually sends down rain, not that this star has an effect in itself in causing rain to fall, for this is what is forbidden to believe. Some of these hadiths have already been mentioned in the words of God Almighty: **Whatever mercy God opens for mankind, none can withhold it.**

Ibn Jarir said: Yunus told me, Sufyan told us, on the authority of Ismail bin Umayya, I think, or someone else, that the Messenger of God, may God bless him and grant him peace, heard a man when they were receiving rain, saying: **We received rain because of some of the lion's cubs.** He said: **You have lied, rather it is God's provision.** Then Ibn Jarir said: Abu Salih al-Sarari told me, Abu Jabir Muhammad bin Abdul Malik al-Azdi told us, Ja'far bin al-Zubayr told us, 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: **No people receive rain in a night except that a people become disbelievers in the morning.** Then he said: **And you consider your provision to be that you lie.** Someone says, **We received rain because of such and such a star.** And in a hadith on the authority of Abu Sa'id, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If people were to be drenched for seven years and then they received rain, they would say, 'We received rain because of the star of al-Majda'.** Mujahid said: **And you make your provision that you lie.** He said: Their saying about the signs, **Our rain is due to such-and-such a sign, or Due to such-and-such a sign,** means: Say it is from God and it is His provision. Ad-Dahhak and others said the same. Qatada said: As for Al-Hasan, he used to say: Evil is what a people have taken for themselves. They have not been provided with anything from the Book of God except denial. So the meaning of what Al-Hasan said is: **And you make your portion from the Book of God that you lie about it.** That is why he said before it: **Is it this narration that you are deceitful? And you make your provision that you lie.**

## Fath al-Qadir

82- "And you make your provision that you deny." There is an omitted complement in the statement, as Al-Wahidi reported from the commentators: That is, you make your gratitude for your provision that you deny the blessing of God, so you substitute denial for gratitude. Al-Haytham said: The Azdashnu'a say, "Ma rizq so-and-so **means** he did not thank." According to this language, there is no omitted complement in the verse, but rather the meaning of provision is gratitude. The way provision is expressed in the sense of gratitude is that gratitude overflows with an increase in provision, so gratitude is provision, expressing the cause for the effect. What falls under this verse is the saying of the disbelievers when God provides them with water and sends down rain: "We were given water by such-and-such a star, **and** We were given rain by such-and-such a star." Al-Azhari said: The meaning of the verse is, "And you make your provision that God has provided you a denial that it is from God, the Provider." Ali and Ibn Abbas read it as **you make your thanks.** The majority read it as **that you lie** with emphasis from *denying*. Ali and Asim, in a narration from him, read it with emphasis from *lie*.

## Tafsir al-Baghawi

82- **And you make your provision**, your portion and share of the Qur'an, **that you deny.** Al-Hasan said about this verse: A servant has lost out whose only portion of the Book of God is denying it.

A group of commentators said: It means that you make your gratitude that you lie.

Al-Haytham bin Adi said: "From the language of Azd Shanu'ah is: 'Ma razaq so-and-so is not thankful', meaning 'Ma razaq' **he was not thankful.** This is when asking for rain by the stars. This is because they used to say when they were rained upon: 'We were rained upon by such-and-such a star', and they did not consider this to be from the grace of God Almighty. So it was said to them: 'Do you consider your provision,' meaning your gratitude for what you have been provided, meaning gratitude for your provision, to be denial?' So the noun was deleted and the noun to which it was added was used in its place."

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Salih ibn Kaysan, on the authority of 'Ubayd God ibn 'Abd God ibn 'Utbah ibn Mas'ud, on the authority of Zayd ibn Khalid al-Juhani, who said: "The Messenger of God, may God bless him and grant him peace, led us in the dawn prayer at al-Hudaibiyah following a rain that had fallen during the night. When he finished, he turned to the people and said: 'Do you know what your Lord has said?' They said: 'God and His Messenger know best.' He said: 'He said: Some of My servants have become believers in Me and some have disbelieved. As for he who says: 'We have been given rain by the grace and mercy of God,' he is a believer in

Me and a disbeliever in the stars. As for he who says: 'We have been given rain by the influence of such-and-such a star,' he is a disbeliever in Me and a believer in the stars."

It was narrated by Ibn Abbas on the authority of the Messenger of God, may God bless him and grant him peace, and he added: Then this verse was revealed: **So I swear by the positions of the stars** until His saying: **And you make your provision that you deny** (al-Waqi'ah 56:82).

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Saifan told us, Muslim bin Hajjaj told us, Muhammad bin Salamah Al-Muradi told us, Abdullah bin Wahb told us, on the authority of Amr bin Al-Harith, Abu Yunus told us, he told him, 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: "God does not send down a blessing from the sky except that a group of people become disbelievers in it. God, the Most High, sends down rain and they say: 'We have been rained upon by such-and-such a star.'"

### Tafsir al-Baidawi

82- **And you make your provision** meaning your gratitude for your provision. **That you deny** meaning the one who gives it, as you attribute it to the weather. And it was read **your gratitude** meaning you make your gratitude for the blessing of the Qur'an that you deny it and you deny, meaning by saying about the Qur'an that it is magic and poetry, or about the rain that it is from the weather.

Surat al-Waqi'ah 56:83

So why, when it reaches the throat,

## Surat al-Waqi'ah 56:83

So why, when it reaches the throat,

## Tafsir al-Jalalayn

83 - *Fulaula* Why not **if the soul reaches** the throat at the time of death? It is the passageway for food.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **Why, then, when it reaches the throat?** God Almighty says: Why, then, when the souls, O people, reach your throats, **and you at that time are looking on?** He says: And whoever of your family is present at them at that time is looking at them. The address here is general to everyone, and what is meant by it is whoever of the family of the deceased is present and others. This is well-known from the speech of the Arabs, which is that a group is addressed by the verb as if they were his family and companions, and what is meant by it is some of them, whether they are absent or present, so he says, **You killed so-and-so**, and the killer is one of them, either absent or present. We have explained similar examples of this in many places in this book of ours.

## Tafsir al-Qurtubi

The Almighty said: **Then why, when it reaches the throat** meaning why, when the soul or spirit reaches the throat. It was not mentioned before because the meaning is well-known. Hatim said:

Amawi, wealth is of no use to a young man if he chokes one day and his chest feels tight.

In a hadith: **The Angel of Death has helpers who sever the veins and collect the soul little by little until it reaches the neck, where the Angel of Death takes it.**

## Tafsir Ibn Kathir

God the Almighty says: **Why then, when it reaches** meaning the soul **the throat** meaning the larynx, and that is when death is imminent, as God the Almighty said: **No! When it reaches the collarbones \* And it is said, 'Who has ascended?' \* And he thinks that it is the separation \* And the leg is wound around the leg \* To your Lord, that Day, is the driving.** For this reason He said here: **And you, at that time, will be looking on** meaning at the dying person and what he is suffering from the throes of death **And We are nearer to him than you** meaning with Our angels **but you do not see** meaning but you will not see them, as God the Almighty said in the other verse: "And He is the

Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail. Then they will be returned to God, their True Master.

Unquestionably, His is the judgement, and He is the swiftest of reckoners." And God the Almighty said:

**Why then, if you are not to be held accountable, do you not return it?** meaning why do you not return this soul that has reached the throat to its original place and seat in the body if you are not to be held accountable? Ibn Abbas said: It means accountants. A similar statement was narrated on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, Al-Suddi and Abu Hazra.

Saeed bin Jubair and Al-Hasan Al-Basri said: **Why, if you were not to be judged** not believing that you would be judged, resurrected and rewarded, then return this soul. Mujahid said: **Not to be judged** not certain.

Maymun bin Mihran said: Not to be punished, subdued.

## Fath al-Qadir

83- **Why then, when it reaches the throat** meaning why then, when the soul or spirit reaches the throat at death, and it is not mentioned before, because the meaning is understood by them if they use such an expression, and from it is the saying of Hatim Tayy:

Amawi, wealth is of no use to a young man if he chokes one day and his chest becomes tight

## Tafsir al-Baghawi

God Almighty says: 83- **Why then**, "when it reaches the throat," meaning the soul reaches the throat at death.

## Tafsir al-Baidawi

83- **Why then, when it reaches the throat** meaning the soul.

## Surat al-Waqi'ah 56:84

And at that time you will be watching.

### Tafsir al-Jalalayn

84 - **And you** O those present at the dead **at that time you will look** at him.

### Tafsir al-Suyuti

### Tafsir al-Tabari

**And you will then be watching.**

### Tafsir al-Qurtubi

**And you at that time will be awaiting** My command and authority. It was also said: You will be awaiting the House, having no power over it. Ibn Abbas said: He means those of the deceased's family who are present, waiting for his soul to depart. Then it was said: This is a refutation of their statement to their brothers, **If they had been with us, they would not have died or been killed.** That is, did they return the soul of one of them when it reached the throat? It was also said: The meaning is, why don't you, when the soul of one of you reaches the throat at the time of death and you are present, hold onto his soul in his body, despite your eagerness to prolong his life and your love for its survival? This is a refutation of their statement, **We die and we live, and nothing destroys us except time.** It was also said: This is addressed to the one who is in the death throes, that is, if what you have is not from God, why don't you preserve your soul for yourself?

### Tafsir Ibn Kathir

God the Almighty says: **Why then, when it reaches** meaning the soul **the throat** meaning the larynx, and that is when death is imminent, as God the Almighty said: **No! When it reaches the collarbones \* And it is said, 'Who has ascended?' \* And he thinks that it is the separation \* And the leg is wound around the leg \* To your Lord, that Day, is the driving.** For this reason He said here: **And you, at that time, will be looking on** meaning at the dying person and what he is suffering from the throes of death **And We are nearer to him than you** meaning with Our angels **but you do not see** meaning but you will not see them, as God the Almighty said in the other verse: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail. Then they will be returned to God, their True Master. Unquestionably, His is the judgement, and He is the swiftest of reckoners." And God the Almighty said: **Why then, if you are not to be held accountable, do you not return it?** meaning why do you not return this soul that has reached the throat to its original place and seat in the body if you are not to be held

accountable? Ibn Abbas said: It means accountants. A similar statement was narrated on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, Al-Suddi and Abu Hazra.

Saeed bin Jubair and Al-Hasan Al-Basri said: **Why, if you were not to be judged** not believing that you would be judged, resurrected and rewarded, then return this soul. Mujahid said: **Not to be judged** not certain. Maymun bin Mihran said: Not to be punished, subdued.

### Fath al-Qadir

84- **And you will then be watching** what the person is in, the one whose soul or spirit has reached the throat. Al-Zajjaj said: And you, O family of the deceased, will be in that state seeing the deceased until his soul leaves it. The meaning is that in that state they will be unable to defend him, nor will they be able to do anything to benefit him or alleviate what he is in.

### Tafsir al-Baghawi

84- **And you will then be watching**, meaning that you, the family of the deceased, will be watching him when his soul departs. It has been said that the meaning of his statement **you will be watching** is at My command and authority, and you will not be able to prevent it and you will not own anything.

### Tafsir al-Baidawi

84- **And you will then see** your condition, and the address is to those around the dying person and the waw is for the condition.



Surat al-Waqi'ah 56:85

And We are nearer to him than you, but you do not see.

### Surat al-Waqi'ah 56:85

And We are nearer to him than you, but you do not see.

### Tafsir al-Jalalayn

85 - **And We are nearer to him than you** in knowledge **but you do not see** from insight, meaning you do not know that.

### Tafsir al-Suyuti

### Tafsir al-Tabari

He says, **And We are nearer to him than you**. He says, **And Our messengers who take his soul are nearer to him than you, but you do not see**.

Some of the Arab scholars from Basra used to say: It was said, **Why, when it reaches the throat, and you are then looking on?** It was as if he had heard from them, and God knows best, that we are able not to die. So he said, **Why, when it reaches the throat?** Then he said, **Why, if you are not to be held accountable?** That is, not to be able to compensate those souls, and you see how they will come out at that time, if you are truthful in that you are preventing death.

### Tafsir al-Qurtubi

**And We are nearer to him than you** meaning in power, knowledge, and vision. Amir ibn Abd al-Qays said: I did not look at anything except that I saw God Almighty closer to me than it. It was also said: He meant Our messengers who are in charge of taking his soul **are nearer to him than you** "but you do not see" meaning you do not see them.

### Tafsir Ibn Kathir

God the Almighty says: "Why then, when it reaches **meaning the soul** the throat" meaning the larynx, and that is when death is imminent, as God the Almighty said: "No! When it reaches the collarbones \* And it is said, 'Who has ascended?' \* And he thinks that it is the separation \* And the leg is wound around the leg \* To your Lord, that Day, is the driving." For this reason He said here: "And you, at that time, will be looking on **meaning at the dying person and what he is suffering from the throes of death** And We are nearer to him than you **meaning with Our angels** but you do not see" meaning but you will not see them, as God the Almighty said in the other verse: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail. Then they will be returned to God, their True Master.

Unquestionably, His is the judgement, and He is the swiftest of reckoners." And God the Almighty said: "Why then, if you are not to be held accountable, do you not return it?" meaning why do you not return this soul that has reached the throat to its original place and seat in the body if you are not to be held accountable? Ibn Abbas said: It means accountants. A similar statement was narrated on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, Al-Suddi and Abu Hazra.

Saeed bin Jubair and Al-Hasan Al-Basri said: **Why, if you were not to be judged** not believing that you would be judged, resurrected and rewarded, then return this soul. Mujahid said: **Not to be judged** not certain. Maymun bin Mihran said: Not to be punished, subdued.

### Fath al-Qadir

85- **And We are nearer to him than you** meaning in knowledge, power, and vision. It was also said that He meant that Our messengers who are responsible for taking him are nearer to him than you. **But you do not see** meaning you do not realize that because of your ignorance that God is nearer to His servant than the jugular vein, or you do not see the angels of death who attend the dead person and are responsible for taking him.

### Tafsir al-Baghawi

85- **And We are nearer to him than you**, in knowledge, power, and vision. It was also said: **And Our messengers who take his soul are nearer to him than you, but you do not see**, those who were present with him.

### Tafsir al-Baidawi

85- **And We are nearer** meaning We are more knowledgeable. **To him** to the dying person. **From you** He expressed knowledge by the nearness which is the strongest cause of knowledge. **But you do not see** you do not comprehend the essence of what is happening to him.

## Surat al-Waqi'ah 56:86

So why, if you are not to be condemned,

### Tafsir al-Jalalayn

86 - **Why then** why **if you are not indebted** why do you not send, that is, not sent, according to your claim

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Why then, O people, if you were not indebted?

The people of interpretation differed regarding his statement, *debted*. Some of them said, **not accountable**.

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 why, if you were not to be held accountable**, he means not to be held accountable.

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, **not being held accountable**, he said, **not being held accountable**.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Why, if you were not to be judged**, he said: They denied that they would be judged after death. He said: And He is the Master of the Day of Judgment, the day when people will be judged for their deeds. He said: They will be judged: they will be held accountable.

Yaqub told me: Ibn Ulayyah told us: Abu Raja' told us on the authority of Al-Hasan regarding his statement, **Then why, if you were not to be held accountable**, he said, **not to be held accountable**.

Ibn Bashar told us: Sulayman told us: Abu Hilal told us on the authority of Qatada: **Why, if you were not to be judged?** He said: **Not resurrected and not held accountable**.

Others said that it means not being sent.

Who said that?

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan: **Then why, if you are not to be recompensed** - not to be resurrected on the Day of Resurrection, you will return it if you are truthful.

Others said: Rather, it means that you are not rewarded for your deeds.

The most correct of the sayings on this matter is the

saying of those who said: **They will not be held accountable, but will be rewarded for your deeds**, based on their saying, **As you judge, you will be judged**, and on the saying of God, **Owner of the Day of Judgment** (al-Fatihah 1:4).

### Tafsir al-Qurtubi

The Almighty said: **Then why, if you are not to be held accountable** meaning, why, if you are not to be held accountable or rewarded for your deeds, and from this is the Almighty's saying: **Will we indeed be held accountable?** meaning rewarded and held accountable. This has been mentioned before. It was also said: Not owned nor subjugated. Al-Farra' and others said: I brought him close and owned him. And he recited for Al-Hutay'ah:

You have judged your sons until you have left them finer than flour.

It means he owned him. And he subjugated him, meaning he humiliated him and enslaved him. It is said: he subjugated him, he subdued him. This has already been discussed in Al-Fatihah when God Almighty says: **The Day of Judgment**.

### Tafsir Ibn Kathir

God the Almighty says: **Why then, when it reaches** meaning the soul **the throat** meaning the larynx, and that is when death is imminent, as God the Almighty said: **No! When it reaches the collarbones \* And it is said, 'Who has ascended?' \* And he thinks that it is the separation \* And the leg is wound around the leg \* To Your Lord, that Day, is the driving**. For this reason He said here: **And you, at that time, will be looking on** meaning at the dying person and what he is suffering from the throes of death **And We are nearer to him than you** meaning with Our angels **but you do not see** meaning but you will not see them, as God the Almighty said in the other verse: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail. Then they will be returned to God, their True Master. Unquestionably, His is the judgement, and He is the swiftest of reckoners." And God the Almighty said: **Why then, if you are not to be held accountable, do you not return it?** meaning why do you not return this soul that has reached the throat to its original place and seat in the body if you are not to be held accountable? Ibn Abbas said: It means accountants. A similar statement was narrated on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, Al-Suddi and Abu Hazra.

Saeed bin Jubair and Al-Hasan Al-Basri said: **Why, if you were not to be judged** not believing that you would be judged, resurrected and rewarded, then return this soul. Mujahid said: **Not to be judged** not certain. Maymun bin Mihran said: Not to be punished, subdued.

Surat al-Waqi'ah 56:86

So why, if you are not to be condemned,

### Fath al-Qadir

86- **Why, if you are not indebted, do not return it?** It is said that the sultan subjugated his subjects: if he ruled them and enslaved them. Al-Farra' said: I subjugated him, and it is more severe for Al-Hutay'ah:

You have brought your sons so close that you have left them finer than flour.

That is, he owned it. It is also said that he humiliated him and enslaved him. It is also said that the meaning is **indebted and accountable**, and it is also said that it means *rewarding*. From this comes the poet's saying:

Nothing remains but the enemy, we approach them as they approach

The first meaning is more accurate to the meaning of the verse: that is, if you are not being raised or controlled, why do you not return it? That is, the soul that has reached the throat to the place where it was.

### Tafsir al-Baghawi

86- **If you were not indebted**, owned, and most of them said: accountable and rewarded.

### Tafsir al-Baidawi

86- **Why, if you were not to be rewarded** meaning, if you were not to be rewarded on the Day of Resurrection, or if you were to be subjugated and enslaved, from the word *dana* if he humiliated and enslaved him, and the origin of the construction is humiliation and submission.

## Surat al-Waqi'ah 56:87

You will bring it back, if you are truthful.

### Tafsir al-Jalalayn

87 - **You return it** You return the soul to the body after it reaches the throat **if you are truthful** in what you claim. So were it not for the second, it would confirm the first. And if is an adverbial phrase for you to return, and the two conditions and the meaning are: why don't you return it if you deny the resurrection, being truthful in denying it, meaning so that death is denied from its place like the resurrection.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

And His statement, **You will return them, if you are truthful**, means: You will return those souls after their destination is the throats to their final resting place in the bodies, if you are truthful, if you are abstaining from death, accountability, and recompense. The answer to His statement, **Then why, when it reaches the throat**, and the answer to His statement, **Then why, if you are not to be held accountable**, is one answer, which is His statement, **You will return them**, and that is similar to His statement, **But if there comes to you guidance from Me, then whoever follows My guidance will have no fear** (al-Baqarah 2:38). He made the answer to the two recompenses one answer.

And in a similar manner to what we said about His statement, **You will return it**, the people of interpretation said.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **You will return it**, He said to that soul, **if you are truthful**.

### Tafsir al-Qurtubi

**You return it** You return the soul to the body. **If you are truthful** meaning, you will not return it, so your claim that you are not owned or accountable is invalid. **You return it** is an answer to the Almighty's saying: **Then why, when it reaches the throat** and His saying: **Then why, if you are not to be held accountable**, both were answered with one answer, said Al-Farra'. The Arabs sometimes repeat two letters, but their meaning is the same, and from this is the saying of the Almighty: **Then if there comes to you guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve**, both were answered with one answer, and they are two conditions. It was said that one of them was omitted because the other indicated it. It was said that there is an inversion in it, its metaphor: **Then why, if you are not to be held accountable, you return it**, returning the soul of this dead person to his body when it reaches the throat.

### Tafsir Ibn Kathir

God the Almighty says: **Why then, when it reaches** meaning the soul **the throat** meaning the larynx, and that is when death is imminent, as God the Almighty said: **Nol When it reaches the collarbones \* And it is said, 'Who has ascended?' \* And he thinks that it is the separation \* And the leg is wound around the leg \* To your Lord, that Day, is the driving.** For this reason He said here: **And you, at that time, will be looking on** meaning at the dying person and what he is suffering from the throes of death **And We are nearer to him than you** meaning with Our angels **but you do not see** meaning but you will not see them, as God the Almighty said in the other verse: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail. Then they will be returned to God, their True Master. Unquestionably, His is the judgement, and He is the swiftest of reckoners." And God the Almighty said: **Why then, if you are not to be held accountable, do you not return it?** meaning why do you not return this soul that has reached the throat to its original place and seat in the body if you are not to be held accountable? Ibn Abbas said: It means accountants. A similar statement was narrated on the authority of Mujahid, Ikrimah, Al-Hasan, Qatadah, Al-Dahhak, Al-Suddi and Abu Hazra.

Saeed bin Jubair and Al-Hasan Al-Basri said: **Why, if you were not to be judged** not believing that you would be judged, resurrected and rewarded, then return this soul. Mujahid said: **Not to be judged** not certain. Maymun bin Mihran said: Not to be punished, subdued.

### Fath al-Qadir

87- **If you are truthful** and you will not return it, then your claim that you are not nurtured or owned is invalid. The factor in his statement **if it reaches** is his statement that you return it, and were it not for the second, it would confirm the first. Al-Farra' said: And perhaps the Arabs repeated the two letters, and their meaning is the same.

### Tafsir al-Baghawi

87- **And you will return it, if you should be truthful**, meaning, you will return the soul of this dead person to his body after it has reached the throat. So He answered his statement, **Then why, when it reaches the throat**, and his statement, **Then why, if you are not to be condemned**, with one answer. Similar to this is the statement of the Almighty: **But if there comes to you guidance from Me - whoever follows My guidance will have no fear** (al-Baqarah 2:38). They were both answered with one answer, meaning: If the matter is as you say - that there is no resurrection, no reckoning, and no God to reward - then why do you not return the soul of someone dear to you when it has reached the throat? And if you are not able to do that, then know

Surat al-Waqi'ah 56:87

You will bring it back, if you are truthful.

that the matter is up to someone other than you, and that is God, the Almighty, so believe in Him.

### Tafsir al-Baidawi

87- **You return it** You return the soul to its place and it is the agent of the circumstance and the one incited by the first and second *fawla* are repetitions for emphasis and with what is in its scope it is evidence of the answer to the condition, and the meaning is if you are not owned, you will be rewarded as is indicated by your denial of God's actions and your rejection of His signs. **If you are truthful** in your falsehoods *fawla* you return the souls to the bodies after they reach the throat.



## Surat al-Waqi'ah 56:88

But if he is among those brought near

### Tafsir al-Jalalayn

88 - **But if** the deceased **was among those brought near**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **But if he was among those brought near, \* then there is comfort and fragrance.** God Almighty says: But if the deceased was among those brought near whom God brought near to be near Him in His Paradise, **then there is comfort and fragrance.** He said, **He has comfort and fragrance.**

The reciters differed in reading this. The majority of reciters in the regions read it as *farooḥ* with a fatha on the ra', meaning he has coolness, and *basil* meaning **and abundant provision** according to some of them, and according to others **he has comfort and basil.** Al-Hasan al-Basri read it as *farooḥ* with a damma on the ra', meaning that his soul comes out in basil.

The first of the two readings is the correct one, which reads it with the fat-ha, due to the consensus of the authoritative reciters on it, meaning: **For Him is mercy, forgiveness, and good and pleasant provision.**

The commentators differed in their interpretation of his statement, **A place of rest and relaxation.** Some of them said: It means comfort and rest.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **Farooḥ and basil** means comfort and rest.

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, **But if he is of those brought near, \* There will be comfort and basil.** He said, *Blessings* means the one who is relieved from this world. **And a Garden of Delights** means forgiveness and mercy.

Others said that the soul is comfort and basil is sustenance.

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 rest and fragrance,** he said: Rest. And his statement, **And fragrance,** he said: Provision.

Others said: The spirit means joy and basil means sustenance.

Abu Kuraib told us: Idris told us: I heard my father, on

the authority of Abu Ishaq, on the authority of Saeed Ibn Jubayr, regarding his statement, **And comfort and basil,** he said: Comfort means joy and basil means provision.

As for those who read it with a damma on the ra', they said: The soul is the soul of the human being and the basil is the well-known basil. They said that the meaning of this is that the souls of those close to God leave their bodies at death with basil that you smell.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of al-Hasan: **Farooḥ and basil.** He said: His soul comes out in his basil.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **But if he is among those brought near,** he said: There is no one among those brought near and those brought near who are the foremost until he is given some of the basil of Paradise and smells it, then he dies.

Others who read it with the opening of the letter *ra* said: **The spirit** means mercy and **the basil** means the well-known basil.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Spirit and basil.** He said: The spirit is mercy and basil is what he receives at death.

Others said that the spirit is mercy and the basil is rest.

Who said that?

Al-Hussein told us that he heard Abu Muadh say: Ubaid told us that he heard Al-Dahhak say: **Farooḥ and basil.** The spirit means forgiveness and mercy, and basil means rest.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Mundhir al-Thawri, on the authority of al-Rabi' ibn Khatham: **But if he is among those brought near** he said: This is at death **then there is comfort and fragrance** he said: It will be brought to him from Paradise.

Ibn Bashar told us: Abu Amir told us: Qurra told us on the authority of Al-Hasan regarding his statement, **But if he is among those brought near, then there is comfort and basil and a Garden of Delight,** he said that in the Hereafter, so some of the people said to him, he said: By God, they will see at death.

Ibn Bashar told us: Hammad told us: Qurra told us on the authority of Al-Hasan, with a similar narration.

The most correct of the sayings in this regard, in my opinion, is the saying of the one who said about me by the spirit: joy, mercy, and forgiveness. Its origin is from their saying: I found a spirit, if he found a breeze to which he could breathe from the distress of the heat. As for basil, in my opinion it is the basil that is received at death, as Abu al-Aaliyah and al-Hasan said, and whoever said something similar to their saying, because that is the most common and most apparent

Surat al-Waqi'ah 56:88

But if he is among those brought near

of its meanings.

And his saying, **And a garden of pleasures**, means: He also has a garden of pleasures in which he can enjoy himself.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: **A paradise of bliss**. He said: It was shown to him.

## Tafsir al-Qurtubi

The Almighty said: **But if he was among those brought near**, He mentioned the classes of creation at death and at the resurrection, and explained their degrees, saying: **But if he** this deceased **was among those brought near**, which are the foremost.

## Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come

to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

Imam Ahmad said: Yunus bin Muhammad told us, Harun told us, on the authority of Badil bin Maysarah, on the authority of Abdullah bin Shagiq, on the authority of Aisha that she heard the Messenger of God (blessings and peace of God be upon him) recite **Farooḥ and Rayhan** with the ra' raised. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it from the hadith of Harun, who is Ibn Musa al-A'war, with it. Al-Tirmidhi said: We do not know it except from his hadith. This recitation is the recitation of Ya'qub alone, and the rest differed from him and recited **Farooḥ and Rayhan** with the ra' opened.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body**. This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection**. This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne**. Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him**. The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight**, and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him.

**But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire**, and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him.” This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right**, meaning, and if the dying person is from the companions of the right, “then peace be upon you from the companions of the right,” meaning, the angels give them good tidings of that, saying to one of them: “Peace be upon you,” meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: “Indeed, those who have said, ‘Our Lord is God,’ and then remained on a right course—the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.’” Al-Bukhari said: “Then peace be upon you,” meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon**, if he had said, **I am traveling soon**. And it may be like a supplication for him, like you say, **May you be given drink from men, if Rafat Al-Salam**, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire**. That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water**, which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire**. That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth**, meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great**. Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghafiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing**. And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration**. And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf

told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says ‘Glory be to God, the Almighty, and with His praise,’ a palm tree will be planted for him in Paradise**. This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty.” The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

### Fath al-Qadir

Then the Almighty mentioned the classes of creation at death and after it, saying: 88- **But if he is among those brought near** meaning those who are foremost among the three categories whose conditions were detailed previously.

### Tafsir al-Baghawi

Then he mentioned the classes of creation at death and explained their degrees, saying: 88- **But if he was among those brought near**, and they are the foremost.

### Tafsir al-Baidawi

88- **But if he was among those brought near** meaning if the deceased was among those who came before.

Surat al-Waqi'ah 56:89

So there will be joy and fragrance and a garden of delight.

### Surat al-Waqi'ah 56:89

So there will be joy and fragrance and a garden of delight.

### Tafsir al-Jalalayn

89 - *Farooḥ* for him is rest **and basil** good provision **and a garden of delights** and is the answer for *ma* or *la* or for both of them sayings

### Tafsir al-Suyuti

### Tafsir al-Tabari

**Spirit, basil, and a garden of delights**

### Tafsir al-Qurtubi

**Spirit, basil, and a garden of delight.** The general reading is (*Farooḥ*) with a fat-ha on the ra', and its meaning according to Ibn Abbas and others is: a respite from the world. Al-Hasan said: The spirit is mercy. Ad-Dahhak said: The spirit is rest. Al-Qutbi said: The meaning for him in the grave is a pleasant breeze. Abu Al-Abbas Ibn Ata' said: The spirit is looking at the face of God, and basil is listening to His words and revelation. **And a garden of delight** means that he will not be veiled from God the Almighty therein. Al-Hasan, Qatada, Nasr bin Asim, Al-Jahdary, Ruways, and Zaid from Ya'qub read (*Farooḥ*) with a damma on the ra', and it was narrated from Ibn Abbas. Al-Hasan said: The spirit is mercy, because it is like life for the deceased. Aisha **may God be pleased with her** said: The Prophet (peace and blessings of God be upon him) read (*Farooḥ*) with a damma on the ra', and its meaning is that he will remain and have life in Paradise, and this is mercy. **(And basil)** Mujahid and Saeed bin Jubair said: meaning provision. Muqatil said: it is provision in the language of Himyar. It is said I went out seeking the basil of God, meaning His provision. An-Nimr bin Talib said:

God's peace, basil, mercy, and a sky of pearls

Qatada said: It is Paradise. Ad-Dahhak: Mercy. It was said that it is the well-known basil that is smelled. Al-Hasan and Qatada also said this. Ar-Rabi' ibn Khathim: This is at death and Paradise is hidden for him until he is resurrected. Abu Al-Jawza': This is when his soul is taken and he is met with bundles of basil. Abu Al-Aliyah: The soul of none of those brought near in this world will leave him until he is brought two branches of basil and he smells them, then his soul is taken in them. The origin of basil and its derivation were mentioned at the beginning of Surah Ar-Rahman, so ponder it. Al-Tha'labi cited many sayings about the soul and basil other than what we have mentioned. Whoever seeks them will find them there.

### Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

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and the rest differed from him and recited **Farooq and Rayhan** with the *ra'* opened.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body.** This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection.** This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne.** Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight, and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire, and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him."** This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right,** meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right," meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed,

those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon,** if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if** Rafat Al-Salam, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water**, which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth,** meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great.** Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghaffiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: **Glory be to God and His praise, glory be to God the Almighty.**" The rest of the group narrated it except Abu Dawud from the



Surat al-Waqi'ah 56:89

So there will be joy and fragrance and a garden of delight.

hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

dammah and is interpreted as mercy because it is like the reason for the life of the deceased and the eternal life. **And basil** means good provision. **And a garden of delights** means enjoyment.

## Fath al-Qadir

89- **Farooth, basil, and a garden of delights.** The majority of scholars read it as *Rooh* with a fat-ha on the ra', and it means rest from the world and relief from their conditions. Al-Hasan said: The spirit is mercy. Mujahid said: The spirit is joy. Ibn Abbas, Aisha, Al-Hasan, Qatadah, Nasr ibn Asim, and Al-Jahdary read *Farouh* with a damma on the ra'. This reading was narrated from Ya'qub, it was said, Sa'id ibn Jubayr, and Muqatil. Muqatil said: It is provision in the language of Himyar. It is said, **I went out seeking the basil of God**, meaning His provision. From this is the saying of Al-Nimr ibn Talib.

God's peace, his fragrance, his mercy, and a sky of pearls

Qatada said: It is Paradise. Ad-Dahhak said: It is mercy. Al-Hasan said: It is the well-known fragrant basil. Qatada and Ar-Rabi' ibn Khathim said: This is at death, and Paradise is hidden for him until he is resurrected. Abu Al-Jawza' and Abu Al-Aaliyah said the same. The meaning of Paradise of Delight is that it is full of delight and an elevated spirit. What comes after it is in the beginning, and the predicate is omitted: that is, he has a spirit.

## Tafsir al-Baghawi

89- *Farooth*, Yaqub read *Farooth* with a damma on the ra', and the rest read it with a fatha. Whoever reads it with a damma, Al-Hasan said that it means: His soul comes out in the basil. Qatada said: The soul is mercy, meaning mercy is for him. It was said that its meaning is that there is life and permanence for them.

And whoever reads it with the fat-ha, it means: he has a spirit, which is comfort, and this is the opinion of Mujahid. Saeed bin Jubair said: joy. Ad-Dahhak said: forgiveness and mercy.

**And basil**, a rest. Mujahid and Saeed bin Jubair said: It means provision. Muqatil said: It means provision in the Himyarite language. It is said: I went out seeking the basil of God, meaning God's provision.

Others said: It is the fragrant basil. Abu Al-Aaliyah said: None of those brought near to God departs from this world until he is brought a branch of the basil of Paradise and smells it, then his soul is taken.

**A paradise of bliss**, Abu Bakr al-Warraq said: The soul is salvation from the fire, and basil is entering the eternal abode.

## Tafsir al-Baidawi

89- *Farooth* means rest for him. *Farooth* is read with the

## Surat al-Waqi'ah 56:90

But if he is among the companions of the right hand

### Tafsir al-Jalalayn

90 - And if he is from the companions of the right

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "But if the deceased is one of the companions of the right hand, who will be taken to Paradise on their right hands, then peace be upon you from the companions of the right hand."

Then there was a difference of opinion regarding the meaning of his saying, "Peace be upon you from the companions of the right." The people of interpretation said about it what:

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, "But if he is among the companions of the right hand, then peace be upon you from the companions of the right hand." He said: Peace be upon the servant of God, and the angels of God greeted him.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, "But if he is from the companions of the right hand, then peace be upon you from the companions of the right hand," that is, it is said, "Peace be upon you." Some of the grammarians of Kufa said: His statement, "Then peace be upon you from the companions of the right hand," that is, it is confirmed to you that you are from the companions of the right hand. *That* was omitted and its meaning was intended, as you say, **You are a traveler who has been confirmed in a short while, and you are a traveler who has been confirmed in a short while.** He said: His statement, "Then peace be upon you," means: "Peace be upon you, you are from the companions of the right hand." He said: It may be like a supplication for him, like his statement, **A drink for you from the men.** He said: If you raise the greeting, then it is a supplication, and God knows best which is correct.

Others said, among them is his statement, **But if he is among those brought near**, for he combined two answers to show that *but* is a reward. He said: As for his statement, "Then peace be upon you from the companions of the right," he said: This is the root of the word, **This is Muslim to you**, then *that* was deleted and *from* was used in its place. He said: It has been said: "Then peace be upon you, you are among the companions of the right," so it is like that: meaning, peace be upon you. It is said: You are among the companions of the right, and all of this is based on two statements. He said: It has been said: *Muslim*, meaning just as you say: "Then peace be upon you from the people," just as you say: **Then a drink for you from the people**, so it becomes one statement.

The most correct of the sayings on this matter is to say:

Its meaning is: Peace be upon you, for you are among the companions of the right hand. Then he omitted and dared to indicate that it was on her, so you were saved from the punishment of God and from what you dislike because you are among the companions of the right hand.

### Tafsir al-Qurtubi

God Almighty says: **But if he was among the companions of the right hand**, meaning, **if this deceased person was among the companions of the right hand.**

### Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights.** Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one

- and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

Imam Ahmad said: Yunus bin Muhammad told us, Harun told us, on the authority of Badil bin Maysarah, on the authority of Abdullah bin Shaiq, on the authority of Aisha that she heard the Messenger of God (blessings and peace of God be upon him) recite **Farooq and Rayhan** with the ra' raised. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it from the hadith of Harun, who is Ibn Musa al-A'war, with it. Al-Tirmidhi said: We do not know it except from his hadith. This recitation is the recitation of Ya'qub alone, and the rest differed from him and recited **Farooq and Rayhan** with the ra' opened.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body.** This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection.** This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne.** Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight, and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire, and if he is given the good report of that, he will hate to meet God, and God,**

the Almighty, hates to meet him." This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right**, meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right," meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon**, if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if** Rafat Al-Salam, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water**, which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth**, meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great.** Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghafari told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him

peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

### Fath al-Qadir

90- **And if that deceased was one of the companions of the right hand** and the details of their conditions and what God has prepared for them as a reward have been mentioned and detailed previously.

### Tafsir al-Baghawi

90- **And if he, the deceased, was among the companions of the right hand.**

### Tafsir al-Baidawi

90- **And if he is one of the companions of the right hand.**

Surat al-Waqi'ah 56:91

Then peace be upon you from the companions of the right hand.

## Surat al-Waqi'ah 56:91

Then peace be upon you from the companions of the right hand.

## Tafsir al-Jalalayn

91 - (So peace be upon you) safety from punishment **from the companions of the right** because he is one of them

## Tafsir al-Suyuti

## Tafsir al-Tabari

"Peace be upon you from the companions of the right hand."

## Tafsir al-Qurtubi

"So peace be upon you from the companions of the right" meaning, you will only see what you like of safety from them, so do not worry about them, for they will be safe from God's punishment. It was also said that the meaning is, "Peace be upon you from them," meaning, you will be safe from worrying about them. The meaning is the same. It was also said that the companions of the right will supplicate for you, O Muhammad, that God sends blessings and peace upon you. It was also said that the meaning is that they greet you, O Muhammad. It was also said that the meaning is, **You, O servant, are safe from what you dislike, for you are among the companions of the right**, so the word *you* was omitted. It was also said that he will live with peace out of honor. Based on this, there are three opinions regarding the place of peace: One of them is when his soul is taken in this world, the Angel of Death greets him, as stated by Ad-Dahhak. Ibn Mas'ud said, "When the Angel of Death comes to take the soul of a believer, he says, 'Your Lord sends you peace.'" This was previously mentioned in Surah An-Nahl when God says, **Those whom the angels take in death while they are good**. The second is when he is questioned in the grave, Munkar and Nakir greet him. The third: When he is resurrected on the Day of Resurrection, the angels will greet him before he reaches it.

I said: It may be possible that you greet him in the three situations, and that would be an act of honor after honor. And God knows best. The answer to *(if)* according to Al-Mubarrad is omitted, the meaning being: whatever it is, "Then peace be upon you from the companions of the right," if he is from the companions of the right, "Then peace be upon you from the companions of the right," so the answer to the condition was omitted because of the indication of what preceded it, just as the answer was omitted in something like your saying you are unjust if you do, because of the indication of what preceded it. Al-Akfhaf is of the view that the fa' is the answer to (*amma*) and (*in*), and the meaning of that is that the fa'

is the answer to (*amma*) and it has filled the place of the answer to (*in*) according to the previous estimation, and the fa' is the answer to them in this way. The meaning of (*amma*) according to Al-Zajjaj is: to move from one thing to another, i.e. leave what we were in and take up something else.

## Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

Imam Ahmad said: Yunus bin Muhammad told us,



Harun told us, on the authority of Badil bin Maysarah, on the authority of Abdullah bin Shaqiq, on the authority of Aisha that she heard the Messenger of God (blessings and peace of God be upon him) recite **Farooth and Rayhan** with the ra' raised. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it from the hadith of Harun, who is Ibn Musa al-A'war, with it. Al-Tirmidhi said: We do not know it except from his hadith. This recitation is the recitation of Ya'qub alone, and the rest differed from him and recited **Farooth and Rayhan** with the ra' opened.

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In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne.** Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight,** and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. **But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire,** and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him." This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right,** meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right,"

meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon,** if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if** Rafat Al-Salam, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water,** which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth,** meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great.** Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghaffiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book:

Surat al-Waqi'ah 56:91

Then peace be upon you from the companions of the right hand.

Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

### Fath al-Qadir

91- "So peace be upon you from the companions of the right hand." That is, you will not see in them anything but what you would like of safety, so do not worry about them, for they will be safe from the punishment of God. It was said that the meaning is: Peace be upon you from them, that is, you will be safe from worrying about them. It was said that the meaning is: They will pray for you and greet you. It was said that he, may God bless him and grant him peace, greets with peace out of respect. It was said that it is report from God, the Exalted, of some of them greeting one another. It was said that the meaning is: Peace be upon you, O companion of the right hand, from your brothers, the companions of the right hand.

### Tafsir al-Baghawi

91- "So peace be upon you from the companions of the right," meaning safety for you, O Muhammad, from them, so do not worry about them, for they have been saved from God's punishment, or you see in them what you would like of safety.

Muqatil said: It is that God Almighty overlooks their bad deeds and accepts their good deeds.

Al-Farra' and others said: It is agreed upon that they are among the people of the right hand, or it is said to the person of the right hand: It is agreed upon that you are among the people of the right hand, and you have found men like him saying, **I will travel soon**, and he says to him, **You are believed, a traveler who will travel soon**, and it is said, "So peace be upon you," upon you from the people of the right hand.

### Tafsir al-Baidawi

91- "Peace be upon you" O companion of the right. **From the companions of the right** meaning from your brothers greeting you.

## Surat al-Waqi'ah 56:92

And if he is among the deniers and the astray,

### Tafsir al-Jalalayn

92 - **And if he was among the deniers and the misguiders**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **But if he was among the deniers and the astray, \* then he will be given scalding water.** God Almighty says: But if the deceased was among those who denied the signs of God and deviated from His path, then he will be given scalding water that has been boiled until its heat reaches its utmost limit, and that is his drink.

### Tafsir al-Qurtubi

God Almighty says: **But if he is among those who deny the frivolity and are astray** from guidance and the path of truth.

### Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights.** Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is

brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

Imam Ahmad said: Yunus bin Muhammad told us, Harun told us, on the authority of Badil bin Maysarah, on the authority of Abdullah bin Shaiq, on the authority of Aisha that she heard the Messenger of God (blessings and peace of God be upon him) recite **Farooḥ and Rayhan** with the ra' raised. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it from the hadith of Harun, who is Ibn Musa al-A'war, with it. Al-Tirmidhi said: We do not know it except from his hadith. This recitation is the recitation of Ya'qub alone, and the rest differed from him and recited **Farooḥ and Rayhan** with the ra' opened.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body.** This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection.** This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne.** Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me

And if he is among the deniers and the astray,

that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight, and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire, and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him."** This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right,** meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right," meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon,** if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if** Rafat Al-Salam, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water,** which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth,** meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great.** Imam Ahmad said: Abu Abd al-Rahman told us, Musa

ibn Ayyub al-Ghafiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

### Fath al-Qadir

92- **And if he is among the deniers who have gone astray,** meaning those who deny the resurrection and have gone astray from guidance, and they are the people of the left mentioned above, and their conditions were detailed.

### Tafsir al-Baghawi

92- **And if he is among those who deny the resurrection, those who have gone astray** from guidance, and they are the people of the left.

### Tafsir al-Baidawi

92- **And if he is among the deniers who go astray,** meaning the companions of the left, and He only described them by their actions as a warning against them and to indicate what He promised them.



## Surat al-Waqi'ah 56:93

Then a lodging of scalding water.

## Tafsir al-Jalalayn

93 - Then he sent down scalding water

## Tafsir al-Suyuti

## Tafsir al-Tabari

Then he sent down scalding water.

## Tafsir al-Qurtubi

Then there will come down boiling water meaning they will have a provision of boiling water, as He said: **Then indeed, you, O astray deniers, will eat it** and as He said: **Then indeed, they will have a mixture of boiling water on top of it.**

## Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were

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**"But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight,** and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. **But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire,** and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him." This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

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**name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

## Fath al-Qadir

93- **Then he will descend from scalding water** meaning that he will descend from scalding water, which is water that has reached extreme heat, after he eats from Zaqqum, as explained above.

## Tafsir al-Baghawi

93- **Then there will come down scalding water,** so the one who prepares for them the scalding water of Hell.

## Tafsir al-Baidawi

93- **Then he sent down scalding water.**

## Surat al-Waqi'ah 56:94

And the burning of Hellfire

## Tafsir al-Jalalayn

94 - And Hell Prayer

## Tafsir al-Suyuti

## Tafsir al-Tabari

**And the burning of Hellfire** He says: And the burning of Hellfire with which he burns. And the burning is the active participle from the prayer of God to the Fire, so he burns him with a burning, and that is if he burns him with it.

## Tafsir al-Qurtubi

**And a burning in Hellfire** means entering into the Fire. It was said: a stay in Hellfire and enduring its various types of torment. It is said: He made him burn in Hellfire and made him burn in it. The verbal noun here is added to the object, just as it is said: someone was given money, meaning he is given money. It was read: **(and a burning in Hellfire)** with a kasra on the ta', meaning he was sent down from a burning in Hellfire. Then Abu Amr assimilated the ta' into the jim, which is far-fetched.

## Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooth* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooth and Rayhan** means Paradise and prosperity. Qatada said: Farooth means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will

have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

Imam Ahmad said: Yunus bin Muhammad told us, Harun told us, on the authority of Badil bin Maysarah, on the authority of Abdullah bin Shaqiq, on the authority of Aisha that she heard the Messenger of God (blessings and peace of God be upon him) recite **Farooth and Rayhan** with the ra' raised. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it from the hadith of Harun, who is Ibn Musa al-A'war, with it. Al-Tirmidhi said: We do not know it except from his hadith. This recitation is the recitation of Ya'qub alone, and the rest differed from him and recited **Farooth and Rayhan** with the ra' opened.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body.** This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection.** This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne.** Imam Ahmad said: Affan told us,

## Surat al-Waqi'ah 56:94

### And the burning of Hellfire

Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight, and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire, and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him."** This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right,** meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right," meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon,** if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if Rafat Al-Salam,** it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water,** which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth,**

meaning that this report is the certain truth about which there is no doubt and from which no one can escape.

**So glorify the name of your Lord, the Most Great.**

Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghafiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

## Fath al-Qadir

94- **And a scorching fire** It is said that he scorched him from the fire and scorched him: meaning if he put him in the fire, and it is from adding the source to the object, or to the place. Al-Mubarrad said: The answer to the condition in these three places is omitted and the meaning is: whatever it is of a thing, then it goes away, etc. Al-Akhfash said: The fa in the three places is the answer to amma and the answer to the letter of the condition. The majority read **and a scorching fire** in the nominative case in apposition to **then it descended.** Abu Amr, in a narration from him, read it in the genitive case in apposition to **hot water:** meaning then he descended from hot water and from a scorching fire.

## Tafsir al-Baghawi

94- **And the burning of Hell,** and entering a great fire.

### **Tafsir al-Baidawi**

94- **And the burning of Hellfire** is what is found in the grave of the poisons of Hellfire and its smoke.

Surat al-Waqi'ah 56:95

Indeed, this is the certain truth.

## Surat al-Waqi'ah 56:95

Indeed, this is the certain truth.

## Tafsir al-Jalalayn

95 - **This is the absolute truth** by adding the described to its attribute.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Indeed, what I have informed you of, O people, regarding the report of those brought near to God, the companions of the right hand, and the deniers who have gone astray, and what their affairs will eventually lead to, **is the certain truth**. He says: It is the certain truth of the report, there is no doubt about it.

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: **Indeed, this is the certain truth**. He said: The certain report.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: "But if he is among the deniers and the astray, then he will be sent with scalding water and will be burned in Hellfire. Indeed, this is the certainty of truth." Until he concluded: God Almighty will not leave anyone of His creation until He makes him stand on certainty of this Qur'an. As for the believer, he is certain in this world, and that will benefit him on the Day of Resurrection. As for the disbeliever, he is certain on the Day of Resurrection when it will not benefit him.

The Arab scholars differed about the reason for adding the truth to certainty, and the truth is certainty. Some of the grammarians of Basra said: He said: The truth of certainty, so he added the truth to certainty, just as he said, **That is the upright religion Al-Bayyinah 5**, meaning that is the religion of the upright religion, and that is the truth of the certain matter. He said: As for this evil man, there is no evil in this man as there is in the truth of certainty, because the black man is not the man, and certainty is the truth. Some of the people of Kufa said: Certainty is an attribute of the truth, as if he said: The truth is certainty and the upright religion, and something similar has come in many speeches and the Qur'an, **And for the home of the Hereafter Yusuf 109 - An-Nahl 30. And for the home of the Hereafter Al-A'raf 169 - Al-Ahzab 29**. He said: So if it is added, something other than the first is imagined.

## Tafsir al-Qurtubi

**Indeed, this is the absolute truth** meaning, what we have narrated is the purest and most sincere of certainty. It is permissible to attribute *truth* to *certainty* although they are one and the same due to the difference in their wording. Al-Mubarrad said: It is like saying **the essence of certainty** or **pure certainty**; it is a case of attributing something to itself according to the Kufians. According to the Basrans, it is the absolute truth of a matter or the certain report. It was also said that it is an emphasis. It was also said that the origin of *certainty* is to be an attribute of *truth*, so the described is added to the attribute by extension and metaphor, like His statement: **and for the home of the Hereafter**. Qatadah said about this verse: "Indeed, God will not leave anyone until He has made him certain of the certainty of this Quran. As for the believer, he has certainty in this world, so that will benefit him on the Day of Resurrection. As for the disbeliever, he has certainty on the Day of Resurrection when certainty will not benefit him."

## Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas, Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the



hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

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Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body.** This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection.** This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne.** Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is**

**comfort and basil and a Garden of Delight,** and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. **But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire,** and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him." This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right,** meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right," meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon,** if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if** Rafat Al-Salam, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water,** which is the melting liquid that melts what is in their bellies and their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth,** meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great.** Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghafiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is

Surat al-Waqi'ah 56:95

Indeed, this is the certain truth.

how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

### Fath al-Qadir

95- **Indeed, this is the certainty of truth.** The reference is to what is mentioned in this surah, or to what is mentioned close to the states of the dispersed. It is the certainty of truth: meaning pure and unadulterated certainty. Adding *truth* to *certainty* is like adding something to itself. Al-Mubarrad said: It is like your saying **about certainty** and **pure certainty**. This is according to the Kufians, and they permitted that due to the difference in wording. As for the Basrans, they omit the complement to it, and the meaning is: the certainty of the matter or the certainty of the report.

### Tafsir al-Baghawi

95- *This*, meaning what was mentioned of the story of the dying, **is the certain truth**, meaning the certain truth, he added it to himself.

### Tafsir al-Baidawi

95- *This* meaning what was mentioned in the Surah or regarding the difference. **is the certain truth** meaning the certain truth of the report.

## Surat al-Waqi'ah 56:96

So glorify the name of your Lord, the Great.

### Tafsir al-Jalalayn

96 - So glorify the name of your Lord, the Great

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying, **So glorify the name of your Lord, the Most Great**, God Almighty says: So glorify the name of your Lord, the Most Great, with His beautiful names.

### Tafsir al-Qurtubi

**So glorify the name of your Lord, the Most Great**, meaning glorify God, the Most High, from evil. The *ba* is redundant, meaning glorify the name of your Lord, and the name that is named. It was also said: **So glorify** means begin by mentioning your Lord and His command. It was also said: So mention the name of your Lord, the Most Great, and glorify Him. "On the authority of Uqbah ibn Amir, who said: When "So glorify the name of your Lord, the Most Great," was revealed, the Prophet, may God bless him and grant him peace, said: **(Include it in your bowing)**, and when "Glorify the name of your Lord, the Most High," was revealed, the Prophet, may God bless him and grant him peace, said: **(Include it in your prostration)**" Narrated by Abu Dawud. And God knows best.

### Tafsir Ibn Kathir

These three states are the states of people when they are dying. Either he is one of those brought near, or he is one of those below them from the companions of the right hand, or he is one of those who deny the truth, who have gone astray from guidance, and who are ignorant of the command of God. For this reason, God the Almighty said: **But if he** meaning the dying person **is one of those brought near** meaning those who did the obligatory and recommended actions, and left the forbidden and disliked actions and some of the permissible actions, **then there is comfort and fragrance and a Garden of Delight** meaning they will have comfort and fragrance, and the angels will give them good tidings of that at the time of death, as mentioned in the hadith of Al-Baraa' that the angels of mercy say: O good soul in the good body that you inhabited, come out to comfort and fragrance and a Lord who is not angry. Ali bin Abi Talha said on the authority of Ibn Abbas, *Farooḥ* means comfort, and Rayhan means rest. Mujahid said the same: The soul is rest. Abu Hazra said: Rest from the world. Saeed bin Jubair and As-Suddi said: The soul is joy. Mujahid said: **Farooḥ and Rayhan** means Paradise and prosperity. Qatada said: Farooḥ means mercy. Ibn Abbas,

Mujahid and Saeed bin Jubair said: Rayhan and provision. All of these sayings are close and correct, because whoever dies as one who is close to God will have all of that from mercy, comfort, rest, joy, happiness and good provision, **and a Garden of Delights**. Abu Al-Aaliyah said: None of those close to God will leave until a branch of the basil of Paradise is brought and his soul is taken therein. Muhammad ibn Ka'b said: "No one dies until he knows whether he is a person of Paradise or a person of Hellfire. We have already mentioned the hadiths of the dying when God the Almighty said in Surah Ibrahim: 'God confirms those who believe with the firm word.' If they were written here, it would be good. Among them is the hadith of Tamim al-Dari on the authority of the Prophet, may God bless him and grant him peace, who said: 'God the Almighty says to the Angel of Death: Go to so-and-so and bring him to me, for I have tested him in good times and bad and found him where I like. Come to me so that I may comfort him.' He said: 'So the Angel of Death goes to him with five hundred angels with them shrouds and embalming from Paradise, and with them are bunches of basil - the root of basil is one - and on its top are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with musk on it.' He mentioned the entire hadith in full as mentioned above. There are hadiths related to this verse."

Imam Ahmad said: Yunus bin Muhammad told us, Harun told us, on the authority of Badil bin Maysarah, on the authority of Abdullah bin Shaiq, on the authority of Aisha that she heard the Messenger of God (blessings and peace of God be upon him) recite **Farooḥ and Rayhan** with the *ra'* raised. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it from the hadith of Harun, who is Ibn Musa al-A'war, with it. Al-Tirmidhi said: We do not know it except from his hadith. This recitation is the recitation of Ya'qub alone, and the rest differed from him and recited **Farooḥ and Rayhan** with the *ra'* opened.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Abu Al-Aswad Muhammad ibn Abd Al-Rahman ibn Nawfal narrated to us that he heard Durrah bint Mu'adh narrating on the authority of Umm Hani' that she asked the Messenger of God (peace and blessings be upon him): **Will we visit one another when we die and see one another?** The Messenger of God (peace and blessings be upon him) said: **The soul will be a bird that hangs on trees until, on the Day of Resurrection, every soul will enter its own body.** This hadith is good report for every believer, and the meaning of *hangs* means eating. Its authenticity is also supported by what Imam Ahmad narrated on the authority of Imam Muhammad ibn Idris Al-Shafi'i on the authority of Imam Malik ibn Anas on the authority of Al-Zuhri, on the authority of Abd Al-Rahman ibn Ka'b ibn Malik on the authority of his father that the Messenger of God (peace and blessings be upon him) said: **The soul of the believer is a bird that hangs on the trees of Paradise until God returns it to its body on the Day of Resurrection.** This is a great chain of transmission and a strong text.

In Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, said: **The souls of the martyrs are in the crops of green birds**

that roam in the gardens of Paradise wherever they wish, then they take refuge in lamps suspended from the Throne. Imam Ahmad said: Affan told us, Hammam told us, Ata' ibn al-Sa'ib told us: The first day I knew Abd al-Rahman ibn Abi Laila, I saw an old man with a white head and beard on a donkey, following a funeral procession. I heard him say: So-and-so told me that he heard the Messenger of God, may God bless him and grant him peace, say: **Whoever loves to meet God, God loves to meet him, and whoever hates to meet God, God hates to meet him.** The people began to cry, so he said: **What makes you cry?** They said: We hate death. He said: **That is not it, but when he is dying, "But if he is of those brought near, \* then there is comfort and basil and a Garden of Delight,** and if he is given the good report of that, he will love to meet God, the Almighty, and God, the Almighty, loves to meet him. **But if he is of the deniers and those who have gone astray, \* then there will be an orchard of scalding water \* and burning in Hellfire,** and if he is given the good report of that, he will hate to meet God, and God, the Almighty, hates to meet him." This is how Imam Ahmad narrated it. In the Sahih on the authority of Aisha, may God be pleased with her, there is evidence for its meaning.

And the Almighty's saying: **And if he is from the companions of the right,** meaning, and if the dying person is from the companions of the right, "then peace be upon you from the companions of the right," meaning, the angels give them good tidings of that, saying to one of them: "Peace be upon you," meaning, there is no harm upon you, you are safe, you are from the companions of the right. Qatada and Ibn Zayd said: He was saved from the punishment of God, and the angels of God greeted him, just as Ikrimah said: The angels greeted him and informed him that he is from the companions of the right. This is a good meaning, and it is like the saying of God Almighty: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in the life of this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request, an accommodation from a Forgiving, Merciful.'" Al-Bukhari said: "Then peace be upon you," meaning, it is agreed upon that you are from the companions of the right. And the *an* was omitted, and its meaning remained, just as you say, **You are a believer, a traveler, soon,** if he had said, **I am traveling soon.** And it may be like a supplication for him, like you say, **May you be given drink from men, if** Rafat Al-Salam, it is from supplication, and Ibn Jarir narrated it like this on the authority of some Arab scholars and he leaned towards it, and God knows best.

And the Almighty said: **But if he was among the deniers and the astray, \* then he will be sent down from scalding water \* and scorching in Hellfire.** That is, but if the dying person was among those who denied the truth and went astray from guidance, **then he will be sent down** that is, **from scalding water,** which is the melting liquid that melts what is in their bellies and

their skins, **and scorching in Hellfire.** That is, he will be placed in the fire that will engulf him from all sides. Then the Almighty said: **Indeed, this is the certain truth,** meaning that this report is the certain truth about which there is no doubt and from which no one can escape. **So glorify the name of your Lord, the Most Great.** Imam Ahmad said: Abu Abd al-Rahman told us, Musa ibn Ayyub al-Ghafiqi told us, Iyas ibn Amir told me, on the authority of Uqbah ibn Amir al-Juhani, who said: When the verse **So glorify the name of your Lord, the Most Great** was revealed to the Messenger of God, may God bless him and grant him peace, he said: **Make it in your bowing.** And when the verse **Glorify the name of your Lord, the Most High** was revealed, the Messenger of God, may God bless him and grant him peace, said: **Make it in your prostration.** And this is how Abu Dawud and Ibn Majah narrated it from the hadith of Abdullah ibn al-Mubarak from Musa ibn Ayyub, and Ruh ibn Ubadah said: Hajjaj al-Sawwaf told us from Abu al-Zubayr from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God, the Almighty, and with His praise,' a palm tree will be planted for him in Paradise.** This is how al-Tirmidhi narrated it from the hadith of Ruh, and he and al-Nasa'i also narrated it from the hadith of Hammad ibn Salamah, from the hadith of Abu al-Zubayr from Jabir from The Prophet, may God bless him and grant him peace, narrated it. Al-Tirmidhi said: It is good and rare. We do not know it except from the hadith of Abu al-Zubayr. Al-Bukhari said at the end of his book: Ahmad ibn Ashkab narrated to us, Muhammad ibn Fadil narrated to us, Amara ibn al-Qa'qa' narrated to us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty." The rest of the group narrated it except Abu Dawud from the hadith of Muhammad ibn Fadil with a similar chain of transmission, at the end of the interpretation of Surat al-Waqi'ah. To God be praise and thanks.

## Fath al-Qadir

The fa in 96- **So glorify the name of your Lord, the Great** is to arrange what comes after it on what comes before it: that is, purify Him from what is not befitting of His status, and the ba' is related to something omitted: that is, so glorify while mixing it with the name of your Lord to seek His blessing. It was said that the meaning is: separate by mentioning your Lord, and it was said that the ba' is redundant, and the name means the essence. It was said that it is for transitivity because glorify is transitive by itself sometimes and transitive by a preposition at other times, and the first is more appropriate.

An-Nasa'i, Ibn Jarir, Muhammad ibn Nasr, Al-Hakim who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas, who said: The Qur'an was revealed on the Night of Decree from the highest heaven to the lowest heaven all at once, then it was distributed over the years. In



another version: Then it descended from the lowest heaven to the earth in stars. Then he recited: **So I swear by the positions of the stars.** 'Abd ibn Humayd, Ibn Jarir, Muhammad ibn Nasr, Ibn Al-Mundhir, Ibn Abi Hatim, At-Tabarani, and Ibn Mardawayh narrated on his authority: **So I swear by the positions of the stars,** he said: The Qur'an: **And indeed, it is a tremendous oath, if you but knew,** he said: The Qur'an. Ibn Mardawayh also narrated on his authority regarding the verse: He said: The stars of the Qur'an when it is revealed. 'Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi in Al-Ma'rifah also narrated through various chains of narration on the authority of Ibn Abbas: **None shall touch it except the purified,** he said: The Book revealed in the heaven is not touched except by the angels. Sa'id ibn Mansur and Ibn Al-Mundhir narrated on the authority of Anas: **None shall touch it except the purified,** he said: The angels. Abd al-Razzaq and Ibn al-Mundhir narrated on the authority of Alqamah who said: We came to Salman al-Farisi and he came out to us from the toilet. We said to him: O Abdullah, why don't you perform ablution and then recite to us such-and-such a surah? He said: God said: "It is in a well-guarded Book. None touch it except the purified." This is the one in the heavens which none touch except the angels. Then he recited to us from the Qur'an whatever we wished. Abd al-Razzaq, Ibn Abi Dawud and Ibn al-Mundhir narrated on the authority of Abdullah ibn Abi Bakr ibn Amr ibn Hazm on the authority of his father who said in the letter of the Prophet (peace and blessings of God be upon him) to Amr ibn Hazm: **Do not touch the Qur'an except when you are pure.** Malik narrated it in al-Muwatta' on the authority of Abdullah ibn Abi Bakr. Abu Dawud narrated it in al-Marasil on the authority of al-Zuhri who said: He read in the scroll of Abdullah ibn Abi Bakr ibn Amr ibn Hazm that the Messenger of God (peace and blessings of God be upon him) said: **None may touch the Qur'an except one who is pure.** Ad-Daraqutni narrated it on the authority of Amr ibn Hazm, Abdullah ibn Amr and Uthman ibn Abi al-'As, but there is some doubt about their chains of transmission. Ibn al-Mundhir narrated on the authority of Ibn Umar that he would not touch the Qur'an except in a state of ritual purity. Sa'id ibn Mansur, Ibn Abi Shaybah in al-Musannaf, Ibn al-Mundhir, and al-Hakim narrated **and authenticated it** on the authority of Abd al-Rahman ibn Zayd, who said: We were with Salman when he went to relieve himself, then he hid from us and then came out to us. We said: Why don't you perform ritual purity so we can ask you about some things from the Qur'an? He said: Ask me, for I will not touch it, for only the purified touch it. Then he recited: **None shall touch it except the purified.** At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Umar that he said: The Messenger of God (peace and blessings be upon him) said: **None shall touch the Qur'an except the pure.** Ibn Mardawayh narrated on the authority of Mu'adh ibn Jabal that when the Prophet (peace and blessings be upon him) sent him to Yemen, he wrote to him in his covenant: **None shall touch the Qur'an except the pure.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement: **You are doubtful,** he said: **You are liars.** Muslim, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "Rain fell on the people during the time of

the Messenger of God (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said: 'Among the people are grateful and among them are disbelievers.' They said: 'This is a mercy that God has bestowed.' Some of them said: 'The occurrence of such and such a star has come true.' Then this verse was revealed: 'So I swear by the positions of the stars...' until it reached: 'And you consider your provision to be that you deny.'" The origin of the hadith, without mentioning that was the reason for the revelation of the verse, is established in the two Sahihs from a hadith. The meaning of this verse is mercy because it is like life for the one who has received mercy. 'Rayhan' is provision in Paradise, as Mujahid said, from Zayd ibn Khalid al-Juhani. It is from the hadith of Abu Sa'id al-Khudri. There are other hadiths on this topic. Ahmad, Ibn Mani', 'Abd ibn Humayd, al-Tirmidhi **who authenticated it** narrated it, and Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Dhiya' in al-Mukhtara narrated on the authority of 'Ali, from the Prophet (peace and blessings of God be upon him) regarding his statement: 'And you consider your provision to be that you deny.' He said: 'Your gratitude. You say our rain was due to such and such a star and such and such a star.'" Ibn Asakir narrated in his history on the authority of Aisha who said: The Messenger of God (peace and blessings be upon him) did not interpret from the Quran except a few verses. His statement, **And you make your provision that you deny,** said: **Your gratitude.** Ibn Mardawayh narrated on the authority of Ali that the Messenger of God (peace and blessings be upon him) recited, **And you make your provision.** Abu Ubaid in his Fadha'il, Saeed bin Mansour, Abd bin Humaid, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas that he used to recite, **And you make your gratitude,** meaning the stars. No people received rain except that they became disbelievers. They used to say, **We received rain because of such and such a star,** so God revealed, **And you make your provision that you deny.** Ibn Mardawayh narrated on the authority of Abu Abd Al-Rahman Al-Sulami on the authority of Ali that he recited, **And you make your gratitude,** and he said: I heard the Messenger of God (peace and blessings be upon him) recite it like this. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding His statement, **Not being held accountable,** he said: Not being held accountable. Ibn Abi Shaybah, Ahmad in Az-Zuhd, Abd ibn Humayd and Ibn Al-Mundhir narrated on the authority of Ar-Rabi' ibn Khaitham, **But if he should be of those brought near the verse,** he said: This is for him at death. **And a Garden of Delight** Paradise is stored up for him until the Day of Resurrection. **But if he should be of the deniers and those who have gone astray, \* then he will be given scalding water the verse,** he said: This is at death. **And burning in Hellfire the verse,** he said: Hellfire is stored up for him until the Day of Resurrection. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **And a fragrance the verse,** he said: A scent, **And basil the verse,** he said: Rest. Ibn Jarir narrated on his authority, he said: By basil he means rest from this world. **And a Garden of Delight the verse,** he said: Forgiveness and mercy. Ibn Al-Mundhir also narrated on his authority, he said: Basil is provision. Ibn Jarir



## Surat al-Waqi'ah 56:96

So glorify the name of your Lord, the Great.

and Ibn Al-Mundhir also narrated on his authority, regarding His statement, "So peace to you from the companions of the right," **the verse**, he said: The angels will come to him with peace from God, greeting him and informing him that he is among the companions of the right. Ibn Abi Hatim also narrated on his authority, **Indeed, this is the certain truth**. He said: What we have narrated to you in this surah. He also narrated on his authority, **So glorify the name of your Lord, the Most Great**. He said: Pray to your Lord. Sa'id ibn Mansur, Ahmad, Abu Dawud, Ibn Hibban, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Uqbah ibn Amir Al-Juhani, who said: "When 'So glorify the name of your Lord, the Most Great' was revealed to the Messenger of God, may God bless him and grant him peace, he said: Include it in your bowing. When 'Glorify the name of your Lord, the Most High' was revealed, he said: Include it in your prostration."

## Tafsir al-Baghawi

96- **So glorify the name of your Lord, the Most Great**. It was said: He separated the mention of your Lord and His command. It was also said: The letter *ba* means, so glorify the name of your Lord, the Most Great.

Ahmad ibn Ibrahim al-Sharafi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Ibn Fanjuwayh told us, Ibn Abi Shaybah told us, Hamza Muhammad al-Katib told us, Na'im ibn Hammad told us, Abdullah ibn al-Mubarak told us, on the authority of Musa ibn Ayyub al-Ghafiqi, on the authority of his uncle, who was Iyas ibn Amir, on the authority of Uqbah ibn Amir al-Juhani, who said: "When the verse 'So glorify the name of your Lord, the Most Great' was revealed to the Messenger of God, may God bless him and grant him peace, he said: Make it part of your bowing. And when the verse 'Glorify the name of your Lord, the Most High' was revealed, the Messenger of God, may God bless him and grant him peace, said: Make it part of your prostration."

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, Mahmud bin Ghailan told us, Abu Dawud told us, he said: Shu'bah told us, on the authority of Al-A'mash, he said: I heard Sa'd bin Ubaydah narrating on the authority of Al-Mustawrid, on the authority of silah bin Zafar, on the authority of Hudhayfah, "that he prayed with the Prophet, may God bless him and grant him peace, and he would say in his bowing: Glory be to my Lord, the Almighty, and in his al-Sajdah 32: Glory be to my Lord, the Most High. And he would not come to a verse of mercy except that he would stop and seek refuge."

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Muhammad bin Fadil told us, Amara bin Al-Qaqa' told us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said:

"Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty."

Abu Nasr Muhammad ibn al-Hasan al-Jilfari told us, Abu al-Qasim Tamam ibn Muhammad ibn Abdullah al-Razi told me in Damascus, Ali ibn al-Husayn al-Bazzaz, Ahmad ibn Sulayman ibn Hudlam and Ibn Rashid told us: Bakkar ibn Qutaybah told us, Rawh ibn Ubadah told us, Hajjaj al-Sawaaf told us on the authority of Abu al-Zubayr on the authority of Jabir who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever says 'Glory be to God the Almighty and with His praise,' a palm tree will be planted for him in Paradise**.

Abdul Wahid Al-Malihi told us, he said: Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Yunus bin Abdul A'la told us, Ibn Wahb told us, Al-Sari bin Yahya told me that Shuja' told him on the authority of Abu Taybah on the authority of Abdullah bin Mas'ud who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever recites Surat Al-Waqi'ah every night will never be afflicted with poverty**. And Abu Taybah never abandoned it.

## Tafsir al-Baidawi

96- **So glorify the name of your Lord, the Most Great**. So we declare Him, by mentioning His name, the Most High, free from what is not befitting of His greatness and status.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Waqi'ah every night will never be afflicted with poverty**.

## Surat al-Hadid 57:1

Whatever is in the heavens and the earth glorifies God, and He is the Exalted in Might, the Wise.

### Tafsir al-Jalalayn

1 - **Whatever is in the heavens and the earth glorifies God** meaning everything glorifies Him, so the lam is an extra letter and what is less than that is brought to make the majority stronger **and He is the Exalted in Might** in His kingdom **the Wise** in His creation.

### Tafsir al-Suyuti

### Tafsir al-Tabari

The statement in the interpretation of the surah in which iron is mentioned

Meaning, the Most High, by His saying: **Whatever is in the heavens and the earth glorifies God**, that everything below Him of His creation glorifies Him in reverence for Him, acknowledging His Lordship, and submitting to His obedience, as the Most High said: "The seven heavens and the earth and whoever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification." (al-Isra' 17:44)

And His statement, **And He is the Exalted in Might, the Wise**, means: But He, may His glory be exalted, is the Exalted in His vengeance upon those who disobeyed Him and violated His command from among His creation in the heavens and the earth. **The Wise** in His management of their affairs and His disposition of them as He willed and loved.

### Tafsir al-Qurtubi

"On the authority of Al-Arbadh bin Sariyah: The Prophet, may God bless him and grant him peace, used to recite the Tasbehat before going to sleep and would say: 'In them is a verse better than a thousand verses.'" He meant Surat Al-Hadid, Al-Hashr, Al-Saff, Al-Jumu'ah, and Al-Taghabun.

God the Almighty says: **Whatever is in the heavens and the earth exalts God** meaning, glorifies God and declares Him free from evil. Ibn Abbas said: **Whatever is in the heavens** of those He created from the angels **and the earth** of anything with a soul or without a soul, has prayed to God. It was also said: It is a glorification of indication. Al-Zajjaj denied this and said: If this were a glorification of indication and the appearance of the effects of creation, it would have been understood. So why did He say: **But you do not understand their glorification** (Al-Isra' 17:44)? Rather, it is a glorification of speech. He provided evidence with the words of God the Almighty: **And We subjected the mountains to glorify God with David** (Al-Anbiya' 21:79). So if this was a glorification of indication, then what specificity was there for David?

I said: What he mentioned is correct, and its explanation and the statement about it have already been mentioned in Subhan in the words of God Almighty: **And there is not a thing but glorifies Him with praise** (al-Isra' 17:44) **And He is the Exalted in Might, the Wise**.

### Tafsir Ibn Kathir

Interpretation of Surat Al-Hadid

Imam Ahmad said: Yazid ibn Abd Rabbih narrated to us, Baqiyah ibn al-Walid narrated to us, Bujayr ibn Sa'd narrated to me, on the authority of Khalid ibn Ma'dan, on the authority of Ibn Abi Bilal, on the authority of Irbadh ibn Sariyah, that he told them that the Messenger of God (peace and blessings of God be upon him) used to recite the Tasbehat before going to sleep and he said: **In them is a verse better than a thousand verses**. This is how Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it through various chains of narration on the authority of Baqiyah. Al-Tirmidhi said: It is hasan gharib. Al-Nasa'i narrated it on the authority of Ibn Abi Sarh, on the authority of Ibn Wahb, on the authority of Mu'awiyah ibn Salih, on the authority of Bujayr ibn Sa'd, on the authority of Khalid ibn Ma'dan, who said: The Messenger of God (peace and blessings of God be upon him) mentioned it as a mursal hadith, but he did not mention Abdullah ibn Abi Bilal or Irbadh ibn Sariyah. The verse referred to in the hadith is - and God knows best - His statement: **He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things**, as will be explained shortly, God willing. In Him is the Trust and upon Him is reliance, and He is sufficient for us, and He is the best Disposer of affairs.

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

God the Almighty informs us that whatever is in the heavens and the earth glorifies Him, meaning animals and plants, as He said in another verse: "The seven heavens and the earth and whoever is therein glorify Him. And there is not a thing but glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing, Forgiving." And His statement: **And He is the Exalted in Might**, meaning the One to whom everything submits, **the Wise**, in His creation, command, and law, "To Him belongs the dominion of the heavens and the earth. He gives life and causes death," meaning He is the Owner who controls His creation, He gives life and causes death, and He gives whatever He wills. **And He is over all things competent**, meaning whatever He wills happens, and whatever He does not will does not happen. And His statement: **He is the First and the Last, the Evident and the Immanent**, is this verse referred to in the hadith of Irbadh ibn Sariyah, that it is better than a thousand verses. Abu Dawud said: Abbas ibn Abd al-Azim narrated to us, al-Nadr ibn Muhammad narrated to us, Ikrimah - meaning Ibn Ammar - narrated to us, Abu Zmail said: I asked Ibn Abbas, saying: What is that I find in my chest? He said: What is it? I said: By God, I will not speak about it. He said: He said to me: Something of doubt? He said and

laughed. He said: No one was saved from that. He said: Until God Almighty revealed: "And if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord" *verse*. He said: And he said to me: If you find something in your soul, say: **He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things.** The commentators have differed in their expressions and statements about this verse, with about a dozen opinions.

Al-Bukhari said: Yahya said: The apparent is over all things in knowledge, and the hidden is over all things in knowledge. Our Sheikh Al-Hafiz Al-Mizzi said: This Yahya is Ibn Ziyad Al-Farra'. He has a book called **The Meanings of the Qur'an**. There are hadiths about this, including what Imam Ahmad said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Suhayl bin Abi Salih, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, used to supplicate when going to sleep: "O God, Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of all things, Revealer of the Torah, the Gospel, and the Criterion, Cleaver of the seed and the date stone. There is no god but You. I seek refuge in You from the evil of all things whose forelock You hold. You are the First, so there is nothing before You, and You are the Last, so there is nothing after You. You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off our debt and enrich us from poverty." Muslim narrated it in his Sahih: Zuhair bin Harb told me, Jarir told us, on the authority of Sahl, who said: Abu Salih used to command us, when one of us wanted to sleep, to lie on his right side, then say: O God, Lord of the heavens, Lord of the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Cleaver of the seed and the date stone. And the Revealer of the Torah, the Gospel, and the Criterion, I seek refuge in You from the evil of every evil being, You hold its forelock. O God, You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, and You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off our debts and enrich us from poverty. And he used to narrate this on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace. Al-Hafiz Abu Ya'la al-Mawsili narrated something similar in his Musnad on the authority of Aisha, the Mother of the Believers, and he said: Uqba narrated to us, Yunus narrated to us, as-Sari ibn Ismail narrated to us, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, that she said: The Messenger of God, may God bless him and grant him peace, would order his bed to be spread out for him facing the Qiblah. When he lay down on it, he would put his right hand as a pillow, then he would whisper, not knowing what he was saying. When it was the last part of the night, he would raise his voice and say: O God, Lord of the seven heavens and Lord of the Mighty Throne, God of everything, and Revealer of the Torah, the Gospel, and the Criterion, Cleaver of the seed and the date stone. I seek refuge in You from the

evil of everything, You hold its forelock. O God, You are the First, before whom there is nothing, and You are the Last, after whom there is nothing, and You are the Manifest, above whom there is nothing, and You are the Hidden, below whom there is nothing. Pay off our debt and enrich us from poverty. Al-Sari bin Ismail is the cousin of Al-Sha'bi, and he is very weak, and God knows best.

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Abd bin Hamid and others narrated to us, the meaning is the same. They said: Yunus bin Muhammad narrated to us, Shaiban bin Abd Al-Rahman narrated to us, from Qatada, who said: Al-Hasan narrated to us, from Abu Hurairah, who said: While the Prophet of God (peace and blessings of God be upon him) was sitting with his companions, a cloud came over them. The Prophet of God (peace and blessings of God be upon him) said: Do you know what this is? They said: God and His Messenger know best. He said: These are the reins that irrigate the earth, driving it to a people who do not thank Him nor supplicate to Him. Then he said: Do you know what is above you? They said: God and His Messenger know best. He said: Indeed, it is the lofty, protected ceiling and its waves are restrained. Then he said: Do you know how much is between you and it? They said: God and His Messenger know best. He said: Between you and it are five hundred years. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is a heaven, between them is a journey of five hundred years - until he enumerated seven heavens - between every two heavens is like what is between the heaven and the earth. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is the Throne, and between it and the heaven is a distance like that between two heavens. Then he said: Do you know what is beneath you? They said: God and His Messenger know best. He said: It is the earth. Then he said: Do you know what is beneath that? They said: God and His Messenger know best. He said: Beneath it is another earth, between them is a journey of five hundred years - until he enumerated seven earths - between every two earths is a journey of five hundred years. Then he said: By the One in Whose Hand is the soul of Muhammad, if you were to lower a rope to the lowest earth, it would descend upon God. Then he recited: **He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things.**

Then Al-Tirmidhi said: This is a strange hadith from this source, and it is narrated on the authority of Ayoub and Yunus, meaning Ibn Ubayd, and Ali Ibn Zayd, and they said: Al-Hasan did not hear it from Abu Hurayrah. Some of the people of knowledge explained this hadith and said: He only descended with the knowledge, power, and authority of God, and the knowledge, power, and authority of God are in every place, and He is on the Throne, as He described in His Book. End quote. Imam Ahmad narrated this hadith on the authority of Surayj, on the authority of Al-Hakam ibn Abd Al-Malik, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Hurairah, on the authority of the Prophet, peace and blessings

be upon him. He mentioned it while he had the distance between the two earths of a journey of seven hundred years. He said: If you were to lower one of you by a rope to the seventh lowest earth, he would descend to God. Then he recited: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." Ibn Abi Hatim and Al-Bazzar narrated it on the authority of Abu Ja'far Al-Razi, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Hurairah. He mentioned the hadith, but Ibn Abi Hatim did not mention the end of it, which is his saying: If you were to lower yourself by a rope. He only said until he counted seven earths, between each two earths of a journey of five hundred years. Then he recited: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." Al-Bazzar said: No one narrated it from the Prophet, peace and blessings be upon him, except Abu Hurairah. Ibn Jarir narrated it on the authority of Bishr, on the authority of Yazid, on the authority of Sa'id, on the authority of Qatadah: **He is the First and the Last, the Evident and the Immanent.** He mentioned to us that while the Prophet of God, peace and blessings be upon him, was sitting with his companions, a cloud passed over them and he said: Do you know what this is? The hadith is mentioned in a similar context to that of al-Tirmidhi, except that it is *mursal* from this source, and perhaps this is the correct version, and God knows best. It has been narrated on the authority of Abu Dharr al-Ghifari **may God be pleased with him**, narrated by al-Bazzar in his *Musnad* and by al-Bayhaqi in *Kitab al-Asma' wa'l-Sifat*, but its chain of transmission is questionable and its text contains strangeness and oddity, and God knows best.

Ibn Jarir said about the verse: **And from the earth the like of them:** Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Four angels met between the heaven and the earth, and some of them said to each other: Where did you come from? One of them said: My Lord, the Almighty, sent me from the seventh heaven, and I left him there. The other said: My Lord, the Almighty, sent me from the seventh earth, and I left him there. The third said: My Lord sent me from the east, and I left him there. The third said: My Lord sent me from the west, and I left him there. This is a very strange hadith, and the first hadith may be attributed to Qatada, as narrated here from his statement, and God knows best.

## Fath al-Qadir

It is twenty-nine verses.

It was revealed in Madinah. Al-Qurtubi said: According to everyone's opinion. Ibn Al-Durais, Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: Surat Al-Hadid was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Al-Zubayr. Al-Tabarani and Ibn Mardawayh narrated. Al-Suyuti said with a weak chain of transmission on the authority of Ibn Umar that he said: The Messenger of God (peace and blessings be upon him) said: "Surat Al-Hadid was revealed on a Tuesday, and God created iron on a Tuesday, and the son of Adam killed his brother on a

Tuesday, and the Messenger of God (peace and blessings be upon him) forbade cupping on Tuesday." Al-Daylami narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet (peace and blessings be upon him): **Do not have cupping done on a Tuesday, for Surat Al-Hadid was revealed to me on a Tuesday.** Ahmad, Al-Tirmidhi **who authenticated it**, Al-Nasa'i, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Al-Arbadh ibn Sariyah that the Messenger of God (peace and blessings be upon him) used to recite the Tasbehat before going to sleep and said: **In them there is a verse better than a thousand verses.** In its chain of transmission is Baqiyyah ibn Al-Walid, about whom there is a well-known criticism. Al-Nasa'i narrated it on the authority of Khalid bin Ma'dan, who said: The Messenger of God, may God bless him and grant him peace, did not mention Al-Arbadh bin Sariyah, so it is *mursal*. Ibn Al-Durais narrated it on the authority of Yahya bin Abi Katheer, who said: The Messenger of God, may God bless him and grant him peace, would not sleep until he had recited the Tasbehat, and he would say:

**In them is a verse better than a thousand verses.**

Yahya said: **We see it as the verse at the end of Al-Hashr.** Ibn Kathir said in his interpretation: "The verse referred to, and God knows best, is His statement: 'He is the First and the Last, the Evident and the Immanent.'" The verse and the glorifying verses mentioned are: Al-Hadid, Al-Hashr, Al-Saff, Al-Jumu'ah, and Al-Taghabun.

His statement: 1- **Whatever is in the heavens and the earth exalts God** meaning glorifies Him and magnifies Him. Al-Muqatilaneen said: It means everything with a soul or without. We have already discussed the glorification of inanimate objects when explaining His statement: **There is not a thing but glorifies Him with praise, but you do not understand their glorification.** What is meant by glorification attributed to everything in the heavens and the earth, of rational beings and others, animals and inanimate objects, is that which includes glorification by speech, such as the glorification of the angels, humans and jinn, and by action, such as the glorification of others, because every existing thing points to the Creator. Al-Zajaj denied that the glorification of non-rational beings is the glorification of indication and said: If this were the glorification of indication and the appearance of the effects of craftsmanship, it would have been understood. So why did he say: **But you do not understand their glorification?** Rather, it is the glorification of speech. He provided evidence with his saying: **And We subjected the mountains with David to glorify?** If this glorification from the mountains was the glorification of indication, there would be no benefit in singling out David. The verb glorification may be transitive in and of itself sometimes, as in his saying: **And glorify Him** and with the lam at other times like this verse. Its origin is that it is transitive in and of itself, because the meaning of glorifying Him is His distance from evil. So if the lam is used, it is either an additional emphasis as in **I thanked him and I thanked him** or it is for al-Sharh 94: that is, do the glorification for the sake of God, the Most High, purely for Him. This verb came in some openings in the past tense like this opening, and in some in the present tense, and in some as a

Surat al-Hadid 57:1

Whatever is in the heavens and the earth glorifies God, and He is the Exalted in Might, the Wise.

command to indicate that these things glorify at all times, their glorification is not specific to one time rather than another, rather they glorify forever in the past and will glorify forever in the future. The future **and He is the Exalted in Might** meaning the All-Powerful, the Victorious, whom no one disputes and whom no one can oppose, whoever he may be. **The Wise** is the One who does actions of wisdom and right.

## Tafsir al-Baghawi

Civil and its verses are twenty-nine

1- "Whatever is in the heavens and the earth glorifies God. And He is the Exalted in Might, the Wise."

## Tafsir al-Baidawi

1- **Whatever is in the heavens and the earth glorifies God.** It is mentioned here, in Al-Hashr and Al-Sanaf, in the past tense, and in Al-Jumu'ah and Al-Taghabun in the present tense, indicating that what is attributed to it glorifies Him at all times, because it is an innate indication that does not differ with different situations. The use of the source in general in Bani Israel is more expressive in that it indicates that everything and in every situation deserves glorification. It is transitive with the preposition lam, and it is transitive in itself, like I advised him in I advised him, indicating that the action was performed for the sake of God and purely for His sake. **And He is the Exalted in Might, the Wise** is a state indicating that He is the originator of glorification.



## Surat al-Hadid 57:2

To Him belongs the dominion of the heavens and the earth. He gives life and causes death, and He is over all things competent.

### Tafsir al-Jalalayn

2 - (To Him belongs the dominion of the heavens and the earth. He gives life) by creating **and causes death** after that **and He is over all things competent**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **To Him belongs the dominion of the heavens and the earth**, God Almighty says: He has authority over the heavens and the earth and everything in them, and nothing in them is able to resist Him. He has authority over all of them and His judgment is carried out.

And His statement, **He gives life and causes death**, means: He gives life to whatever He wills of creation by creating it however He wills, by creating from the dead sperm an animal by breathing the spirit into it after a few times in which He turns it over and other things like that, and He causes to death whatever He wills of the living after life, after it has reached its appointed time, so He annihilates it. **And He is over all things competent**, means, may His praise be exalted, He is over all things competent, and nothing He wills of giving life and causing death, honoring and humiliating, and other matters is impossible for Him.

### Tafsir al-Qurtubi

The Almighty says: **To Him belongs the dominion of the heavens and the earth** meaning He is unique in that. Dominion refers to the possession and the implementation of a command, for He, glory be to Him, is the King, the Able, the Subduer. It was said: He meant the treasures of rain, plants, and all other sustenance. **He gives life and causes death** means He causes the living to die in this world and He gives life to the dead for the resurrection. It was said: He gives life to the sperm, which is dead, and He causes the living to die. The position of **He gives life and causes death** is in the nominative case, meaning He gives life and causes death. It is permissible for it to be in the accusative case, meaning **To Him belongs the dominion of the heavens and the earth**, giving life and causing death, as a state of the genitive in **to Him** and the preposition is the agent in it. **And He has power over all things** meaning nothing is impossible for God.

### Tafsir Ibn Kathir

God Almighty tells us that whatever is in the heavens and whatever is on the earth glorifies Him, meaning the animals and plants, as He said in another verse: "The seven heavens and the earth and whoever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing, Forgiving." And God Almighty says: **And He is the Exalted in Might, the Wise**, in His creation, command, and law, "To Him belongs the dominion of the heavens and the earth. He gives life and causes death," meaning He is the Owner who controls His creation, giving life and death, and giving to whomever He wills whatever He wills, **and He is over all things competent**, meaning whatever He wills happens, and whatever He does not will does not happen. God the Almighty says: **He is the First and the Last, the Evident and the Immanent**. This verse is the one referred to in the hadith of Irbadh ibn Sariyah, that it is better than a thousand verses. Abu Dawud said: Abbas ibn Abd al-Azim told us, al-Nadr ibn Muhammad told us, Ikrimah - meaning Ibn Ammar - Abu Zmail told us: I asked Ibn Abbas, saying: What is this that I find in my chest? He said: What is it? I said: By God, I will not speak about it. He said: He said to me: Is it some doubt? He said: And he laughed. He said: No one was saved from that. He said: Until God the Almighty revealed: "And if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord" (al-An'am 11:17). He said: And He said to me: If you find something in your soul, then say: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." The commentators have differed in their expressions and statements about this verse, with about a dozen opinions.

Al-Bukhari said: Yahya said: The apparent is over all things in knowledge, and the hidden is over all things in knowledge. Our Sheikh Al-Hafiz Al-Mizzi said: This Yahya is Ibn Ziyad Al-Farra'. He has a book called **The Meanings of the Qur'an**. There are hadiths about this, including what Imam Ahmad said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Suhayl bin Abi Salih, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, used to supplicate when going to sleep: "O God, Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of all things, Revealer of the Torah, the Gospel, and the Criterion, Cleaver of the seed and the date stone. There is no god but You. I seek refuge in You from the evil of all things whose forelock You hold. You are the First, so there is nothing before You, and You are the Last, so there is nothing after You. You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off our debt and enrich us from poverty." Muslim narrated it in his Sahih: Zuhair bin Harb told me, Jarir told us, on the authority of Sahl, who said: Abu Salih used to command us, when one of us wanted to sleep, to lie on his right side, then say: O God, Lord of the heavens, Lord of the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Cleaver of the

## Surat al-Hadid 57:2

To Him belongs the dominion of the heavens and the earth. He gives life and causes death, and He is over all things competent.

seed and the date stone. And the Revealer of the Torah, the Gospel, and the Criterion, I seek refuge in You from the evil of every evil being, You hold its forelock. O God, You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, and You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off our debts and enrich us from poverty. And he used to narrate this on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace. Al-Hafiz Abu Ya'la al-Mawsili narrated something similar in his Musnad on the authority of Aisha, the Mother of the Believers, and he said: Uqba narrated to us, Yunus narrated to us, as-Sari ibn Ismail narrated to us, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, that she said: The Messenger of God, may God bless him and grant him peace, would order his bed to be spread out for him facing the Qiblah. When he lay down on it, he would put his right hand as a pillow, then he would whisper, not knowing what he was saying. When it was the last part of the night, he would raise his voice and say: O God, Lord of the seven heavens and Lord of the Mighty Throne, God of everything, and Revealer of the Torah, the Gospel, and the Criterion, Cleaver of the seed and the date stone. I seek refuge in You from the evil of everything, You hold its forelock. O God, You are the First, before whom there is nothing, and You are the Last, after whom there is nothing, and You are the Manifest, above whom there is nothing, and You are the Hidden, below whom there is nothing. Pay off our debt and enrich us from poverty. Al-Sari bin Ismail is the cousin of Al-Sha'bi, and he is very weak, and God knows best.

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Abd bin Hamid and others narrated to us, the meaning is the same. They said: Yunus bin Muhammad narrated to us, Shaiban bin Abd Al-Rahman narrated to us, from Qatada, who said: Al-Hasan narrated to us, from Abu Hurairah, who said: While the Prophet of God (peace and blessings of God be upon him) was sitting with his companions, a cloud came over them. The Prophet of God (peace and blessings of God be upon him) said: Do you know what this is? They said: God and His Messenger know best. He said: These are the reins that irrigate the earth, driving it to a people who do not thank Him nor supplicate to Him. Then he said: Do you know what is above you? They said: God and His Messenger know best. He said: Indeed, it is the lofty, protected ceiling and its waves are restrained. Then he said: Do you know how much is between you and it? They said: God and His Messenger know best. He said: Between you and it are five hundred years. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is a heaven, between them is a journey of five hundred years - until he enumerated seven heavens - between every two heavens is like what is between the heaven and the earth. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is the Throne, and between it

and the heaven is a distance like that between two heavens. Then he said: Do you know what is beneath you? They said: God and His Messenger know best. He said: It is the earth. Then he said: Do you know what is beneath that? They said: God and His Messenger know best. He said: Beneath it is another earth, between them is a journey of five hundred years - until he enumerated seven earths - between every two earths is a journey of five hundred years. Then he said: By the One in Whose Hand is the soul of Muhammad, if you were to lower a rope to the lowest earth, it would descend upon God. Then he recited: **He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things.**

Then Al-Tirmidhi said: This is a strange hadith from this source, and it is narrated on the authority of Ayoub and Yunus, meaning Ibn Ubayd, and Ali Ibn Zayd, and they said: Al-Hasan did not hear it from Abu Hurayrah. Some of the people of knowledge explained this hadith and said: He only descended with the knowledge, power, and authority of God, and the knowledge, power, and authority of God are in every place, and He is on the Throne, as He described in His Book. End quote. Imam Ahmad narrated this hadith on the authority of Surayj, on the authority of Al-Hakam ibn Abd Al-Malik, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Hurairah, on the authority of the Prophet, peace and blessings be upon him. He mentioned it while he had the distance between the two earths of a journey of seven hundred years. He said: If you were to lower one of you by a rope to the seventh lowest earth, he would descend to God. Then he recited: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." Ibn Abi Hatim and Al-Bazzar narrated it on the authority of Abu Ja'far Al-Razi, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Hurairah. He mentioned the hadith, but Ibn Abi Hatim did not mention the end of it, which is his saying: If you were to lower yourself by a rope. He only said until he counted seven earths, between each two earths of a journey of five hundred years. Then he recited: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." Al-Bazzar said: No one narrated it from the Prophet, peace and blessings be upon him, except Abu Hurairah. Ibn Jarir narrated it on the authority of Bishr, on the authority of Yazid, on the authority of Sa'id, on the authority of Qatadah: **He is the First and the Last, the Evident and the Immanent.** He mentioned to us that while the Prophet of God, peace and blessings be upon him, was sitting with his companions, a cloud passed over them and he said: Do you know what this is? The hadith is mentioned in a similar context to that of al-Tirmidhi, except that it is mural from this source, and perhaps this is the correct version, and God knows best. It has been narrated on the authority of Abu Dharr al-Ghifari **may God be pleased with him**, narrated by al-Bazzar in his Musnad and by al-Bayhaqi in Kitab al-Asma' wa'l-Sifat, but its chain of transmission is questionable and its text contains strangeness and oddity, and God knows best.

Ibn Jarir said about the verse: **And from the earth the like of them:** Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Four angels met between the heaven and the earth, and some of them said to each other: Where did you come from? One of them said: My Lord, the Almighty, sent me from the seventh heaven, and I left him there. The other said: My Lord, the Almighty, sent me from the seventh earth, and I left him there. The third said: My Lord sent me from the east, and I left him there. The third said: My Lord sent me from the west, and I left him there. This is a very strange hadith, and the first hadith may be attributed to Qatada, as narrated here from his statement, and God knows best.

## Fath al-Qadir

2- **To Him belongs the dominion of the heavens and the earth.** He alone disposes of them and nothing is carried out except His disposition and command. It was said that He meant the treasures of rain, plants, and all other provisions. **He gives life and causes death.** The two verbs are in the nominative case as predicate for a deleted subject, or in the accusative case as a state of the pronoun **to Him**, or a renewed statement to explain some of the rulings of the dominion. The meaning is that He gives life in this world and causes death to the living. It was said that He gives life to the sperm, which is dead, and causes death to the living. It was said that He gives life to the dead for resurrection. **And He is over all things competent.** Nothing is beyond His power, whatever it may be.

## Tafsir al-Baghawi

2- "To Him belongs the dominion of the heavens and the earth. He gives life and causes death, and He is over all things competent."

## Tafsir al-Baidawi

2- **To Him belongs the dominion of the heavens and the earth**, for He is their Creator and Disposer of them. **He gives life and causes death** is a new statement or report of something omitted. **And He has power over all things**, from giving life and causing death and other things. *Powerful* is completely powerful.

Surat al-Hadid 57:3

He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things.

### Surat al-Hadid 57:3

He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things.

### Tafsir al-Jalalayn

3 - **He is the First** before everything without beginning **and the Last** after everything without end **and the apparent** through the evidence for Him **and the hidden** beyond the perception of the senses **and He is Knowing of all things**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **He is the First** before everything without limit. **And the Last** means: The Last is after everything without end. It was said thus because He was and nothing existed besides Him. He will be after the annihilation of all things, as He, the Most High, said: **Everything will perish except His Face** (al-Qasas 28:88). And His statement: **And the Manifest** means: He is the Manifest over everything below Him. He is the High above everything, so nothing is higher than Him. **And the Hidden** means: He is the Hidden of all things, so nothing is closer to anything than Him, as He said: **And We are nearer to him than his jugular vein** (Qaf: 16).

In a similar manner to what we said about that, the report came from the Messenger of God, may God bless him and grant him peace, and the people of interpretation said the same.

Mention of who said that and the report that was narrated about it:

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **He is the First and the Last, the Evident and the Immanent**, it was mentioned to us that while the Prophet, may God bless him and grant him peace, was sitting among his companions, a cloud rose up against them. He said, **Do you know what this is?** They said, **God and His Messenger know best.** He said, **Indeed, it is the firm, restrained wave and a protected ceiling.** He said, **Do you know how much is between you and it?** They said, **God and His Messenger know best.** He said, **A journey of five hundred years.** He said, **Do you know what is above that?** They said, **Likewise.** He said, "Above it is another heaven, and between them is a ... the Throne, and between it and the seventh heaven is like what is between two heavens." He said, **Do you know what is below you?** They said, **God and His Messenger know best.** He said, **It is the earth.** He said, **Do you know what is below it?** They said, **Likewise, it is the earth.** He said, **Do you know what is below it?** They said, **It is the same as their first statement.** He said, **Below it is another earth, and between them is a journey of five hundred years**, until he enumerated seven earths, and

between every two earths is a journey of five hundred years. Then he said, "By the One in Whose Hand is the soul of Muhammad, if one of you were let down by a rope to The other earth to descend upon God then read "He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things."

And His statement, **And He is All-Knowing of all things**, means that God Almighty says: And He is All-Knowing of all things. Nothing is hidden from Him, and not even the weight of an atom on earth or in heaven escapes Him, nor anything smaller than that or larger, except that it is in a clear book.

### Tafsir al-Qurtubi

The Almighty said: **He is the First and the Last, the Evident and the Hidden.** There are different meanings of these names, and we have explained them in the book Asna. The Messenger of God, may God bless him and grant him peace, explained them in an explanation that suffices for anyone who says anything. "He said in Sahih Muslim from the hadith of Abu Hurayrah: O God, You are the First, and there is nothing before You, and You are the Last, and there is nothing beyond You. You are the Evident, and there is nothing above You. You are the Hidden, and there is nothing beneath You. Pay off our debt and enrich us from poverty." The Most Prevailing is apparent, and the Hidden is the All-Knowing, and God knows best. **And He is All-Knowing of all things** of what was or will be, and nothing is hidden from Him.

### Tafsir Ibn Kathir

God Almighty tells us that whatever is in the heavens and whatever is on the earth glorifies Him, meaning the animals and plants, as He said in another verse: "The seven heavens and the earth and whoever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing, Forgiving." And God Almighty says: **And He is the Exalted in Might, the Wise**, in His creation, command, and law, "To Him belongs the dominion of the heavens and the earth. He gives life and causes death," meaning He is the Owner who controls His creation, giving life and death, and giving to whomever He wills whatever He wills, **and He is over all things competent**, meaning whatever He wills happens, and whatever He does not will does not happen. God the Almighty says: **He is the First and the Last, the Evident and the Immanent.** This verse is the one referred to in the hadith of Irbadh ibn Sariyah, that it is better than a thousand verses. Abu Dawud said: Abbas ibn Abd al-Azim told us, al-Nadr ibn Muhammad told us, Ikrimah - meaning Ibn Ammar - Abu Zmail told us: I asked Ibn Abbas, saying: What is this that I find in my chest? He said: What is it? I said: By God, I will not speak about it. He said: He said to me: Is it some doubt? He said: And he laughed. He said: No one was saved from that. He said: Until God

the Almighty revealed: "And if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord" (al-An'am 11:17). He said: And He said to me: If you find something in your soul, then say: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." The commentators have differed in their expressions and statements about this verse, with about a dozen opinions.

Al-Bukhari said: Yahya said: The apparent is over all things in knowledge, and the hidden is over all things in knowledge. Our Sheikh Al-Hafiz Al-Mizzi said: This Yahya is Ibn Ziyad Al-Farra'. He has a book called **The Meanings of the Qur'an**. There are hadiths about this, including what Imam Ahmad said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Suhayl bin Abi Salih, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, used to supplicate when going to sleep: "O God, Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of all things, Revealer of the Torah, the Gospel, and the Criterion, Cleaver of the seed and the date stone. There is no god but You. I seek refuge in You from the evil of all things whose forelock You hold. You are the First, so there is nothing before You, and You are the Last, so there is nothing after You. You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off our debt and enrich us from poverty." Muslim narrated it in his Sahih: Zuhair bin Harb told me, Jarir told us, on the authority of Sahl, who said: Abu Salih used to command us, when one of us wanted to sleep, to lie on his right side, then say: O God, Lord of the heavens, Lord of the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Cleaver of the seed and the date stone. And the Revealer of the Torah, the Gospel, and the Criterion, I seek refuge in You from the evil of every evil being, You hold its forelock. O God, You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, and You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off our debts and enrich us from poverty. And he used to narrate this on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace. Al-Hafiz Abu Ya'la al-Mawasil narrated something similar in his Musnad on the authority of Aisha, the Mother of the Believers, and he said: Uqba narrated to us, Yunus narrated to us, as-Sari ibn Ismail narrated to us, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, that she said: The Messenger of God, may God bless him and grant him peace, would order his bed to be spread out for him facing the Qiblah. When he lay down on it, he would put his right hand as a pillow, then he would whisper, not knowing what he was saying. When it was the last part of the night, he would raise his voice and say: O God, Lord of the seven heavens and Lord of the Mighty Throne, God of everything, and Revealer of the Torah, the Gospel, and the Criterion, Cleaver of the seed and the date stone. I seek refuge in You from the evil of everything, You hold its forelock. O God, You are the First, before whom there is nothing, and You

are the Last, after whom there is nothing, and You are the Manifest, above whom there is nothing, and You are the Hidden, below whom there is nothing. Pay off our debt and enrich us from poverty. Al-Sari bin Ismail is the cousin of Al-Sha'bi, and he is very weak, and God knows best.

Abu Isa Al-Tirmidhi said in his interpretation of this verse: Abd bin Hamid and others narrated to us, the meaning is the same. They said: Yunus bin Muhammad narrated to us, Shaiban bin Abd Al-Rahman narrated to us, from Qatada, who said: Al-Hasan narrated to us, from Abu Hurairah, who said: While the Prophet of God (peace and blessings of God be upon him) was sitting with his companions, a cloud came over them. The Prophet of God (peace and blessings of God be upon him) said: Do you know what this is? They said: God and His Messenger know best. He said: These are the reins that irrigate the earth, driving it to a people who do not thank Him nor supplicate to Him. Then he said: Do you know what is above you? They said: God and His Messenger know best. He said: Indeed, it is the lofty, protected ceiling and its waves are restrained. Then he said: Do you know how much is between you and it? They said: God and His Messenger know best. He said: Between you and it are five hundred years. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is a heaven, between them is a journey of five hundred years - until he enumerated seven heavens - between every two heavens is like what is between the heaven and the earth. Then he said: Do you know what is above that? They said: God and His Messenger know best. He said: Above that is the Throne, and between it and the heaven is a distance like that between two heavens. Then he said: Do you know what is beneath you? They said: God and His Messenger know best. He said: It is the earth. Then he said: Do you know what is beneath that? They said: God and His Messenger know best. He said: Beneath it is another earth, between them is a journey of five hundred years - until he enumerated seven earths - between every two earths is a journey of five hundred years. Then he said: By the One in Whose Hand is the soul of Muhammad, if you were to lower a rope to the lowest earth, it would descend upon God. Then he recited: **He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things.**

Then Al-Tirmidhi said: This is a strange hadith from this source, and it is narrated on the authority of Ayoub and Yunus, meaning Ibn Ubayd, and Ali Ibn Zayd, and they said: Al-Hasan did not hear it from Abu Hurayrah. Some of the people of knowledge explained this hadith and said: He only descended with the knowledge, power, and authority of God, and the knowledge, power, and authority of God are in every place, and He is on the Throne, as He described in His Book. End quote. Imam Ahmad narrated this hadith on the authority of Surayj, on the authority of Al-Hakam ibn Abd Al-Malik, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Hurairah, on the authority of the Prophet, peace and blessings be upon him. He mentioned it while he had the distance between the two earths of a journey of seven hundred years. He said: If you were to lower one of you by a rope to the seventh lowest earth, he would



descend to God. Then he recited: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." Ibn Abi Hatim and Al-Bazzar narrated it on the authority of Abu Ja'far Al-Razi, on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Hurairah. He mentioned the hadith, but Ibn Abi Hatim did not mention the end of it, which is his saying: If you were to lower yourself by a rope. He only said until he counted seven earths, between each two earths of a journey of five hundred years. Then he recited: "He is the First and the Last, the Evident and the Immanent. And He is Knowing of all things." Al-Bazzar said: No one narrated it from the Prophet, peace and blessings be upon him, except Abu Hurairah. Ibn Jarir narrated it on the authority of Bishr, on the authority of Yazid, on the authority of Sa'id, on the authority of Qatadah: **He is the First and the Last, the Evident and the Immanent.** He mentioned to us that while the Prophet of God, peace and blessings be upon him, was sitting with his companions, a cloud passed over them and he said: Do you know what this is? The hadith is mentioned in a similar context to that of al-Tirmidhi, except that it is mural from this source, and perhaps this is the correct version, and God knows best. It has been narrated on the authority of Abu Dharr al-Ghifari **may God be pleased with him**, narrated by al-Bazzar in his Musnad and by al-Bayhaqi in Kitab al-Asma' wa'l-Sifat, but its chain of transmission is questionable and its text contains strangeness and oddity, and God knows best.

Ibn Jarir said about the verse: **And from the earth the like of them:** Ibn Abd al-A'la told us, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Four angels met between the heaven and the earth, and some of them said to each other: Where did you come from? One of them said: My Lord, the Almighty, sent me from the seventh heaven, and I left him there. The other said: My Lord, the Almighty, sent me from the seventh earth, and I left him there. The third said: My Lord sent me from the east, and I left him there. The third said: My Lord sent me from the west, and I left him there. This is a very strange hadith, and the first hadith may be attributed to Qatada, as narrated here from his statement, and God knows best.

## Fath al-Qadir

3- **He is the First** before everything **and the Last** after everything: meaning the One who remains after the annihilation of His creation **and the Manifest** the High who dominates over everything, or the One whose existence is apparent through clear evidence **and the Hidden** meaning the One who knows what is hidden, and from their saying **so-and-so hides the affair of so-and-so** meaning he knows the inner meaning of his affair, and it is possible that the meaning is hidden from sight and mind, and the Messenger of God, may God bless him and grant him peace, explained these four names as will come, so it is necessary to arrive at that **and He is Knowing of all things** nothing of the information escapes His knowledge.

## Tafsir al-Baghawi

3- **He is the First and the Last, the Evident and the Hidden**, meaning He is the First before everything, without beginning. He was and nothing existed. He is the Last after everything perishes, without end. Everything perishes and He remains. The Evident is the Prevailing, the Supreme over everything, and the Hidden is the All-Knowing. This is the meaning of Ibn Abbas's statement.

Yaman said: He is the First, the Eternal, the Last, the Merciful, the Manifest, the Forbearing, and the Hidden, the All-Knowing.

Al-Suddi said: He is the first, by His righteousness, when He made you know His Oneness. The second, by His generosity, when He made you know repentance for what you have done. The external, by His guidance, when He guided you to prostrate to Him. The internal, by His concealment, when you disobeyed Him, so He concealed you.

Al-Junayd said: The first is to open hearts, the last is to forgive sins, the apparent is to discover distress, and the hidden is to know the unseen.

Omar - may God be pleased with him - asked Kaab about this verse, and he said: Its meaning is that his knowledge of the first is like his knowledge of the last, and his knowledge of the apparent is like his knowledge of the hidden.

**And He is All-Knowing of everything.** Ismail bin Abdul Qahir informed us, Abdul Ghaffar bin Muhammad informed us, Muhammad bin Isa Al-Jaludi informed us, Ibrahim bin Muhammad bin Sufyan informed us, Muslim bin Al-Hajjaj informed us, Zuhair bin Harb informed us, Jarir informed us on the authority of Suhayl, who said: "Abu Salih used to command us, when one of us wanted to sleep, to lie on his right side and then say: 'O God, Lord of the heavens and Lord of the earth and Lord of the Mighty Throne, our Lord and the Lord of all things, Cleaver of the seed and the date stone, Revealer of the Torah, the Gospel and the Qur'an, I seek refuge in You from the evil of every evil being whom You hold by the forelock. You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, and You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing beneath You. Pay off my debt and enrich me from poverty.'" This was narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace.

## Tafsir al-Baidawi

3- **He is the First** who precedes all other beings in that He is their Creator and Originator. **And the Last** who remains after their annihilation, even if only in view of themselves, disregarding everything else. Or **He is the First** from whom causes begin and effects end. Or **the First** externally and **the Last** mentally. **And the apparent and the hidden.** The apparent is His existence due to the abundance of His proofs, and the

hidden is the reality of His essence, so the minds cannot fathom it. Or the One who is predominant over everything and the Knower of its interior. The first and last *and* are for combining the two descriptions, and the middle one is for combining the two groups. **And He is Knowing of all things.** The apparent and the hidden are equal to Him.

## Surat al-Hadid 57:4

It is He who created the heavens and the earth in six days, then He established Himself on the Throne. He knows what goes into the earth and what comes out of it and what descends from the heaven and what ascends therein. And He is with you wherever you are. And God is Seeing of what you do.

## Surat al-Hadid 57:4

It is He who created the heavens and the earth in six days, then He established Himself on the Throne. He knows what goes into the earth and what comes out of it and what descends from the heaven and what ascends therein. And He is with you wherever you are. And God is Seeing of what you do.

## Tafsir al-Jalalayn

4 - **It is He who created the heavens and the earth in six days** of this world, the beginning of which is Sunday and the end of which is Friday **then He established Himself on the Throne** the chair in a manner befitting Him **He knows what enters** enters into the earth such as rain and dead bodies **and what emerges from it** such as plants and minerals **and what descends from the sky** such as mercy and torment **and what ascends** in it) such as good and bad deeds **and He is with you** with His knowledge (wherever you are. And God is Seeing of what you do)

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, **It is He who created the heavens and the earth in six days**, God Almighty says: It is He who created the seven heavens and the earths, and administers them and what is in them, then He established Himself on His Throne, so He rose above it and was exalted above it.

And His statement, **He knows what goes into the earth and what comes out of it**, says the Most High, informing about His description and that nothing of His creation is hidden from Him. He knows what goes into the earth of His creation, meaning by His statement, **goes in**, "enters," **and what comes out of it, and what descends from the sky to the earth of anything**, and what ascends therein, **and He is with you wherever you are**, meaning, He is a witness for you, O people, wherever you are. He knows you and knows your deeds, your movements, and your resting place, and He is on His throne above His seven heavens. **And God is Seeing**, meaning, God is All-Seeing of your deeds that you do, of good and bad, obedience and disobedience. He is a Sight Seer, and He is their keeper, so that He may reward the doer of good among you for his good and the wrongdoer for his wrongdoing on the Day when it is recompensed. **Every soul is for what it has earned, and they will not be wronged.** (al-Jathiyah 45:22)

## Tafsir al-Qurtubi

The Almighty says: **He knows what goes into the earth** meaning what enters it of rain and other things **and what comes out of it** of plants and other things **and what comes down from the sky** of provision, rain, and angels **and what ascends therein** of angels and the deeds of the servants **And He is with you** meaning with His power, authority, and knowledge "wherever you are. And God is Seeing of what you do" He sees your deeds and observes them, and nothing of them is hidden from Him. In this verse, He combines **He rose over the Throne** with **And He is with you**. Accepting the apparent meanings of both is a contradiction, so it indicates that interpretation is necessary, and ignoring interpretation is an admission of contradiction. Imam Abu al-Ma'ali said: Muhammad, may God bless him and grant him peace, on the Night Journey was not closer to God Almighty than Jonah, son of Matta, when he was in the belly of the whale. This has been mentioned previously.

## Tafsir Ibn Kathir

God the Almighty tells us about His creation of the heavens and the earth and everything between them in six days. Then He informed us of His establishment on the throne after creating them. We have already discussed this verse and similar ones in Surat Al-A'raf, so there is no need to repeat it here. And the statement of God the Almighty: **He knows what penetrates into the earth** means He knows the number of grains and drops that enter it, **and what emerges from it** of plants, crops, and fruits, as God the Almighty said: "And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and the sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." And the statement of God the Almighty: **And what descends from the sky** means of rain, snow, hail, decrees, and rulings with the noble angels. It was previously mentioned in Surat Al-Baqarah that not a drop descends from the sky except that there is an angel with it who determines it in the place that God commands, wherever God the Almighty wills. God the Almighty says, **And whatever ascends therein** meaning of the angels and deeds as stated in the Sahih, **The deeds of the night are raised to Him before those of the day and the deeds of the day before those of the night.** And God the Almighty says, "And He is with you wherever you are. And God is Seeing of what you do" meaning He is Watchful over you, Witnessing your deeds wherever you are, whether on land or at sea, at night or during the day, in houses or in the deserts. All are equally in His knowledge and under His sight and hearing. So He hears your speech and sees your location, and He knows your secrets and your private conversations as

God the Almighty says, "Unquestionably, they turn away their breasts to conceal themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts."

God the Almighty said: **Whether you conceal your speech or proclaim it aloud, or hide it by night or go about your business by day, it is the same for you.** There is no god but Him and no Lord but Him. It has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said to Gabriel when he asked him about ihsan: **It is to worship God as if you see Him, and if you do not see Him, then indeed He sees you.** Al-Hafiz Abu Bakr Al-Isma'ili narrated from the hadith of Nasr bin Khuzaymah bin Junada bin Mahfuz bin Alqamah: My father told me from Nasr bin Alqamah from his brother from Abd Al-Rahman bin Aaidh who said: Umar said: A man came to the Prophet, may God bless him and grant him peace, and said: Provide me with wisdom by which I may live. He said: **Be ashamed of God as you would be ashamed of a righteous man from your tribe who would never leave you.** This is a strange hadith. Abu Nu'aym narrated from the hadith of Abdullah bin 'Alawiya Al-'Amiri, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Three things, whoever does them has tasted faith: Worship God alone and give the zakat of his wealth willingly every year, and do not give to an old animal, a diseased animal, a mean animal, or a sick animal, but rather from the average of your wealth and purify himself." He said: A man said: O Messenger of God, what is a person's self-praise? He said: **Knowing that God is with him wherever he is.** Na'im ibn Hammad, may God have mercy on him, said: Uthman ibn Sa'id ibn Katheer ibn Dinar al-Himsi told us, on the authority of Muhammad ibn Muhajir, on the authority of Urwah ibn Ruwaym, on the authority of Abd al-Rahman ibn Ghanam, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **The best faith is to know that God is with you wherever you are.** Gharib. Imam Ahmad, may God have mercy on him, used to recite these two couplets:

If you are ever alone, do not say I am alone, but say I am being watched.

Do not think that God is absent for an hour, nor that what you hide from Him is hidden.

And the Almighty said: **To Him belongs the dominion of the heavens and the earth, and to God all matters will return.** That is, He is the Owner of this world and the Hereafter, as He said: **And indeed, to Us belong the Hereafter and the first [life].** And He is the One to be praised for that, as He said: "And He is God, there is no god but He. To Him be praise in the first and the last." And He said: "Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him be praise in the Hereafter. And He is the Wise, the Acquainted." So everything in the heavens and the earth belongs to Him, and their people are slaves, servants, and humble before Him, as He said: "There is none in the heavens and the earth but will come to the Most Merciful as a servant." \*

He has enumerated them and counted them exactly. \* And all of them will come to Him on the Day of Resurrection alone." For this reason He said: **And to God all matters will return**, that is, to Him is the return on the Day of Resurrection, and He will judge His creation as He wills, and He is the Just One who does not wrong or oppress by the weight of an atom. Rather, if one of them has done a single good deed, He will multiply it tenfold. **And He will give from Himself a great reward.** And as He said: **And We will set up the just scales for the Day of Resurrection, and not a soul will be wronged.** "A thing, even if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as accountants." And the Almighty's saying: **He causes the night to enter the day and causes the day to enter the night**, meaning that He is the One who controls creation. He alternates the night and the day and determines them by His wisdom as He wills. Sometimes the night is long and the day is short, and sometimes the opposite, and sometimes He leaves them moderate, and sometimes the season is winter, then spring, then summer, then autumn. All of that is by His wisdom and His determination of what He wants for His creation. **And He is Knowing of that within the breasts**, meaning He knows the secrets, even if they are subtle and hidden.

### Fath al-Qadir

4- **It is He who created the heavens and the earth in six days.** This is a statement of some of His dominion over the heavens and the earth. Its explanation has already been presented in detail in Surat Al-A'raf and elsewhere. **He knows what penetrates into the earth** meaning what enters it of rain and other things **and what emerges from it** of plants and other things **and what descends from the sky** of rain and other things **and what ascends therein** meaning what ascends to it of the angels and the deeds of the servants. The explanation of this has already been presented in Surat Saba'. **And He is with you wherever you are** meaning by His power, authority and knowledge. This is an illustration of His comprehensiveness of what they issue wherever they go on earth, on land and at sea. **And God is Seeing of what you do.** Nothing of your deeds is hidden from Him.

### Tafsir al-Baghawi

4- "It is He who created the heavens and the earth in six days and then established Himself on the Throne. He knows what enters into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is with you wherever you are. And God is Seeing of what you do."

### Tafsir al-Baidawi

4- "It is He who created the heavens and the earth in six days and then established Himself on the Throne. He knows what penetrates the earth" like seeds, **and what emerges from it** like crops, **and what descends from the sky** like rain, **and what ascends therein** like

Surat al-Hadid 57:4

It is He who created the heavens and the earth in six days, then He established Himself on the Throne. He knows what goes into the earth and what comes out of it and what descends from the heaven and what ascends therein. And He is with you wherever you are. And God is Seeing of what you do.

vapors. **And He is with you wherever you are** His knowledge and power are never separate from you. **And God is Seeing of what you do** so He will reward you for it. Perhaps He mentioned creation before knowledge because it is evidence of Him.



## Surat al-Hadid 57:5

To Him belongs the dominion of the heavens and the earth, and to God are all matters returned.

### Tafsir al-Jalalayn

5 - **To Him belongs the dominion of the heavens and the earth, and to God all matters will be returned** all existing things.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: He has authority over the heavens and the earth, effective over all of them and over all that is in them. His command is in them, and to God all matters return. He, the Most High, says: **And to God all matters return.** He, the Most High, says: And to God the fate of all His creation is, and He judges between them according to His judgment.

### Tafsir al-Qurtubi

The Almighty says: **To Him belongs the dominion of the heavens and the earth.** This repetition is for emphasis, meaning He is the true worshipper. **And to God all matters will return,** meaning the matters of creation in the Hereafter. Al-Hasan, Al-A'raj, Ya'qub, Ibn 'Amir, Abu Haywah, Ibn Muhaisin, Hamid, Al-A'mash, Hamzah, Al-Kisa'i, and Khalaf read it with a fat-ha on the ta' and a kasra on the jim. The rest read it with a fat-ha on the jim.

### Tafsir Ibn Kathir

God the Almighty tells us about His creation of the heavens and the earth and everything between them in six days. Then He informed us of His establishment on the throne after creating them. We have already discussed this verse and similar ones in Surat Al-A'raf, so there is no need to repeat it here. And the statement of God the Almighty: **He knows what penetrates into the earth** means He knows the number of grains and drops that enter it, **and what emerges from it** of plants, crops, and fruits, as God the Almighty said: "And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and the sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." And the statement of God the Almighty: **And what descends from the sky** means of rain, snow, hail, decrees, and rulings with the noble angels. It was previously mentioned in Surat Al-Baqarah that not a drop descends from the sky except that there is an angel with it who determines it in the place that God commands, wherever God the Almighty wills. God the Almighty says, **And whatever**

**ascends therein** meaning of the angels and deeds as stated in the Sahih, **The deeds of the night are raised to Him before those of the day and the deeds of the day before those of the night.** And God the Almighty says, "And He is with you wherever you are. And God is Seeing of what you do" meaning He is Watchful over you, Witnessing your deeds wherever you are, whether on land or at sea, at night or during the day, in houses or in the deserts. All are equally in His knowledge and under His sight and hearing. So He hears your speech and sees your location, and He knows your secrets and your private conversations as God the Almighty says, "Unquestionably, they turn away their breasts to conceal themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts."

God the Almighty said: **Whether you conceal your speech or proclaim it aloud, or hide it by night or go about your business by day, it is the same for you.** There is no god but Him and no Lord but Him. It has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said to Gabriel when he asked him about ihsan: **It is to worship God as if you see Him, and if you do not see Him, then indeed He sees you.** Al-Hafiz Abu Bakr Al-Isma'ili narrated from the hadith of Nasr bin Khuzaymah bin Junada bin Mahfuz bin Alqamah: My father told me from Nasr bin Alqamah from his brother from Abd Al-Rahman bin Aaidh who said: Umar said: A man came to the Prophet, may God bless him and grant him peace, and said: Provide me with wisdom by which I may live. He said: **Be ashamed of God as you would be ashamed of a righteous man from your tribe who would never leave you.** This is a strange hadith. Abu Nu'aym narrated from the hadith of Abdullah bin 'Alawiya Al-'Amiri, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Three things, whoever does them has tasted faith: Worship God alone and give the zakat of his wealth willingly every year, and do not give to an old animal, a diseased animal, a mean animal, or a sick animal, but rather from the average of your wealth and purify himself." He said: A man said: O Messenger of God, what is a person's self-praise? He said: **Knowing that God is with him wherever he is.** Na'im ibn Hammad, may God have mercy on him, said: Uthman ibn Sa'id ibn Katheer ibn Dinar al-Himsi told us, on the authority of Muhammad ibn Muhajir, on the authority of Urwah ibn Ruwaym, on the authority of Abd al-Rahman ibn Ghanam, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **The best faith is to know that God is with you wherever you are.** Gharib. Imam Ahmad, may God have mercy on him, used to recite these two couplets:

If you are ever alone, do not say I am alone, but say I am being watched.

Do not think that God is absent for an hour, nor that what you hide from Him is hidden.

And the Almighty said: **To Him belongs the dominion of the heavens and the earth, and to God all matters will return.** That is, He is the Owner of this world and

Surat al-Hadid 57:5

To Him belongs the dominion of the heavens and the earth, and to God are all matters returned.

the Hereafter, as He said: **And indeed, to Us belong the Hereafter and the first [life]**. And He is the One to be praised for that, as He said: "And He is God, there is no god but He. To Him be praise in the first and the last." And He said: "Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him be praise in the Hereafter. And He is the Wise, the Acquainted." So everything in the heavens and the earth belongs to Him, and their people are slaves, servants, and humble before Him, as He said: "There is none in the heavens and the earth but will come to the Most Merciful as a servant. \* He has enumerated them and counted them exactly. \* And all of them will come to Him on the Day of Resurrection alone." For this reason He said: **And to God all matters will return**, that is, to Him is the return on the Day of Resurrection, and He will judge His creation as He wills, and He is the Just One who does not wrong or oppress by the weight of an atom. Rather, if one of them has done a single good deed, He will multiply it tenfold. **And He will give from Himself a great reward**. And as He said: **And We will set up the just scales for the Day of Resurrection, and not a soul will be wronged**. "A thing, even if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as accountants." And the Almighty's saying: **He causes the night to enter the day and causes the day to enter the night**, meaning that He is the One who controls creation. He alternates the night and the day and determines them by His wisdom as He wills. Sometimes the night is long and the day is short, and sometimes the opposite, and sometimes He leaves them moderate, and sometimes the season is winter, then spring, then summer, then autumn. All of that is by His wisdom and His determination of what He wants for His creation. **And He is Knowing of that within the breasts**, meaning He knows the secrets, even if they are subtle and hidden.

### Fath al-Qadir

5- **To Him belongs the dominion of the heavens and the earth**. This repetition is for emphasis. **And to God all matters return**, not to anyone else. The majority of scholars read **will return**, indicating the object. Hamzah, Al-Kisa'i, and Ibn 'Amir read it in the active form.

### Tafsir al-Baghawi

5- **To Him belongs the dominion of the heavens and the earth, and to God all matters are returned**.

### Tafsir al-Baidawi

5- **To Him belongs the dominion of the heavens and the earth**. He mentioned it with repetition as he mentioned it with completion because it is like an introduction to them. **And to God all matters return**.

## Surat al-Hadid 57:6

He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.

### Tafsir al-Jalalayn

6 - **He causes the night to enter** He causes it to enter **into the day**, so the night increases and decreases **and He causes the day to enter into the night**, so the day increases and decreases **and He is Knowing of that within the breasts** including the secrets and beliefs within them.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

And His statement, **He causes the night to enter the day**, means by His statement, **He causes the night to enter the day**, that He includes whatever hours of the night are missing in the day, making them an increase in its hours. **And He causes the day to enter the night**, means: He includes whatever hours of the day are missing in the night, making them an increase in the hours of the night.

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

We have mentioned the narration of what they said in the past in this book of ours, except that we will mention in this place what we did not mention there, God willing.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **He causes the night to enter the day and causes the day to enter the night**, he said: The shortness of this is in the length of this and the length of this is in the shortness of this.

Ibn Bashar told us: Muammil told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, regarding his statement: **He causes the night to enter the day and causes the day to enter the night**, he said: The night entering the day and the day entering the night.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, regarding his statement, **He causes the night to enter the day and causes the day to enter the night**, he said: The shortness of the days of winter is due to the length of its nights, and the shortness of the nights of summer is due to the length of its days.

And His statement, **And He is All-Knowing of that within the breasts**, means: He has knowledge of the secrets in the breasts of His servants and what their souls have resolved to do of good or evil or what their souls have thought of. Nothing of that is hidden from Him.

## Tafsir al-Qurtubi

The Almighty's saying, **He merges the night into the day and merges the day into the night** was mentioned in Al Imran. **And He is Knowing of that within the breasts** meaning, nothing is hidden from Him, and whoever has this characteristic, it is not permissible to worship anyone other than Him.

### Tafsir Ibn Kathir

God the Almighty tells us about His creation of the heavens and the earth and everything between them in six days. Then He informed us of His establishment on the throne after creating them. We have already discussed this verse and similar ones in Surat Al-A'raf, so there is no need to repeat it here. And the statement of God the Almighty: **He knows what penetrates into the earth** means He knows the number of grains and drops that enter it, **and what emerges from it** of plants, crops, and fruits, as God the Almighty said: "And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and the sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." And the statement of God the Almighty: **And what descends from the sky** means of rain, snow, hail, decrees, and rulings with the noble angels. It was previously mentioned in Surat Al-Baqarah that not a drop descends from the sky except that there is an angel with it who determines it in the place that God commands, wherever God the Almighty wills. God the Almighty says, **And whatever ascends therein** meaning of the angels and deeds as stated in the Sahih, **The deeds of the night are raised to Him before those of the day and the deeds of the day before those of the night**. And God the Almighty says, "And He is with you wherever you are. And God is Seeing of what you do" meaning He is Watchful over you, Witnessing your deeds wherever you are, whether on land or at sea, at night or during the day, in houses or in the deserts. All are equally in His knowledge and under His sight and hearing. So He hears your speech and sees your location, and He knows your secrets and your private conversations as God the Almighty says, "Unquestionably, they turn away their breasts to conceal themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts."

God the Almighty said: **Whether you conceal your speech or proclaim it aloud, or hide it by night or go about your business by day, it is the same for you**. There is no god but Him and no Lord but Him. It has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said to Gabriel when he asked him about ihsan: **It is to worship God as if you see Him, and if you do not see Him, then indeed He sees you**. Al-Hafiz Abu Bakr Al-Isma'ili narrated from the hadith of Nasr bin Khuzaymah bin Junada bin Mahfuz bin Alqamah: My father told me from Nasr bin Alqamah from his brother

Surat al-Hadid 57:6

He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.

from Abd Al-Rahman bin Aaidh who said: Umar said: A man came to the Prophet, may God bless him and grant him peace, and said: Provide me with wisdom by which I may live. He said: **Be ashamed of God as you would be ashamed of a righteous man from your tribe who would never leave you.** This is a strange hadith. Abu Nu'aym narrated from the hadith of Abdullah bin 'Alawiya Al-'Amiri, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Three things, whoever does them has tasted faith: Worship God alone and give the zakat of his wealth willingly every year, and do not give to an old animal, a diseased animal, a mean animal, or a sick animal, but rather from the average of your wealth and purify himself." He said: A man said: O Messenger of God, what is a person's self-praise? He said: **Knowing that God is with him wherever he is.** Na'im ibn Hammad, may God have mercy on him, said: Uthman ibn Sa'id ibn Katheer ibn Dinar al-Himsi told us, on the authority of Muhammad ibn Muhajir, on the authority of Urwah ibn Ruwaym, on the authority of Abd al-Rahman ibn Ghanam, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **The best faith is to know that God is with you wherever you are.** Gharib. Imam Ahmad, may God have mercy on him, used to recite these two couplets:

If you are ever alone, do not say I am alone, but say I am being watched.

Do not think that God is absent for an hour, nor that what you hide from Him is hidden.

And the Almighty said: **To Him belongs the dominion of the heavens and the earth, and to God all matters will return.** That is, He is the Owner of this world and the Hereafter, as He said: **And indeed, to Us belong the Hereafter and the first [life].** And He is the One to be praised for that, as He said: "And He is God, there is no god but He. To Him be praise in the first and the last." And He said: "Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him be praise in the Hereafter. And He is the Wise, the Acquainted." So everything in the heavens and the earth belongs to Him, and their people are slaves, servants, and humble before Him, as He said: "There is none in the heavens and the earth but will come to the Most Merciful as a servant." \* He has enumerated them and counted them exactly. \* And all of them will come to Him on the Day of Resurrection alone." For this reason He said: **And to God all matters will return,** that is, to Him is the return on the Day of Resurrection, and He will judge His creation as He wills, and He is the Just One who does not wrong or oppress by the weight of an atom. Rather, if one of them has done a single good deed, He will multiply it tenfold. **And He will give from Himself a great reward.** And as He said: **And We will set up the just scales for the Day of Resurrection, and not a soul will be wronged.** "A thing, even if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as accountants." And the Almighty's saying: **He causes the night to enter the day and causes the day to enter the night,** meaning that He is the One who

controls creation. He alternates the night and the day and determines them by His wisdom as He wills. Sometimes the night is long and the day is short, and sometimes the opposite, and sometimes He leaves them moderate, and sometimes the season is winter, then spring, then summer, then autumn. All of that is by His wisdom and His determination of what He wants for His creation. **And He is Knowing of that within the breasts,** meaning He knows the secrets, even if they are subtle and hidden.

## Fath al-Qadir

**6- He causes the night to enter the day and causes the day to enter the night.** The explanation of this has already been presented in Surat Al Imran, and in places **And He is Knowing of that within the breasts,** meaning of the innermost thoughts of the breasts and their hidden contents. Nothing of that is hidden from Him.

Ibn Abi Shaybah, Muslim, Al-Tirmidhi and Al-Bayhaqi narrated on the authority of Abu Hurayrah who said: Fatimah came to the Messenger of God (peace and blessings of God be upon him) asking him for a servant. He said: "Say: 'O God, Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of all things, Revealer of the Torah, the Gospel and the Criterion, Cleaver of the grain and the date stone, I seek refuge in You from the evil of everything You hold by its forelock. You are the First and there is nothing before You, and You are the Last and there is nothing after You, and You are the Manifest and there is nothing above You, and You are the Hidden and there is nothing beneath You. Pay off our debt and enrich us from poverty.'" Ahmad, Muslim and others narrated from the hadith of Abu Hurayrah through another chain of transmission, with a similar chain of transmission, regarding the four names mentioned and their explanation. Abu Al-Shaykh narrated in Al-Azmah on the authority of Ibn Umar and Abu Saeed on the authority of the Prophet, may God bless him and grant him peace, who said: "People will continue to ask about everything until they say, 'This is God who was before everything, so what was before God?' If they say that to you, then say, 'He is the First before everything, and the Last, and there is nothing after Him. He is the Manifest above everything, and the Hidden below everything, and He is All-Knowing of everything.'" Abu Dawud narrated on the authority of Abu Zama'il who said: "I asked Ibn Abbas, 'What is that I find in my chest?' He said, 'What is it?' I said, 'By God, I will not speak about it.' He said, 'Is it some doubt?' He laughed. He said, 'No one was saved from that.' He said, 'Until God revealed, "So if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you..." He said, **And He said to me, 'If you find something in your soul, then say, 'He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything.'** Ibn Abi Hatim narrated on the authority of Abu Abbas regarding His statement, **And He is with you wherever you are,** he said, **He is All-Knowing of you wherever you are.**

### **Tafsir al-Baghawi**

6- "He causes the night to enter the day and causes the day to enter the night. And He is Knowing of that within the breasts."

### **Tafsir al-Baidawi**

6- "He causes the night to enter the day and causes the day to enter the night. And He is Knowing of that within the breasts."



Surat al-Hadid 57:7

Believe in God and His Messenger and spend from that over which He has made you successors.  
And those among you who believe and spend will have a great reward.

### Surat al-Hadid 57:7

Believe in God and His Messenger and spend from that over which He has made you successors. And those among you who believe and spend will have a great reward.

### Tafsir al-Jalalayn

7 - *Believe* persist in believing in God and His Messenger and spend in the way of God of that over which He has made you successors of the wealth of those who came before you and will succeed you in it after you. It was revealed in the Battle of Difficulty, which is the Battle of Tabuk. **And those among you who have believed and spent** referring to Uthman, may God be pleased with him **will have a great reward**.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Believe in God, O people, and acknowledge His Oneness and in His Messenger Muhammad, may God bless him and grant him peace, and believe in what he brought you from God and follow him. **And spend from that over which He has made you successors**. God Almighty says: And spend from that over which God has given you wealth which He has inherited from those who came before you, and He has made you their successors in it, in the cause of God.

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 God's statement, **those who are successors therein**, he said: Those who live long in it with provision.

And His statement, **Those of you who have believed and spent**, means: Those of you, O people, who have believed in God and His Messenger and spent from what God has given them on behalf of those who came before them and provided them with money in the way of God, **for them is a great reward**, meaning for them is a great reward.

### Tafsir al-Qurtubi

The Almighty's saying: **Believe in God and His Messenger** meaning, believe that God is One and that Muhammad is His Messenger. **And spend** give charity. It was also said that they spent in the way of God. It was also said that what is meant is the obligatory zakat.

It was also said that what is meant is other forms of obedience and what is close to it. **Of that over which He has made you successors** is evidence that the origin of the kingdom belongs to God, the Most High, and that the servant has no power except to dispose of it in a way that pleases God, for which He will reward him with Paradise. So whoever spends from it in the rights of God and finds it easy to spend from it, just as it is easy for a man to spend from someone else's money if he is given permission to do so, then he will have a great reward and a tremendous recompense. Al-Hasan said: **Successors over it** by inheriting it from those who were before you. This indicates that it is not your money in reality, and you are only in it as representatives and trustees, so seize the opportunity to establish the truth before it is removed from you to those after you. **Those of you who have believed and done righteous deeds and spent in the cause of God will have a great reward**, which is Paradise.

### Tafsir Ibn Kathir

God the Blessed and Most High has commanded us to believe in Him and His Messenger in the most perfect manner, and to be constant and steadfast in that and to continue. He has urged us to spend from what He has made you trustees over, that is, from what you have as a loan, because it was in the hands of those before you and then came to you. So God the Most High has guided us to use the money that you have been given as trustees in obeying Him. If you do so, then well and good, and if not, then He will hold you accountable for it and punish you for neglecting the duties in it. And His statement, **of what He has made you trustees over** indicates that it will be left behind for you, so perhaps your heir will obey God in it and be happier with what God has bestowed upon you than you, or he will disobey God in it and you will have sought to assist him in sin and aggression. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Qatadah narrating on the authority of Mutraf, meaning ibn 'Abdullah ibn al-Shakheer, on the authority of his father, who said: I came to the Messenger of God, may God bless him and his family and grant them peace, and he was saying: "You are distracted by multiplying. The son of Adam says, 'My money, my money.' Do you have any of your money except what you ate and finished, or wore out, or gave in charity and passed on?" Muslim narrated it on the authority of Shu'bah with the same chain of transmission, and he added: **And everything else is gone and left to the people**.

God the Almighty says: **Those among you who believe and spend will have a great reward**. This encourages faith and spending in obedience. Then God the Almighty says: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord?** That is, what is preventing you from believing while the Messenger is among you, calling you to that and explaining to you the arguments and proofs for the truth of what he brought you? We

have narrated in the hadith through various chains of transmission in the beginning of the explanation of the Book of Faith in Sahih al-Bukhari that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Which of the believers is most admirable to you in faith? The angels.** He said: **And why do they not believe while they are with their Lord?** They said: **Then the prophets.** He said: **And why do they not believe while the revelation is being sent down to them?** They said: **So we are.** He said: **And why do you not believe while I am among you? But the most admirable of the believers in faith are people who come after you and find scriptures and believe in what is in them.** We have mentioned part of this narration at the beginning of Surah al-Baqarah when God the Almighty says: **Those who believe in the unseen.**

And the Almighty's saying: **And He has taken your covenant** is like the Almighty's saying: **And remember the favor of God upon you and His covenant which He bound you when you said, 'We hear and we obey.'** By that he means the pledge of allegiance to the Messenger, may God bless him and grant him peace. Ibn Jarir claimed that what is meant by that is the covenant that was taken from them in the loins of Adam, and this is the doctrine of Mujahid, and God knows best. And the Almighty said: **It is He who sends down to His Servant clear signs** meaning clear arguments, dazzling proofs, and conclusive evidence **that He may bring you out from darkness into the light** meaning from the darkness of ignorance, disbelief, and conflicting opinions to the light of guidance, certainty, and faith. **And indeed, God is to you Most Kind and Most Merciful** meaning in His sending down the Books and sending the Messengers to guide people, remove defects, and eliminate doubts. And when He first commanded them to believe and spend, then urged them to believe and made clear that He had removed its obstacles from them, He also urged them to spend, saying: **And what is [the matter] with you that you should not spend in the cause of God while to God belongs the inheritance of the heavens and the earth?** meaning, spend and do not fear poverty or scarcity, for the One in whose cause you have spent is the Owner of the heavens and the earth, and in His hand are their keys and with Him are their treasures. He is the Owner of the Throne with all that it contains, and He is the One who says: **And whatever you spend, He will replace it, and He is the Best of providers.**

He said: **What you have will be exhausted, but what is with God is everlasting.** So whoever puts his trust in God will spend and not fear any decrease from the Lord of the Throne, and he knows that God will replace it for him. And the Almighty said: **Not equal among you are those who spent before the conquest and fought,** meaning this is not equal to those who did not do as he did. That is because before the conquest of Mecca the situation was difficult, and no one believed at that time except the truthful ones. As for after the conquest, Islam appeared with a great appearance and people entered into the religion of God in multitudes. And for this reason God the Almighty said: "Those are greater in degree than those who spent afterward and fought. But to all God has promised good." The majority of scholars agree that what is meant by *conquest* here is

the conquest of Mecca. Al-Sha'bi and others said that what is meant by *conquest* here is the Treaty of Hudaibiyyah. This opinion may be supported by what Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Zuhair told us, Hamid al-Tawil told us, on the authority of Anas, who said: There was a conversation between Khalid ibn al-Walid and Abd al-Rahman ibn A'waf, and Khalid said to Abd al-Rahman: **You are making things difficult for us by the days in which you have outstripped us.** We were informed that this was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Leave my companions alone, for by the One in Whose Hand is my soul, even if you spent gold equivalent to Mount Uhud or the mountains, you would not be able to reach their deeds.** It is known that Khalid ibn al-Walid's conversion to Islam, which was met with this address, was between the Treaty of Hudaibiyyah and the conquest of Mecca. This quarrel between them was in Banu Juthaymah, to whom the Messenger of God, may God bless him and grant him peace, had sent Khalid ibn al-Walid after the conquest. They kept saying: **We have become Sabians, we have become Sabians,** but they did not know how to say **We have become Muslims,** so Khalid ordered that they be killed and that those of them who were taken captive from them be killed. Abd al-Rahman ibn A'waf, Abdullah ibn Umar and others disagreed with him, so Khalid and Abd al-Rahman quarreled over that. What is in the Sahih is that the Messenger of God, may God bless him and grant him peace, said: "Do not insult my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the level of one of them, or even half of it."

Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Ibn Wahb, who said: Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, that he said: We went out with the Messenger of God, may God bless him and grant him peace, in the year of Al-Hudaibiyyah, until when we were at Usfan, the Messenger of God, may God bless him and grant him peace, said: **Soon there will come a people whom you will consider your deeds insignificant compared to theirs.** We said: **Who are they, O Messenger of God? Are they Quraysh?** He said: **No, but the people of Yemen are more tender-hearted and soft-hearted.** We said: **Are they better than us, O Messenger of God?** He said: "If one of them had a mountain of gold and spent it, it would not equal the measure of one of you, or even half of it. Indeed, this is the excess between us and the people. "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. And to all God has promised good, and God is Acquainted with what you do." This hadith is strange in this context. What is in the two Sahihis from the narration of a group on the authority of Ata' ibn Yasar on the authority of Abu Sa'id is the mention of the Khawarij: "You will consider your prayers insignificant compared to their prayers and your fasting insignificant compared to their fasting. They will pass through the religion as an arrow passes through its target." The hadith, but Ibn Jarir narrated this hadith from another chain of transmission. He said: Ibn al-Barqi told me, Ibn Abi Maryam told me, Muhammad

## Surat al-Hadid 57:7

Believe in God and His Messenger and spend from that over which He has made you successors.  
And those among you who believe and spend will have a great reward.

ibn Ja'far told us, Zayd ibn Aslam told me on the authority of Abu Sa'id al-Tammar on the authority of Abu Sa'id al-Khudri that the Messenger of God (peace and blessings of God be upon him) said: **There will soon come a people whose deeds you will consider insignificant compared to their deeds.** We said: Who are they, O Messenger of God? Quraysh? He said: **No, but the people of Yemen are the most tender-hearted and soft-hearted.** He pointed to Yemen and said: "They are the people of Yemen. Behold, faith is from Yemen and wisdom is from Yemen." We said: O Messenger of God, are they better than us? He said: **By the One in Whose Hand is my soul, if one of them had a mountain of gold to spend, it would not be sufficient for one of you or even half of it.** Then he joined his fingers and extended his little finger and said: "Behold, this is the excess that exists between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterwards and fought. And to all God has promised the best. And God, with what you do, is Acquainted.'" This context does not mention Al-Hudaybiyyah. If that is preserved as mentioned above, then it is possible that it was revealed before the conquest, informing of what would come after it, as in the statement of God in Surat Al-Muzzammil, which is one of the first revelations: **And others fight in the way of God Al-Muzzammil,** which is one of the first revelations: **And others fight in the way of God Al-Muzzammil.** It is good report of what is to come, and so is this, and God knows best.

And the Almighty's saying: **And to each has God promised the best** means those who spend before and after the conquest. They will all have a reward for what they did, even if there is a difference between them in the differential recompense, as God the Almighty said: "Not equal are those of the believers who sit **at home**, except those who are disabled, and those who strive in the cause of God with their wealth and their persons. God has preferred those who strive with their wealth and their persons over those who sit **at home**. And to each has God promised the best. And God has preferred those who strive over those who sit **at home** with a great reward." And likewise the hadith in the Sahih: **The strong believer is better and more beloved to God than the weak believer, and in each is good.** Rather, this was pointed out so that the other's side would not be wasted by praising the first without the other, so that someone would imagine that he was blamed. For this reason, He connected the praise and commendation of the second while preferring the first over him. For this reason, God the Almighty said: **And God is Acquainted with what you do.** That is, because of His knowledge, He differentiated between the reward of those who spent and fought before the conquest and those who did so after that. This is only because He knew the intention of the first, his complete sincerity, and his spending in a time of effort, scarcity, and hardship. And in the hadith: **One dirham precedes one hundred thousand.** And there is no doubt among the people of faith that Abu Bakr, may God be pleased with him, has the greatest share of this verse, as he is the master of those who acted

upon it from among all the nations of prophets, as he spent all his money seeking the face of God Almighty, and no one had a favor with him to reward him with.

Abu Muhammad al-Husayn ibn Mas'ud al-Baghawi said in his interpretation of this verse: Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, 'Abdullah ibn Hamid ibn Muhammad told us, Ahmad ibn Ishaq ibn Ayyub told us, Muhammad ibn Yunus told us, al-'Ala' ibn 'Amr al-Shaibani told us, Abu Ishaq al-Fazari told us, Sufyan ibn Sa'id told us, on the authority of Adam ibn Ali, on the authority of Ibn 'Amr, who said: I was with the Prophet, may God bless him and grant him peace, and Abu Bakr al-Siddiq was with him, and he was wearing a cloak that he had sewn over his chest with holes. Gabriel came down and said: Why do I see Abu Bakr wearing a cloak that he had sewn over his chest with holes? He said: **He spent his wealth on me before the conquest.** He said: God says: Convey my greetings to him and say to him: Are you pleased with Me in your poverty or are you displeased? The Messenger of God, may God bless him and grant him peace, said: "O Abu Bakr, God sends you His greetings and says to you: Are you pleased with Me in your poverty or are you displeased?" Abu Bakr **may God be pleased with him** said: **Am I angry with my Lord, the Almighty and Majestic? Indeed, I am pleased with my Lord.** This hadith has a weak chain of transmission from this perspective, and God knows best. God the Almighty said: **Who is it that would loan God a goodly loan?** Umar ibn al-Khattab said: It refers to spending in the cause of God. It was also said: It refers to spending on one's family, but the correct view is that it is more general than that. Everyone who spends in the cause of God with a sincere intention and true resolve is included in the general meaning of this verse. That is why God the Almighty said: **Who is it that would loan God a goodly loan?** as He said in the other verse: **many multiples.** "And he will have a noble reward." That is, a beautiful reward and amazing provision, which is Paradise on the Day of Resurrection.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Khalaf bin Khalifa told us, on the authority of Humaid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: When this verse was revealed: **Who is it that will loan God a goodly loan so He may multiply it for him?** Abu Ad-Dahdah Al-Ansari said: O Messenger of God, does God really want a loan from us? He said: **Yes, O Abu Ad-Dahdah.** He said: Show me your hand, O Messenger of God. He said: So he gave him his hand. He said: I have loaned my garden to my Lord, and He has a garden in which there are six hundred palm trees, and Umm Ad-Dahdah and her children are in it. Abu Ad-Dahdah came and called her: O Umm Ad-Dahdah. She said: At your service. He said: Come out, for you have loaned it to my Lord, the Almighty and Majestic. In another narration, she said to him: Your sale has been profitable, O Abu Ad-Dahdah. She took her belongings and children from him, and the Messenger of God, may God bless him and grant him

peace, said: **How many clusters of dates are there in Paradise for Abu Al-Dahdah.** And in another version: **How many a palm tree with drooping roots full of pearls and rubies for Abu Al-Dahdah in Paradise.**

### Fath al-Qadir

7- His saying, **Believe in God and His Messenger**, meaning, believe in monotheism and the truth of the message. This is addressed to the infidel Arabs, but it is possible that it is addressed to everyone, and what is meant by the command to believe for the Muslims is to continue in it, or to increase it. Then, when He commanded them to believe, He commanded them to spend in the way of God, saying, **And spend from that over which He has made you successors**, meaning, He made you successors in disposing of it without actually owning it, for money is God's money and the servants are God's successors over His money, so they must spend it in a way that pleases Him. It was also said that He made you successors to those who came before you from whom you inherit, and it will pass to others who inherit from you, so do not be stingy with it. This is what Al-Hasan and others said. It encourages spending in the way of goodness before it is transferred from them to others. It appears that the meaning of the verse is the encouragement to spend in the way of goodness and what God is pleased with in general. It was said that it is specific to the obligatory zakat, but there is no basis for this specificity. Then God Almighty mentioned the reward of whoever spends in the way of God, saying: **So those among you who have believed and spent - for them is a great reward.** That is, those who combined belief in God and His Messenger, and spending in the way of God - for them is a great reward, which is Paradise.

### Tafsir al-Baghawi

7- **Believe in God and His Messenger**, addressing the infidels of Mecca, **and spend from that over which He has made you successors**, possessing it: meaning: the money that was in the hands of others, which He destroyed and gave to the Quraysh, so they were successors in that money for those who had passed away. **And those among you who have believed and spent will have a great reward.**

### Tafsir al-Baidawi

7- **Believe in God and His Messenger and spend from that over which He has made you successors.** From the wealth that God has made you successors to dispose of, it is in reality His, not yours, or that which He has made you successors to own and dispose of from those before you. It encourages spending and makes it easy for oneself. **So those among you who have believed and spent will have a great reward.** It contains exaggerations, making the sentence a nominal sentence, repeating the mention of faith and spending, basing the ruling on the pronoun, making the reward indefinite and describing it as great.



Surat al-Hadid 57:8

And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord and He has already taken your covenant, if you are believers?

### Surat al-Hadid 57:8

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### Tafsir al-Jalalayn

8 - **And what is the matter with you that you do not believe** Addressing the disbelievers, meaning there is nothing preventing you from believing **in God and the Messenger calls you to believe in your Lord and He has taken** with a damma on the hamza and a kasra on the kha and with a fatha on it and the accusative of what follows it **your covenant** with him, meaning God took it in the world of the atoms and made them testify of themselves, **Am I not your Lord?** They said, **Yes. If you are believers** meaning wanting to believe in Him, then hasten to Him.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And what is the matter with you that you do not believe in God? And what is the matter with you, O people, that you do not acknowledge the Oneness of God and His Messenger Muhammad, may God bless him and grant him peace, calls you to acknowledge His Oneness, and He has given you proofs of the truth of that which cut off your excuse and removed doubt from your hearts. **And He has taken your covenant.** It was said about me in that: And your Lord has taken your covenant from you in the loins of Adam that God is your Lord, there is no god for you other than 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 has taken your covenant**, he said, **on the back of Adam.**

The reciters differed in the recitation of this. The reciters of Hijaz and Iraq, other than Abu Amr, recited it as **and He took your covenant** with the opening of the alif from **to take** and the accusative of the covenant, meaning: and your Lord took your covenant. Abu Amr recited it as **and He took your covenant** with the damma of the alif and the nominative of the covenant, as if its agent was not named.

The correct thing to say about this is that they are two readings with similar meanings, so whichever one the reader reads is correct, even though the opening of the alif in *akhdha* and the nasb of *mithaq* is more pleasing to me in this regard, due to the large number of

readers who read that way and the small number of readers who read the other way.

His saying, **If you are believers**, means: If you want to believe in God one day, then now is the most appropriate time for you to believe, so that the arguments will continue to be presented to you through the Messenger, his notification, and his calling you to what has been established as true for you through the notifications, evidence, and covenant taken from you.

### Tafsir al-Qurtubi

The Almighty's saying: **And what is the matter with you that you do not believe in God?** is a question that is intended as a rebuke. That is, what excuse do you have for not believing when all the causes have been removed?! **And the Messenger invites you** This shows that there is no judgment before the revelation of the Shari'ah. Abu Omar read: **And He has taken your covenant** without the name of the subject. The rest read it with the name of the subject, that is, God took your covenant. Mujahid said: It is the first covenant that was while they were in the back of Adam that God is your Lord, you have no god but Him. It was also said: He took your covenant by implanting in you minds and establishing for you the proofs and arguments that call to following the Messenger. **If you are believers** means if you are. It was also said: If you are believers in the arguments and evidence. It was also said: If you are believers in the truth of a certain day, then now is the last time for you to believe due to the establishment of the arguments and signs with the mission of Muhammad, may God bless him and grant him peace, for his proofs have been proven. It was said: If you believe in God, your Creator. And they were known for this. And it was said: This is addressed to a people who believed and the Prophet, may God bless him and grant him peace, took their covenant, but they apostatized. And His statement: **If you are believers** means if you acknowledge the conditions of belief.

### Tafsir Ibn Kathir

God the Blessed and Most High has commanded us to believe in Him and His Messenger in the most perfect manner, and to be constant and steadfast in that and to continue. He has urged us to spend from what He has made you trustees over, that is, from what you have as a loan, because it was in the hands of those before you and then came to you. So God the Most High has guided us to use the money that you have been given as trustees in obeying Him. If you do so, then well and good, and if not, then He will hold you accountable for it and punish you for neglecting the duties in it. And His statement, **of what He has made you trustees over** indicates that it will be left behind for you, so perhaps your heir will obey God in it and be happier with what God has bestowed upon you than



you, or he will disobey God in it and you will have sought to assist him in sin and aggression. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Qatadah narrating on the authority of Mutraf, meaning ibn 'Abdullah ibn al-Shakheer, on the authority of his father, who said: I came to the Messenger of God, may God bless him and his family and grant them peace, and he was saying: "You are distracted by multiplying. The son of Adam says, 'My money, my money.' Do you have any of your money except what you ate and finished, or wore out, or gave in charity and passed on?" Muslim narrated it on the authority of Shu'bah with the same chain of transmission, and he added: **And everything else is gone and left to the people.**

God the Almighty says: **Those among you who believe and spend will have a great reward.** This encourages faith and spending in obedience. Then God the Almighty says: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord?** That is, what is preventing you from believing while the Messenger is among you, calling you to that and explaining to you the arguments and proofs for the truth of what he brought you? We have narrated in the hadith through various chains of transmission in the beginning of the explanation of the Book of Faith in Sahih al-Bukhari that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Which of the believers is most admirable to you in faith?** They said: **The angels.** He said: **And why do they not believe while they are with their Lord?** They said: **Then the prophets.** He said: **And why do they not believe while the revelation is being sent down to them?** They said: **So we are.** He said: **And why do you not believe while I am among you? But the most admirable of the believers in faith are people who come after you and find scriptures and believe in what is in them.** We have mentioned part of this narration at the beginning of Surah al-Baqarah when God the Almighty says: **Those who believe in the unseen.**

And the Almighty's saying: **And He has taken your covenant** is like the Almighty's saying: **And remember the favor of God upon you and His covenant which He bound you when you said, 'We hear and we obey.'** By that he means the pledge of allegiance to the Messenger, may God bless him and grant him peace. Ibn Jarir claimed that what is meant by that is the covenant that was taken from them in the loins of Adam, and this is the doctrine of Mujahid, and God knows best. And the Almighty said: **It is He who sends down to His Servant clear signs** meaning clear arguments, dazzling proofs, and conclusive evidence **that He may bring you out from darkness into the light** meaning from the darkness of ignorance, disbelief, and conflicting opinions to the light of guidance, certainty, and faith. **And indeed, God is to you Most Kind and Most Merciful** meaning in His sending down the Books and sending the Messengers to guide people, remove defects, and eliminate doubts. And when He first commanded them to believe and spend, then urged them to believe and made clear that He had removed its obstacles from them, He also urged them to spend, saying: **And what is [the matter] with you that you should not spend in the cause of God while to God belongs the inheritance of the heavens**

**and the earth?** meaning, spend and do not fear poverty or scarcity, for the One in whose cause you have spent is the Owner of the heavens and the earth, and in His hand are their keys and with Him are their treasures. He is the Owner of the Throne with all that it contains, and He is the One who says: **And whatever you spend, He will replace it, and He is the Best of providers.**

He said: **What you have will be exhausted, but what is with God is everlasting.** So whoever puts his trust in God will spend and not fear any decrease from the Lord of the Throne, and he knows that God will replace it for him. And the Almighty said: **Not equal among you are those who spent before the conquest and fought,** meaning this is not equal to those who did not do as he did. That is because before the conquest of Mecca the situation was difficult, and no one believed at that time except the truthful ones. As for after the conquest, Islam appeared with a great appearance and people entered into the religion of God in multitudes. And for this reason God the Almighty said: "Those are greater in degree than those who spent afterward and fought. But to all God has promised good." The majority of scholars agree that what is meant by *conquest* here is the conquest of Mecca. Al-Sha'bi and others said that what is meant by *conquest* here is the Treaty of Hudaibiyyah. This opinion may be supported by what Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Zuhair told us, Hamid al-Tawil told us, on the authority of Anas, who said: There was a conversation between Khalid ibn al-Walid and Abd al-Rahman ibn Awf, and Khalid said to Abd al-Rahman: **You are making things difficult for us by the days in which you have outstripped us.** We were informed that this was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Leave my companions alone, for by the One in Whose Hand is my soul, even if you spent gold equivalent to Mount Uhud or the mountains, you would not be able to reach their deeds.** It is known that Khalid ibn al-Walid's conversion to Islam, which was met with this address, was between the Treaty of Hudaibiyyah and the conquest of Mecca. This quarrel between them was in Banu Juthaymah, to whom the Messenger of God, may God bless him and grant him peace, had sent Khalid ibn al-Walid after the conquest. They kept saying: **We have become Sabians, we have become Sabians,** but they did not know how to say **We have become Muslims,** so Khalid ordered that they be killed and that those of them who were taken captive from them be killed. Abd al-Rahman ibn Awf, Abdullah ibn Umar and others disagreed with him, so Khalid and Abd al-Rahman quarreled over that. What is in the Sahih is that the Messenger of God, may God bless him and grant him peace, said: "Do not insult my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the level of one of them, or even half of it."

Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Ibn Wahb, who said: Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, that he said: We went out with the Messenger of God, may God bless him and grant him peace, in the year of Al-Hudaibiyyah, until when we were at Ufan, the Messenger of God, may God bless him and grant him

And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord and He has already taken your covenant, if you are believers?

peace, said: **Soon there will come a people whom you will consider your deeds insignificant compared to theirs.** We said: **Who are they, O Messenger of God? Are they Quraysh?** He said: **No, but the people of Yemen are more tender-hearted and soft-hearted.** We said: **Are they better than us, O Messenger of God?** He said: "If one of them had a mountain of gold and spent it, it would not equal the measure of one of you, or even half of it. Indeed, this is the excess between us and the people. "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. And to all God has promised good, and God is Acquainted with what you do." This hadith is strange in this context. What is in the two Sahih's from the narration of a group on the authority of Ata' ibn Yasar on the authority of Abu Sa'id is the mention of the Khawarij: "You will consider your prayers insignificant compared to their prayers and your fasting insignificant compared to their fasting. They will pass through the religion as an arrow passes through its target." The hadith, but Ibn Jarir narrated this hadith from another chain of transmission. He said: Ibn al-Barqi told me, Ibn Abi Maryam told me, Muhammad ibn Ja'far told us, Zayd ibn Aslam told me on the authority of Abu Sa'id al-Tammar on the authority of Abu Sa'id al-Khudri that the Messenger of God (peace and blessings of God be upon him) said: **There will soon come a people whose deeds you will consider insignificant compared to their deeds.** We said: **Who are they, O Messenger of God? Quraysh?** He said: **No, but the people of Yemen are the most tender-hearted and soft-hearted.** He pointed to Yemen and said: "They are the people of Yemen. Behold, faith is from Yemen and wisdom is from Yemen." We said: O Messenger of God, are they better than us? He said: **By the One in Whose Hand is my soul, if one of them had a mountain of gold to spend, it would not be sufficient for one of you or even half of it.** Then he joined his fingers and extended his little finger and said: "Behold, this is the excess that exists between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterwards and fought. And to all God has promised the best. And God, with what you do, is Acquainted.'" This context does not mention Al-Hudaybiyyah. If that is preserved as mentioned above, then it is possible that it was revealed before the conquest, informing of what would come after it, as in the statement of God in Surat Al-Muzzammil, which is one of the first revelations: **And others fight in the way of God Al-Muzzammil,** which is one of the first revelations: **And others fight in the way of God Al-Muzzammil.** It is good report of what is to come, and so is this, and God knows best.

And the Almighty's saying: **And to each has God promised the best** means those who spend before and after the conquest. They will all have a reward for what they did, even if there is a difference between them in the differential recompense, as God the Almighty said: "Not equal are those of the believers who sit **at home**, except those who are disabled, and those who strive in the cause of God with their wealth and their persons.

God has preferred those who strive with their wealth and their persons over those who sit **at home**. And to each has God promised the best. And God has preferred those who strive over those who sit **at home** with a great reward." And likewise the hadith in the Sahih: **The strong believer is better and more beloved to God than the weak believer, and in each is good.** Rather, this was pointed out so that the other's side would not be wasted by praising the first without the other, so that someone would imagine that he was blamed. For this reason, He connected the praise and commendation of the second while preferring the first over him. For this reason, God the Almighty said: **And God is Acquainted with what you do.** That is, because of His knowledge, He differentiated between the reward of those who spent and fought before the conquest and those who did so after that. This is only because He knew the intention of the first, his complete sincerity, and his spending in a time of effort, scarcity, and hardship. And in the hadith: **One dirham precedes one hundred thousand.** And there is no doubt among the people of faith that Abu Bakr, may God be pleased with him, has the greatest share of this verse, as he is the master of those who acted upon it from among all the nations of prophets, as he spent all his money seeking the face of God Almighty, and no one had a favor with him to reward him with.

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reward." That is, a beautiful reward and amazing provision, which is Paradise on the Day of Resurrection.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Khalaf bin Khalifa told us, on the authority of Humaid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: When this verse was revealed: **Who is it that will loan God a goodly loan so He may multiply it for him?** Abu Ad-Dahdah Al-Ansari said: O Messenger of God, does God really want a loan from us? He said: **Yes, O Abu Ad-Dahdah.** He said: Show me your hand, O Messenger of God. He said: So he gave him his hand. He said: I have loaned my garden to my Lord, and He has a garden in which there are six hundred palm trees, and Umm Ad-Dahdah and her children are in it. Abu Ad-Dahdah came and called her: O Umm Ad-Dahdah. She said: At your service. He said: Come out, for you have loaned it to my Lord, the Almighty and Majestic. In another narration, she said to him: Your sale has been profitable, O Abu Ad-Dahdah. She took her belongings and children from him, and the Messenger of God, may God bless him and grant him peace, said: **How many clusters of dates are there in Paradise for Abu Ad-Dahdah.** And in another version: **How many a palm tree with drooping roots full of pearls and rubies for Abu Ad-Dahdah in Paradise.**

### Fath al-Qadir

8- **And what is the matter with you that you do not believe in God?** This question is for rebuke and reprimand: meaning, what excuse do you have, and what obstacle prevents you from believing? The reasons have been removed from you. *Ma* is the subject and **la laka** is its predicate, and **la la ba'minun** is in the accusative case as a hal of the pronoun in **la laka**, and the agent is *ma* which has the meaning of stability. It was said that the meaning is: what reward will there be for you in the Hereafter if you do not believe? The phrase **and the Messenger invites you to believe in your Lord** is in the accusative case as a hal of the pronoun **la la ba'minun** due to overlap, and **la la ba'minun** is related to **invites you**: that is, he invites you to believe. The meaning is: what excuse do you have for abandoning belief while the Messenger invites you to it and alerts you to it? The phrase **and He has taken your covenant** is in the accusative case as a hal of the subject of **invites you** due to overlap as well: meaning, and the situation is that God took your covenant when He informed you from the loins of your father Adam, or with what He set up for you of evidence indicating monotheism and the obligation of belief. The majority of scholars read **and He has taken** as an active participle, which refers to God Almighty, as He has been mentioned previously. Abu Amr read it as a passive participle, **if you are believers**, in what He took from you of the covenant, or in the arguments and evidence, or if you are believers for some reason, as this is one of the greatest reasons and most obvious of its requirements.

### Tafsir al-Baghawi

8- **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord and He has already taken your covenant,** Abu Amr read: **He took** with a damma on the hamza and a kasra on the kha, **your covenant** with a nominative qaf for what the agent is not named. The others read it with a fatha on the hamza, kha, and qaf, meaning: God took your covenant when He brought you forth from the loins of Adam, peace be upon him, that God is your Lord and you have no god but Him, said Mujahid.

It was said: He took your covenant to establish the arguments and evidence that call for following the Messenger, may God bless him and grant him peace.

**If you are believers** one day, then now is the most appropriate time for you to believe, as the proofs and information about the mission of Muhammad, may God bless him and grant him peace, and the revelation of the Qur'an have been established.

### Tafsir al-Baidawi

8- **And what is the matter with you that you do not believe in God?** That is, what are you doing without believing in Him? Like saying: What is the matter with you that you are standing? **And the Messenger invites you to believe in your Lord.** The meaning is: What excuse do you have for abandoning belief while the Messenger invites you to Him with arguments and signs? **And He has taken your covenant.** That is, God has taken your covenant to believe before that by putting the evidence in the accusative case and enabling you to look. The waw is for the accusative case of the object of **invites you**. Abu Amr recited it in the passive form and raised your covenant. **If you are believers.** For a reason, then this is a reason and nothing more.

Surat al-Hadid 57:9

It is He who sends down to His Servant clear verses that He may bring you out from darknesses into the light. And indeed, God is to you Kind and Merciful.

### Surat al-Hadid 57:9

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### Tafsir al-Jalalayn

9 - **It is He who sends down to His Servant clear verses** verses of the Qur'an **that He may bring you out from darkness** disbelief **into the light** faith **and indeed, God is to you** in bringing you out from disbelief to faith **most kind and merciful**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: God is the One who sends down to His servant Muhammad **clear verses**, meaning detailed ones, **to bring you out from darkness into the light**. God Almighty says: To bring you out, O people, from the darkness of disbelief into the light of faith and from misguidance to guidance.

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: **From darkness to light**, he said: From misguidance to guidance.

And His statement, **And indeed, God is to you Most Kind and Most Merciful**, God Almighty says: And indeed, God, by sending down to His servant what He sent down to him of clear verses to guide you and enlighten you to the right path, is most kind and merciful to you. So out of His kindness and mercy toward you, He did this.

### Tafsir al-Qurtubi

The Almighty says: **It is He who sends down to His Servant clear verses** meaning the Qur'an. It was also said: the miracles, that you must believe in Muhammad, peace and blessings be upon him, because of the miracles he has, and the Qur'an is the greatest and most important of them. **That He may bring you out** meaning with the Qur'an. It was also said: with the Messenger. It was also said: with the call. **From darkness** meaning polytheism and disbelief **to the light** meaning faith. **And indeed, God is to you Kind and Merciful**.

### Tafsir Ibn Kathir

God the Blessed and Most High has commanded us to believe in Him and His Messenger in the most perfect manner, and to be constant and steadfast in that and to continue. He has urged us to spend from what He has made you trustees over, that is, from what you have as a loan, because it was in the hands of those before you and then came to you. So God the Most High has guided us to use the money that you have been given as trustees in obeying Him. If you do so, then well and good, and if not, then He will hold you accountable for it and punish you for neglecting the duties in it. And His statement, **of what He has made you trustees over** indicates that it will be left behind for you, so perhaps your heir will obey God in it and be happier with what God has bestowed upon you than you, or he will disobey God in it and you will have sought to assist him in sin and aggression. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Qatadah narrating on the authority of Mutraf, meaning ibn 'Abdullah ibn al-Shakheer, on the authority of his father, who said: I came to the Messenger of God, may God bless him and his family and grant them peace, and he was saying: "You are distracted by multiplying. The son of Adam says, 'My money, my money.' Do you have any of your money except what you ate and finished, or wore out, or gave in charity and passed on?" Muslim narrated it on the authority of Shu'bah with the same chain of transmission, and he added: **And everything else is gone and left to the people**.

God the Almighty says: **Those among you who believe and spend will have a great reward**. This encourages faith and spending in obedience. Then God the Almighty says: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord?** That is, what is preventing you from believing while the Messenger is among you, calling you to that and explaining to you the arguments and proofs for the truth of what he brought you? We have narrated in the hadith through various chains of transmission in the beginning of the explanation of the Book of Faith in Sahih al-Bukhari that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Which of the believers is most admirable to you in faith?** They said: **The angels**. He said: **And why do they not believe while they are with their Lord?** They said: **Then the prophets**. He said: **And why do they not believe while the revelation is being sent down to them?** They said: **So we are**. He said: **And why do you not believe while I am among you? But the most admirable of the believers in faith are people who come after you and find scriptures and believe in what is in them**. We have mentioned part of this narration at the beginning of Surah al-Baqarah when God the Almighty says: **Those who believe in the unseen**.

And the Almighty's saying: **And He has taken your covenant** is like the Almighty's saying: **And remember the favor of God upon you and His covenant which He bound you when you said, 'We hear and we obey.'** By



that he means the pledge of allegiance to the Messenger, may God bless him and grant him peace. Ibn Jarir claimed that what is meant by that is the covenant that was taken from them in the loins of Adam, and this is the doctrine of Mujahid, and God knows best. And the Almighty said: **It is He who sends down to His Servant clear signs** meaning clear arguments, dazzling proofs, and conclusive evidence **that He may bring you out from darkness into the light** meaning from the darkness of ignorance, disbelief, and conflicting opinions to the light of guidance, certainty, and faith. **And indeed, God is to you Most Kind and Most Merciful** meaning in His sending down the Books and sending the Messengers to guide people, remove defects, and eliminate doubts. And when He first commanded them to believe and spend, then urged them to believe and made clear that He had removed its obstacles from them, He also urged them to spend, saying: **And what is [the matter] with you that you should not spend in the cause of God while to God belongs the inheritance of the heavens and the earth?** meaning, spend and do not fear poverty or scarcity, for the One in whose cause you have spent is the Owner of the heavens and the earth, and in His hand are their keys and with Him are their treasures. He is the Owner of the Throne with all that it contains, and He is the One who says: **And whatever you spend, He will replace it, and He is the Best of providers.**

He said: **What you have will be exhausted, but what is with God is everlasting.** So whoever puts his trust in God will spend and not fear any decrease from the Lord of the Throne, and he knows that God will replace it for him. And the Almighty said: **Not equal among you are those who spent before the conquest and fought,** meaning this is not equal to those who did not do as he did. That is because before the conquest of Mecca the situation was difficult, and no one believed at that time except the truthful ones. As for after the conquest, Islam appeared with a great appearance and people entered into the religion of God in multitudes. And for this reason God the Almighty said: "Those are greater in degree than those who spent afterward and fought. But to all God has promised good." The majority of scholars agree that what is meant by *conquest* here is the conquest of Mecca. Al-Sha'bi and others said that what is meant by *conquest* here is the Treaty of Hudaibiyyah. This opinion may be supported by what Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Zuhair told us, Hamid al-Tawil told us, on the authority of Anas, who said: There was a conversation between Khalid ibn al-Walid and Abd al-Rahman ibn Awf, and Khalid said to Abd al-Rahman: **You are making things difficult for us by the days in which you have outstripped us.** We were informed that this was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Leave my companions alone, for by the One in Whose Hand is my soul, even if you spent gold equivalent to Mount Uhud or the mountains, you would not be able to reach their deeds.** It is known that Khalid ibn al-Walid's conversion to Islam, which was met with this address, was between the Treaty of Hudaibiyyah and the conquest of Mecca. This quarrel between them was in Banu Juthaymah, to whom the Messenger of God, may God bless him and grant him peace, had sent Khalid ibn al-Walid after the

conquest. They kept saying: **We have become Sabians, we have become Sabians**, but they did not know how to say **We have become Muslims**, so Khalid ordered that they be killed and that those of them who were taken captive from them be killed. Abd al-Rahman ibn Awf, Abdullah ibn Umar and others disagreed with him, so Khalid and Abd al-Rahman quarreled over that. What is in the Sahih is that the Messenger of God, may God bless him and grant him peace, said: "Do not insult my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the level of one of them, or even half of it."

Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Ibn Wahb, who said: Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, that he said: We went out with the Messenger of God, may God bless him and grant him peace, in the year of Al-Hudaibiyyah, until when we were at Usfan, the Messenger of God, may God bless him and grant him peace, said: **Soon there will come a people whom you will consider your deeds insignificant compared to theirs.** We said: **Who are they, O Messenger of God? Are they Quraysh?** He said: **No, but the people of Yemen are more tender-hearted and soft-hearted.** We said: **Are they better than us, O Messenger of God?** He said: "If one of them had a mountain of gold and spent it, it would not equal the measure of one of you, or even half of it. Indeed, this is the excess between us and the people. "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. And to all God has promised good, and God is Acquainted with what you do." This hadith is strange in this context. What is in the two Sahih from the narration of a group on the authority of Ata' ibn Yasar on the authority of Abu Sa'id is the mention of the Khawarij: "You will consider your prayers insignificant compared to their prayers and your fasting insignificant compared to their fasting. They will pass through the religion as an arrow passes through its target." The hadith, but Ibn Jarir narrated this hadith from another chain of transmission. He said: Ibn al-Barqi told me, Ibn Abi Maryam told me, Muhammad ibn Ja'far told us, Zayd ibn Aslam told me on the authority of Abu Sa'id al-Tammar on the authority of Abu Sa'id al-Khudri that the Messenger of God (peace and blessings of God be upon him) said: **There will soon come a people whose deeds you will consider insignificant compared to their deeds.** We said: **Who are they, O Messenger of God? Quraysh?** He said: **No, but the people of Yemen are the most tender-hearted and soft-hearted.** He pointed to Yemen and said: "They are the people of Yemen. Behold, faith is from Yemen and wisdom is from Yemen." We said: **O Messenger of God, are they better than us?** He said: **By the One in Whose Hand is my soul, if one of them had a mountain of gold to spend, it would not be sufficient for one of you or even half of it.** Then he joined his fingers and extended his little finger and said: "Behold, this is the excess that exists between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterwards and fought. And to all God has promised the best. And God,



## Surat al-Hadid 57:9

It is He who sends down to His Servant clear verses that He may bring you out from darknesses into the light. And indeed, God is to you Kind and Merciful.

with what you do, is Acquainted.” This context does not mention Al-Hudaybiyyah. If that is preserved as mentioned above, then it is possible that it was revealed before the conquest, informing of what would come after it, as in the statement of God in Surat Al-Muzzammil, which is one of the first revelations: **And others fight in the way of God *Al-Muzzammil*, which is one of the first revelations: And others fight in the way of God *Al-Muzzammil*.** It is good report of what is to come, and so is this, and God knows best.

And the Almighty’s saying: **And to each has God promised the best** means those who spend before and after the conquest. They will all have a reward for what they did, even if there is a difference between them in the differential recompense, as God the Almighty said: “Not equal are those of the believers who sit **at home**, except those who are disabled, and those who strive in the cause of God with their wealth and their persons. God has preferred those who strive with their wealth and their persons over those who sit **at home**. And to each has God promised the best. And God has preferred those who strive over those who sit **at home** with a great reward.” And likewise the hadith in the Sahih: **The strong believer is better and more beloved to God than the weak believer, and in each is good.** Rather, this was pointed out so that the other’s side would not be wasted by praising the first without the other, so that someone would imagine that he was blamed. For this reason, He connected the praise and commendation of the second while preferring the first over him. For this reason, God the Almighty said: **And God is Acquainted with what you do.** That is, because of His knowledge, He differentiated between the reward of those who spent and fought before the conquest and those who did so after that. This is only because He knew the intention of the first, his complete sincerity, and his spending in a time of effort, scarcity, and hardship. And in the hadith: **One dirham precedes one hundred thousand.** And there is no doubt among the people of faith that Abu Bakr, may God be pleased with him, has the greatest share of this verse, as he is the master of those who acted upon it from among all the nations of prophets, as he spent all his money seeking the face of God Almighty, and no one had a favor with him to reward him with.

Abu Muhammad al-Husayn ibn Mas’ud al-Baghawi said in his interpretation of this verse: Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha’labi told us, ‘Abdullah ibn Hamid ibn Muhammad told us, Ahmad ibn Ishaq ibn Ayyub told us, Muhammad ibn Yunus told us, al-‘Ala’ ibn ‘Amr al-Shaibani told us, Abu Ishaq al-Fazari told us, Sufyan ibn Sa’id told us, on the authority of Adam ibn Ali, on the authority of Ibn ‘Amr, who said: I was with the Prophet, may God bless him and grant him peace, and Abu Bakr al-Siddiq was with him, and he was wearing a cloak that he had sewn over his chest with holes. Gabriel came down and said: Why do I see Abu Bakr wearing a cloak that he had sewn over his chest with holes? He said: **He spent his wealth on me before the conquest.** He said: God says: Convey my greetings to him and say to him: Are you

pleased with Me in your poverty or are you displeased? The Messenger of God, may God bless him and grant him peace, said: “O Abu Bakr, God sends you His greetings and says to you: Are you pleased with Me in your poverty or are you displeased?” Abu Bakr **may God be pleased with him** said: **Am I angry with my Lord, the Almighty and Majestic? Indeed, I am pleased with my Lord.** This hadith has a weak chain of transmission from this perspective, and God knows best. God the Almighty said: **Who is it that would loan God a goodly loan?** Umar ibn al-Khattab said: It refers to spending in the cause of God. It was also said: It refers to spending on one’s family, but the correct view is that it is more general than that. Everyone who spends in the cause of God with a sincere intention and true resolve is included in the general meaning of this verse. That is why God the Almighty said: **Who is it that would loan God a goodly loan?** as He said in the other verse: **many multiples.** “And he will have a noble reward.” That is, a beautiful reward and amazing provision, which is Paradise on the Day of Resurrection.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Khalaf bin Khalifa told us, on the authority of Humaid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: When this verse was revealed: **Who is it that will loan God a goodly loan so He may multiply it for him?** Abu Ad-Dahdah Al-Ansari said: O Messenger of God, does God really want a loan from us? He said: **Yes, O Abu Ad-Dahdah.** He said: Show me your hand, O Messenger of God. He said: So he gave him his hand. He said: I have loaned my garden to my Lord, and He has a garden in which there are six hundred palm trees, and Umm Ad-Dahdah and her children are in it. Abu Ad-Dahdah came and called her: O Umm Ad-Dahdah. She said: At your service. He said: Come out, for you have loaned it to my Lord, the Almighty and Majestic. In another narration, she said to him: Your sale has been profitable, O Abu Ad-Dahdah. She took her belongings and children from him, and the Messenger of God, may God bless him and grant him peace, said: **How many clusters of dates are there in Paradise for Abu Al-Dahdah.** And in another version: **How many a palm tree with drooping roots full of pearls and rubies for Abu Al-Dahdah in Paradise.**

## Fath al-Qadir

9- **It is He who sends down to His Servant clear signs** meaning clear and evident, and they are the Qur’anic signs, and it has been said that miracles are the greatest of them, **that He may bring you out from darkness into the light** meaning that God may bring you out with those signs from the darkness of polytheism into the light of faith, or that the Messenger may bring you out with those signs, or with the call, **and indeed, God is to you Kind and Merciful** meaning that He is very compassionate and merciful, and He is very eloquent in their compassion and mercy, as He sent down His books and sent His messengers to guide His servants, so there is no compassion or mercy more eloquent than this.

### **Tafsir al-Baghawi**

9- **It is He who sends down to His servant**, Muhammad, may God bless him and grant him peace, **clear verses**, meaning the Qur'an, **that He may bring you out**, God through the Qur'an, **from darkness into the light**, and it was said: that the Messenger may bring you out with the call from darkness into the light, meaning from the darkness of polytheism to the light of faith, **and indeed, God is to you Kind and Merciful**.

### **Tafsir al-Baidawi**

9- **It is He who sends down to His Servant clear signs that He may bring you out** meaning God or the servant. **from darkness into the light** from the darkness of disbelief to the light of faith. **And indeed, God is to you Kind and Merciful** as He alerted you through the Messenger and the signs and did not limit Himself to the rational arguments He set up for you.

Surat al-Hadid 57:10

And what is the matter with you that you do not spend in the cause of God while to God belongs the inheritance of the heavens and the earth. Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought. And to all God has promised the best. And God is Acquainted with what you do.

### Surat al-Hadid 57:10

And what is the matter with you that you do not spend in the cause of God while to God belongs the inheritance of the heavens and the earth. Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought. And to all God has promised the best. And God is Acquainted with what you do.

### Tafsir al-Jalalayn

10 - **And what is [the matter] with you** after your belief **that you should not** in it is the assimilation of the nun of an into the lam of la (spend in the cause of God. And to God belongs the inheritance of the heavens and the earth) including what is in them, so your wealth reaches Him without the reward for spending, unlike if you spent and were rewarded **not equal among you are those who spent before the conquest** of Mecca (and fought. Those are greater in degree than those who spent afterwards and fought. And each) of the two groups, and in a reading with the nominative case, is the subject **God has promised the best Paradise and God is Acquainted with what you do** so He will reward you for it.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And what is the matter with you, O people, that you do not spend from what God has provided you in the way of God? And to God will return your wealth if you do not spend it during your life in the way of God. For to Him belongs the inheritance of the heavens and the earth. And He, the Most High, only urged them with that regarding their portion, saying to them: Spend your wealth in the way of God so that it may be a reserve for you with God before you die and are no longer able to do so, and the wealth becomes an inheritance for He to whom belong the heavens and the earth.

And his saying: **Those of you who spent before the conquest and fought are not equal.**

The commentators differed in their interpretation of this. Some of them said that it means: Those of you who believed before the conquest of Mecca and emigrated are not equal.

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, **Not**

**equal among you are those who spent before the conquest and fought**, he said: He believed and spent, meaning: He who emigrated is not like he who did not emigrate.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: **Not equal among you are those who spent before the conquest**, meaning those who believed.

He said: Mahran told us on the authority of Sufyan, who said: He says something else.

Others said that the conquest meant the conquest of Mecca and the expenditure in the jihad against the polytheists.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. But to all God has promised good." He said: There were two fights, one of which was better than the other, and there were two expenditures, one of which was better than the other. The spending and fighting before the conquest **the conquest of Mecca** were better than the spending and fighting after 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, **before the conquest**, he said: The conquest of Mecca.

Yunus told me: Ibn Wahb told us: Abdullah bin Ayyash told me: Zaid bin Aslam said about this verse, **Not equal among you are those who spent before the conquest**, he said: The conquest of Mecca.

Others said: What is meant by the opening in this place is the Treaty of Hudaibiyyah.

Who said that?

Ishaq bin Shaheen told me: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Amer, who said: The separation between the two migrations was the conquest of Hudaibiyyah. God Almighty says: **Not equal among you are those who spent before the conquest and fought.**

The verse.

Humayd ibn Mas'adah told me: Bishr ibn al-Mufaddal told us: Dawud told us on the authority of 'Amir regarding this verse: **Not equal among you are those who spent before the conquest.** He said: The conquest of al-Hudaibiyyah. He said: The separation between the two Umrahs was the conquest of al-Hudaibiyyah.

Ibn Al-Muthanna told me: Abdul-Wahhab told us: Dawud told us on the authority of Aamer: The separation between the two migrations was the

conquest of Al-Hudaybiyyah, and the verses **Not equal among you are those who spent before the conquest** were revealed until **And God is Acquainted with what you do**. They said: O Messenger of God, is it a conquest? He said: Yes, it is a great one.

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us on the authority of Amer, who said: The separation between the two migrations was the conquest of Al-Hudaybiyyah. Then he recited here the verse: **None of you are equal**...

Yunus told me: Ibn Wahb told us: Hisham ibn Sa'd told me, on the authority of Zayd ibn Aslam, on the authority of Ata' ibn Yasar, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said to us in the year of al-Hudaybiyyah: **There will soon come a people whom you will consider your deeds insignificant compared to theirs**. We said: **Who are they, O Messenger of God? Are they Quraysh?** He said: **No, but the people of Yemen are more tender-hearted and soft-hearted**. We said: **Are they better than us, O Messenger of God?** He said: "If one of them had a mountain of gold and spent it, it would not equal the measure of one of you, or even half of it. Indeed, this is the distinction between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest'" *verse* until His saying: **And God is Acquainted with what you do**.

Ibn al-Barqi told me: Ibn Abi Maryam told us: Muhammad ibn Ja'far told us: Zayd ibn Aslam told me, on the authority of Abu Sa'id al-Tammar, that the Messenger of God, may God bless him and grant him peace, said: **There will soon come a people whose deeds you will consider insignificant compared to theirs**. We said: **Who are they, O Messenger of God? The Quraysh?** He said: **No, they are the most tender-hearted and soft-hearted**. He pointed with his hand to Yemen and said: "They are the people of Yemen. Beware, faith is from Yemen and wisdom is from Yemen." We said: **O Messenger of God, are they better than us?** He said: **By the One in Whose Hand is my soul, if one of them had a mountain of gold that he could spend, it would not reach the level of one of you or even half of it**. Then he joined his fingers and extended his little finger and said: "Beware, this is the distinction between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. But to all God has promised goodness.'"

The most correct of the sayings in this regard, in my opinion, is to say: The meaning of this is that those among you, O people, who spent in the cause of God before the conquest of Hudaibiyah are not equal to what we mentioned from the report from the Messenger of God, may God bless him and grant him peace, which we narrated on the authority of Abu Sa'id al-Khudri on his authority, and those who fought the polytheists, between those who spent after that and fought. He left out mentioning those who spent after that and fought, sufficing with the indication of the speech that he mentioned of those who mentioned it. **Those are greater in degree than those who spent after that and fought**. God, the Exalted, says: These

are the ones who spent in the cause of God before the conquest of Hudaibiyah and fought the polytheists, greater in degree in Paradise with God than those who spent after that and fought.

And His statement: **And to both of them God has promised goodness**, God Almighty says: And to all of those who spent before the conquest and fought, and to those who spent afterward and fought, God has promised Paradise for their spending in His cause and their fighting His enemies.

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: **Of those who spent afterwards and fought - to all of them God has promised good**. He said: Paradise.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And to both God has promised goodness**. He said: Paradise.

And His statement: **And God is All-Aware of what you do**. God Almighty says: God is All-Aware of what you do of spending in the way of God, fighting His enemies, and other deeds that you do. Nothing of it is hidden from Him, and He will reward you for all of that on the Day of Resurrection.

## Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's statement: **And what is [the matter] with you that you do not spend in the cause of God?** Meaning: What is preventing you from spending in the cause of God and in that which brings you closer to your Lord, while you die and leave behind your wealth which will go to God? So the meaning of this statement is a rebuke for not spending. **And to God belongs the inheritance of the heavens and the earth**. Meaning: They will return to Him upon the passing of those in them, just as an inheritance returns to its rightful owner.

Second: The Almighty's statement: **Not equal among you are those who spent before the conquest and fought**. Most commentators agree that what is meant by *conquest* is the conquest of Mecca. Al-Sha'bi and Al-Zuhri said: **The conquest of Al-Hudaybiyyah**. Qatada said: There were two fights, one better than the other, and two expenditures, one better than the other. Fighting and spending before the conquest of Mecca were better than fighting and spending after that. And in the statement there is an omission, meaning **Not equal among you are those who spent before the conquest and fought** and those who spent and fought after the conquest. So it was omitted because the statement indicates it. Spending before the conquest was greater because people's need was greater due to the weakness of Islam, and doing that was more difficult for the spenders at that time, and the

## Surat al-Hadid 57:10

And what is the matter with you that you do not spend in the cause of God while to God belongs the inheritance of the heavens and the earth. Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought. And to all God has promised the best. And God is Acquainted with what you do.

reward was commensurate with the effort. And God knows best.

Third: Ashhab narrated on the authority of Malik who said: The people of virtue and determination should be given precedence, and God the Almighty said: **Not equal among you are those who spent before the conquest and fought.** Al-Kalbi said: It was revealed about Abu Bakr, may God be pleased with him, so it is clear evidence of the distinction between Abu Bakr, may God be pleased with him, and the precedence, because he was the first to convert to Islam. And on the authority of Ibn Masoud: The first to display Islam with his sword were the Prophet, may God bless him and grant him peace, and Abu Bakr, because he was the first to spend on the Prophet of God, may God bless him and grant him peace. And on the authority of Ibn Umar he said:

"I was with the Prophet, may God bless him and grant him peace, and Abu Bakr was with him, and he was wearing a cloak that he had tucked around his chest with a hook. Gabriel came down and said, 'O Prophet of God! Why do I see Abu Bakr wearing a cloak that he has tucked around his chest with a hook?' He said, 'He spent his money on me before the conquest.' He said, 'God says to you, convey my greetings to Abu Bakr and say to him, 'Are you satisfied in this poverty of yours or are you dissatisfied?' The Messenger of God, may God bless him and grant him peace, said, 'O Abu Bakr, God, the Mighty and Sublime, conveys his greetings to you and says, 'Are you satisfied in this poverty of yours or are you dissatisfied?' Abu Bakr said, 'Would I be dissatisfied with my Lord? I am satisfied with my Lord! I am satisfied with my Lord! I am satisfied with my Lord!' He said, 'God says to you, I am satisfied with you as you are satisfied with Me.' Abu Bakr wept. Gabriel, peace be upon him, said, 'By Him who sent you, O Muhammad, with the truth, the bearers of the Throne have been tucked around with cloaks since your companion tucked around with his cloak.' For this reason, the Companions put him before themselves and acknowledged his precedence and leadership. Ali ibn Abi Talib **may God be pleased with him** said: The Prophet (peace and blessings of God be upon him) preceded Abu Bakr in prayer, and I prayed a third of Umar's life. Whenever a man comes to me who prefers me over Abu Bakr, I flog him with the punishment of a slanderer, eighty lashes, and he rejects his testimony. Those who came before them endured more hardship than those who came after them, and their insight was also more penetrating.

Fourth: Progress and backwardness may be in worldly rulings, but in religious rulings, Aisha, may God be pleased with her, said:

The Messenger of God, may God bless him and grant him peace, commanded us to treat people with the highest status. "The highest status is prayer." And he, may God bless him and grant him peace, said during his illness:

They told Abu Bakr to lead the people in prayer. He said: The one who leads the people in prayer is the one who knows the Book of God best. He said:

**And let the older of you lead you in prayer.** This is from the hadith of Malik ibn al-Huwayrith, which was mentioned earlier. Al-Bukhari and some scholars understood from it that he meant older status, and as the Prophet (peace and blessings of God be upon him) said: **Loyalty is due to older age.** He did not mean older age. Malik and others said: **Age has a right.** Al-Shafi'i and Abu Hanifa took this into consideration, and it is more deserving of consideration, because if knowledge and age are combined in two good things, knowledge takes precedence. As for the rulings of this world, they are based on the rulings of religion. So whoever takes precedence in religion takes precedence in this world. And in the narrations:

**He is not one of us who does not respect our elders, protect our young, and acknowledge the rights of our scholars.** Among the authentic hadiths about individuals is:

**If a young man honors an old man because of his age, God will provide for him someone who will honor him when he grows old.**

And they chanted

Oh, you who criticize the elderly, who acted wickedly in their youth and were extravagant.

Mention, if you wish, your grandfather, and mention your father, my nephew.

Know that youth is leaving you and its burden is not lost

He who does not respect the elderly will never be overtaken by the age of old age.

Fifth: Say to Him, the Most High: **And to both God has promised the best.** That is, the ones who came before, the ones who preceded, and the ones who came after, the ones who came after. God has promised them all Paradise with varying degrees. Ibn Amir read **and both** in the nominative case, and it is also in the nominative case in the copies of the Sham'an. The rest read **and both** in the accusative case as is in their copies of the Qur'an. So whoever puts it in the accusative case, it is because the verb has been applied to both, meaning God has promised the best. And whoever puts it in the nominative case, it is because when the object comes before the verb, its function is weakened, and the ha' is omitted from *promise*.

## Tafsir Ibn Kathir

God the Blessed and Most High has commanded us to believe in Him and His Messenger in the most perfect manner, and to be constant and steadfast in that and



to continue. He has urged us to spend from what He has made you trustees over, that is, from what you have as a loan, because it was in the hands of those before you and then came to you. So God the Most High has guided us to use the money that you have been given as trustees in obeying Him. If you do so, then well and good, and if not, then He will hold you accountable for it and punish you for neglecting the duties in it. And His statement, **of what He has made you trustees over** indicates that it will be left behind for you, so perhaps your heir will obey God in it and be happier with what God has bestowed upon you than you, or he will disobey God in it and you will have sought to assist him in sin and aggression. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Qatadah narrating on the authority of Mutraf, meaning ibn 'Abdullah ibn al-Shakheer, on the authority of his father, who said: I came to the Messenger of God, may God bless him and his family and grant them peace, and he was saying: "You are distracted by multiplying. The son of Adam says, 'My money, my money.' Do you have any of your money except what you ate and finished, or wore out, or gave in charity and passed on?" Muslim narrated it on the authority of Shu'bah with the same chain of transmission, and he added: **And everything else is gone and left to the people.**

God the Almighty says: **Those among you who believe and spend will have a great reward.** This encourages faith and spending in obedience. Then God the Almighty says: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord?** That is, what is preventing you from believing while the Messenger is among you, calling you to that and explaining to you the arguments and proofs for the truth of what he brought you? We have narrated in the hadith through various chains of transmission in the beginning of the explanation of the Book of Faith in Sahih al-Bukhari that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Which of the believers is most admirable to you in faith?** They said: **The angels.** He said: **And why do they not believe while they are with their Lord?** They said: **Then the prophets.** He said: **And why do they not believe while the revelation is being sent down to them?** They said: **So we are.** He said: **And why do you not believe while I am among you? But the most admirable of the believers in faith are people who come after you and find scriptures and believe in what is in them.** We have mentioned part of this narration at the beginning of Surah al-Baqarah when God the Almighty says: **Those who believe in the unseen.**

And the Almighty's saying: **And He has taken your covenant** is like the Almighty's saying: **And remember the favor of God upon you and His covenant which He bound you when you said, 'We hear and we obey.'** By that he means the pledge of allegiance to the Messenger, may God bless him and grant him peace. Ibn Jarir claimed that what is meant by that is the covenant that was taken from them in the loins of Adam, and this is the doctrine of Mujahid, and God knows best. And the Almighty said: **It is He who sends down to His Servant clear signs** meaning clear arguments, dazzling proofs, and conclusive evidence that **He may bring you out from darkness into the light**

meaning from the darkness of ignorance, disbelief, and conflicting opinions to the light of guidance, certainty, and faith. **And indeed, God is to you Most Kind and Most Merciful** meaning in His sending down the Books and sending the Messengers to guide people, remove defects, and eliminate doubts. And when He first commanded them to believe and spend, then urged them to believe and made clear that He had removed its obstacles from them, He also urged them to spend, saying: **And what is [the matter] with you that you should not spend in the cause of God while to God belongs the inheritance of the heavens and the earth?** meaning, spend and do not fear poverty or scarcity, for the One in whose cause you have spent is the Owner of the heavens and the earth, and in His hand are their keys and with Him are their treasures. He is the Owner of the Throne with all that it contains, and He is the One who says: **And whatever you spend, He will replace it, and He is the Best of providers.**

He said: **What you have will be exhausted, but what is with God is everlasting.** So whoever puts his trust in God will spend and not fear any decrease from the Lord of the Throne, and he knows that God will replace it for him. And the Almighty said: **Not equal among you are those who spent before the conquest and fought,** meaning this is not equal to those who did not do as he did. That is because before the conquest of Mecca the situation was difficult, and no one believed at that time except the truthful ones. As for after the conquest, Islam appeared with a great appearance and people entered into the religion of God in multitudes. And for this reason God the Almighty said: "Those are greater in degree than those who spent afterward and fought. But to all God has promised good." The majority of scholars agree that what is meant by *conquest* here is the conquest of Mecca. Al-Sha'bi and others said that what is meant by *conquest* here is the Treaty of Hudaibiyyah. This opinion may be supported by what Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Zuhair told us, Hamid al-Tawil told us, on the authority of Anas, who said: There was a conversation between Khalid ibn al-Walid and Abd al-Rahman ibn Awf, and Khalid said to Abd al-Rahman: **You are making things difficult for us by the days in which you have outstripped us.** We were informed that this was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Leave my companions alone, for by the One in Whose Hand is my soul, even if you spent gold equivalent to Mount Uhud or the mountains, you would not be able to reach their deeds.** It is known that Khalid ibn al-Walid's conversion to Islam, which was met with this address, was between the Treaty of Hudaibiyyah and the conquest of Mecca. This quarrel between them was in Banu Juthaymah, to whom the Messenger of God, may God bless him and grant him peace, had sent Khalid ibn al-Walid after the conquest. They kept saying: **We have become Sabians, we have become Sabians,** but they did not know how to say **We have become Muslims,** so Khalid ordered that they be killed and that those of them who were taken captive from them be killed. Abd al-Rahman ibn Awf, Abdullah ibn Umar and others disagreed with him, so Khalid and Abd al-Rahman quarreled over that. What is in the Sahih is that the Messenger of God, may God bless him and grant him

And what is the matter with you that you do not spend in the cause of God while to God belongs the inheritance of the heavens and the earth. Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought. And to all God has promised the best. And God is Acquainted with what you do.

peace, said: "Do not insult my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the level of one of them, or even half of it."

Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Ibn Wahb, who said: Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, that he said: We went out with the Messenger of God, may God bless him and grant him peace, in the year of Al-Hudaybiyyah, until when we were at Usfan, the Messenger of God, may God bless him and grant him peace, said: **Soon there will come a people whom you will consider your deeds insignificant compared to theirs.** We said: **Who are they, O Messenger of God? Are they Quraysh?** He said: **No, but the people of Yemen are more tender-hearted and soft-hearted.** We said: **Are they better than us, O Messenger of God?** He said: "If one of them had a mountain of gold and spent it, it would not equal the measure of one of you, or even half of it. Indeed, this is the excess between us and the people. "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. And to all God has promised good, and God is Acquainted with what you do." This hadith is strange in this context. What is in the two Sahihis from the narration of a group on the authority of Ata' ibn Yasar on the authority of Abu Sa'id is the mention of the Khawarij: "You will consider your prayers insignificant compared to their prayers and your fasting insignificant compared to their fasting. They will pass through the religion as an arrow passes through its target." The hadith, but Ibn Jarir narrated this hadith from another chain of transmission. He said: Ibn al-Barqi told me, Ibn Abi Maryam told me, Muhammad ibn Ja'far told us, Zayd ibn Aslam told me on the authority of Abu Sa'id al-Tammar on the authority of Abu Sa'id al-Khudri that the Messenger of God (peace and blessings of God be upon him) said: **There will soon come a people whose deeds you will consider insignificant compared to their deeds.** We said: Who are they, O Messenger of God? Quraysh? He said: **No, but the people of Yemen are the most tender-hearted and soft-hearted.** He pointed to Yemen and said: "They are the people of Yemen. Behold, faith is from Yemen and wisdom is from Yemen." We said: O Messenger of God, are they better than us? He said: **By the One in Whose Hand is my soul, if one of them had a mountain of gold to spend, it would not be sufficient for one of you or even half of it.** Then he joined his fingers and extended his little finger and said: "Behold, this is the excess that exists between us and the al-Nas 114: "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterwards and fought. And to all God has promised the best. And God, with what you do, is Acquainted." This context does not mention Al-Hudaybiyyah. If that is preserved as mentioned above, then it is possible that it was

revealed before the conquest, informing of what would come after it, as in the statement of God in Surat Al-Muzzammil, which is one of the first revelations: **And others fight in the way of God Al-Muzzammil**, which is one of the first revelations: **And others fight in the way of God Al-Muzzammil.** It is good report of what is to come, and so is this, and God knows best.

And the Almighty's saying: **And to each has God promised the best** means those who spend before and after the conquest. They will all have a reward for what they did, even if there is a difference between them in the differential recompense, as God the Almighty said: "Not equal are those of the believers who sit **at home**, except those who are disabled, and those who strive in the cause of God with their wealth and their persons. God has preferred those who strive with their wealth and their persons over those who sit **at home**. And to each has God promised the best. And God has preferred those who strive over those who sit **at home** with a great reward." And likewise the hadith in the Sahih: **The strong believer is better and more beloved to God than the weak believer, and in each is good.** Rather, this was pointed out so that the other's side would not be wasted by praising the first without the other, so that someone would imagine that he was blamed. For this reason, He connected the praise and commendation of the second while preferring the first over him. For this reason, God the Almighty said: **And God is Acquainted with what you do.** That is, because of His knowledge, He differentiated between the reward of those who spent and fought before the conquest and those who did so after that. This is only because He knew the intention of the first, his complete sincerity, and his spending in a time of effort, scarcity, and hardship. And in the hadith: **One dirham precedes one hundred thousand.** And there is no doubt among the people of faith that Abu Bakr, may God be pleased with him, has the greatest share of this verse, as he is the master of those who acted upon it from among all the nations of prophets, as he spent all his money seeking the face of God Almighty, and no one had a favor with him to reward him with.

Abu Muhammad al-Husayn ibn Mas'ud al-Baghawi said in his interpretation of this verse: Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, 'Abdullah ibn Hamid ibn Muhammad told us, Ahmad ibn Ishaq ibn Ayyub told us, Muhammad ibn Yunus told us, al-'Ala' ibn 'Amr al-Shaibani told us, Abu Ishaq al-Fazari told us, Sufyan ibn Sa'id told us, on the authority of Adam ibn Ali, on the authority of Ibn 'Amr, who said: I was with the Prophet, may God bless him and grant him peace, and Abu Bakr al-Siddiq was with him, and he was wearing a cloak that he had sewn over his chest with holes. Gabriel came down and said: Why do I see Abu Bakr wearing a cloak that he had sewn over his chest with holes? He said: **He spent his wealth on me before the conquest.** He said: God says: Convey my greetings to him and say to him: Are you pleased with Me in your poverty or are you displeased?

The Messenger of God, may God bless him and grant him peace, said: "O Abu Bakr, God sends you His greetings and says to you: Are you pleased with Me in your poverty or are you displeased?" Abu Bakr **may God be pleased with him** said: **Am I angry with my Lord, the Almighty and Majestic? Indeed, I am pleased with my Lord.** This hadith has a weak chain of transmission from this perspective, and God knows best. God the Almighty said: **Who is it that would loan God a goodly loan?** Umar ibn al-Khattab said: It refers to spending in the cause of God. It was also said: It refers to spending on one's family, but the correct view is that it is more general than that. Everyone who spends in the cause of God with a sincere intention and true resolve is included in the general meaning of this verse. That is why God the Almighty said: **Who is it that would loan God a goodly loan?** as He said in the other verse: **many multiples.** "And he will have a noble reward." That is, a beautiful reward and amazing provision, which is Paradise on the Day of Resurrection.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Khalaf bin Khalifa told us, on the authority of Humaid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: When this verse was revealed: **Who is it that will loan God a goodly loan so He may multiply it for him?** Abu Ad-Dahdah Al-Ansari said: O Messenger of God, does God really want a loan from us? He said: **Yes, O Abu Ad-Dahdah.** He said: Show me your hand, O Messenger of God. He said: So he gave him his hand. He said: I have loaned my garden to my Lord, and He has a garden in which there are six hundred palm trees, and Umm Ad-Dahdah and her children are in it. Abu Ad-Dahdah came and called her: O Umm Ad-Dahdah. She said: At your service. He said: Come out, for you have loaned it to my Lord, the Almighty and Majestic. In another narration, she said to him: Your sale has been profitable, O Abu Ad-Dahdah. She took her belongings and children from him, and the Messenger of God, may God bless him and grant him peace, said: **How many clusters of dates are there in Paradise for Abu Ad-Dahdah.** And in another version: **How many a palm tree with drooping roots full of pearls and rubies for Abu Ad-Dahdah in Paradise.**

### Fath al-Qadir

The question in His statement: 10- **And what is [the matter] with you that you do not spend in the cause of God?** is for rebuke and reprimand. The discussion of the parsing of this is like the discussion of the parsing of His statement: **And what is [the matter] with you that you do not believe in God?** In this verse is evidence that the spending commanded in His statement: **And spend from that in which He has made you successors** is spending in the cause of God, as we have explained. The meaning is: What excuse do you have and what is preventing you from that? The original is that you should not spend. It was said that *an* is redundant, and the phrase **And to God belongs the inheritance of the heavens and the earth** is in the accusative case as a state of the subject of **you should not spend** or its object. The meaning is: What is preventing you from spending in that way, while the situation is that everything in the heavens and the earth returns to God,

glory be to Him, with the extinction of the world, like the return of inheritance to the heir, and nothing of it remains for them? This is more in the way of rebuke and more complete in reprimand, because that money is taken from its people and becomes for God, glory be to Him, and no one remains From its owners, it is stronger in requiring spending on them than it is for God in reality, and they are His successors in disposing of it. Then the Almighty explained the virtue of those who were the first to spend in the way of God, saying: **Not equal among you are those who spent before the conquest.** It was said that what is meant by the conquest is the conquest of Mecca. This is what most of the commentators said. Al-Sha'bi and Al-Zuhri said: The conquest of Al-Hudaybiyyah. Qatadah said: There were two fightings, one of which was better than the other, and two spendings, one of which was better than the other. Fighting and spending before the conquest of Mecca were better than fighting and spending after that. This is what Muqatil and others said, and there is an omission in the statement, and the meaning is: Not equal are those who spent before the conquest **and fought** and those who spent after the conquest and fought. So it was omitted for its clarity and the indication of what will follow. Spending and fighting before the conquest were better than spending and fighting after the conquest, because people's need was greater at that time while they were fewer and weaker. Spending was mentioned before fighting to indicate the virtue of spending due to their need, as they were generous with themselves but did not find money to be generous with. Generosity with one's soul is the ultimate in generosity. The reference in His statement, *Those* is to *whom* in consideration of its meaning, and it is the subject and predicate. **are greater in degree than those who spent afterwards and fought**, meaning they have a higher status and rank than those who spent their wealth in the way of God after the conquest and fought alongside the Messenger of God (peace and blessings of God be upon him). Ata' said: The degrees of Paradise vary, so those who spent before the conquest are in the best of them. Al-Zajaj said: Because those who came before experienced more hardship than those who came after them. And their insight was also more penetrating.

The Prophet, may God bless him and grant him peace, guided us to this virtue by saying in what was authentically reported from him: **If one of you spent the equivalent of Mount Uhud in gold, it would not amount to...**

One of them extended it, but not half of it." This is an address from him, may God bless him and grant him peace, to the later generations and his companions, as it indicates that reason.

In which this hadith was mentioned: **And to both of them God promised the best**, meaning that to each of the two groups God promised the best reward.

It is Paradise, with their degrees varying in it. The majority read **and all** in the accusative case as the object of the delayed verb. Ibn

Aamer is in the nominative case as a subject, and the sentence after it is its predicate and the antecedent is omitted, or as a predicate of an omitted word, and something like this is said

Surat al-Hadid 57:10

And what is the matter with you that you do not spend in the cause of God while to God belongs the inheritance of the heavens and the earth. Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterward and fought. And to all God has promised the best. And God is Acquainted with what you do.

The poet:

Umm Al-Khayar has come to accuse me of a sin I did not commit.

**And God is All-Knowing of what you do.** Nothing of it is hidden from Him.

**And to both, God has promised goodness**, meaning that God has promised Paradise to both groups. Ata' said: The degrees of Paradise vary, and those who spent before the conquest will be in the best of them. Ibn 'Amir read: **And to both** in the nominative case, **And God is All-Knowing of what you do.**

## Tafsir al-Baghawi

10- **And what is [the matter] with you that you do not spend in the cause of God while to God belongs the inheritance of the heavens and the earth?** He says: What is it to you that you do not spend in that which brings you closer to God while you are dying leaving your wealth? Then He explained the virtue of those who were the first to spend in the cause of God and in jihad, saying: **Not equal among you are those who spent before the conquest**, meaning the conquest of Mecca according to most of the commentators. Al-Sha'bi said: It is the Treaty of Hudaibiyyah. **And fought**, He says: Not equal in virtue are those who spent their wealth and fought the enemy with the Messenger of God (peace and blessings of God be upon him) before the conquest of Mecca with those who spent and fought after it. **Those are greater in degree than those who spent afterwards and fought.** Muhammad ibn Fadil narrated from Al-Kalbi that this verse was revealed about Abu Bakr Al-Siddiq **may God be pleased with him**, as he was the first to convert to Islam and the first to spend his wealth in the cause of God. Abdullah ibn Mas'ud said: The first to declare his Islam with his sword were the Prophet (peace and blessings of God be upon him) and Abu Bakr.

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Abdullah ibn Hamid ibn Muhammad told us, Ahmad ibn Ishaq ibn Ayyub told us, Muhammad ibn Yunus told us, al-Ala' ibn Amr al-Shaibani told us, Abu Ishaq al-Fazari told us, Sufyan ibn Sa'id told us, on the authority of Adam ibn Ali, on the authority of Ibn Umar, who said: "I was with the Messenger of God, may God bless him and grant him peace, and Abu Bakr al-Siddiq, may God be pleased with him, was with him, and he was wearing a cloak that he had sewn around his chest with holes. Gabriel came down to him and said: 'Why do I see Abu Bakr wearing a cloak that he had sewn around his chest with holes?' He said: 'He spent his wealth on me before the conquest.' He said: 'God, the Almighty, says: 'Convey my greetings to him and say to him: Are you pleased with Me in this poverty of yours or are you displeased?' So the Messenger of God, may God bless him and grant him peace, said: 'O Abu Bakr, God, the Almighty, sends you His greetings and says to you: Are you pleased with Me in this poverty of yours or are you displeased?' Abu Bakr said: 'Am I displeased with my Lord? Indeed, I am pleased with my Lord. Indeed, I am pleased with my Lord.'"

## Tafsir al-Baidawi

10- **And what is [the matter] with you that you should not spend?** And what is [the matter] with you that you should not spend. **In the way of God** in that which brings one closer to Him. **And to God belongs the inheritance of the heavens and the earth** He inherits everything in them, so no one has any wealth left. And if that is the case, then spending it in such a way that he replaces it with something that will remain, which is the reward, is more appropriate. "Not equal among you are those who spent before the conquest and fought. Those are greater in degree." A clarification of the difference between those who spend according to their circumstances, such as precedence and strong certainty, and seeking out needs, urging them to seek out the best of them after urging them to spend. The mention of fighting is for digression, and a particle of *spend* is omitted due to its clarity and the indication of what comes after it. **The conquest** is the conquest of Mecca, as Islam was strengthened by it, its people increased in number, and the need for fighting and spending decreased. **Of those who spent after** meaning after the conquest **and fought - to all of them God has promised the best** meaning God has promised to all of the spenders the best reward, which is Paradise. Ibn 'Amir read **and to all** in the nominative case as a subject, meaning God promised to all of them to match what it was conjoined to. **And God is Acquainted with what you do** knowing its outward and inward aspects, so He will reward you according to it. The verse was revealed about Abu Bakr, may God be pleased with him, as he was the first to believe and spend in the way of God and he argued with the disbelievers until he was struck with a blow that brought him to the brink of destruction.



## Surat al-Hadid 57:11

Who is it that would loan God a goodly loan so He may multiply it for him and he will have a noble reward?

### Tafsir al-Jalalayn

11 - **Who is it that would loan God** by spending his money in the way of God **a goodly loan** by spending it for God **so He may multiply it** and in another reading it multiplies it with emphasis **for him** from ten to more than seven hundred as mentioned in Al-Baqarah **and for him** with the multiplication **a noble reward** coupled with contentment and approval

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: **Who is he who spends in the cause of God in this world, expecting reward in his spending, seeking what is with God? And that is the good loan.** He says: **So his Lord will multiply for him his loan, that which he lent him for his spending in His cause, and He will give him seven hundred for one.** Some of the grammarians of Basra used to say in his statement, **Who is he who would loan God a good loan?** It is like the Arabs' saying: **I have with you a loan of truth and a loan of evil**, if he did good with it. And he recited a verse by Shanfara in this regard:

We will reward Salaman bin Mufrij for what his hands have put forth, so he removed it.

**And he will have a noble reward.** He says: And he will have a noble reward and recompense. By that reward, he means Paradise. We have already mentioned the narration from the people of interpretation regarding that, and there is no need to repeat it.

### Tafsir al-Qurtubi

The Almighty's saying: **Who is it that would loan God a goodly loan?** is an encouragement to spend in the way of God. This has already been discussed in Surat Al-Baqarah. The Arabs say about anyone who does a good deed: he has loaned, as He said:

If you give a loan, give it back, for only God can give it back.

A boy is not a camel

It is called a loan because the loan is given for the purpose of recovering something in return. That is, who is he that spends in the way of God that God should replace it with many times over? Al-Kalbi said: A loan means a good charity, that is, one that is accepted as a reward from him, without any favor or harm. **He will multiply it for him** between seven and seven hundred times as much as God wills. It was said: A good loan is to say: Glory be to God, praise be to

God, there is no god but God, and God is Greatest. Narrated by Sufyan from Ibn Hayyan. Zayd ibn Aslam said: It is spending on one's family. Good is voluntary worship. It was said: It is a good deed. The Arabs say: I have with so-and-so a loan of truth and a loan of evil. Al-Qushayri said: A good loan is for the one who gives charity to be sincere in intention and of good character, seeking thereby the face of God without showing off or seeking reputation, and for it to be lawful. And from the good loan is not to aim for the bad one and spend it, because God the Almighty says: **And do not aim towards the bad thereof, spending [in charity]** (Al-Baqarah 2:267), and to give charity while hoping to live, "because the Prophet (peace and blessings of God be upon him) was asked about the best charity, and he said: 'That you give it while you are healthy and stingy, hoping to live, and do not delay until it reaches your collarbones and you say to so-and-so such-and-such, and to so-and-so such-and-such.'" And to conceal one's charity, because God the Almighty says: **But if you conceal it and give it to the poor, it is better for you** (Al-Baqarah 2:271), and not to show off, because God the Almighty says: **Do not invalidate your charities by reminders or injury** (Al-Baqarah 2:264), and to belittle much of what one gives, because the whole world is little, and to make it from the most beloved of his wealth, because God the Almighty says: **By no means will you attain righteousness until you spend from that which you love** (Al-Imran 3:92), and to make it abundant, because the Prophet (peace and blessings of God be upon him) said: **The best of slaves are those with the highest price and the most precious to their families. He will multiply it for him.** Ibn Kathir and Ibn Amir read **He will multiply it for him** by dropping the alif, except for Ibn Amir and Ya'qub, who put the fa' in the accusative case. Nafi' and the people of Kufa and Basra read **He will multiply it for him** by the alif and softening the 'ayn, except for Asim, who put the fa' in the accusative case. The rest raised it in apposition to **He lends**. The accusative case is an answer to the question. This has been discussed in detail in al-Baqarah 2: **And for him is a noble reward** meaning Paradise.

### Tafsir Ibn Kathir

God the Blessed and Most High has commanded us to believe in Him and His Messenger in the most perfect manner, and to be constant and steadfast in that and to continue. He has urged us to spend from what He has made you trustees over, that is, from what you have as a loan, because it was in the hands of those before you and then came to you. So God the Most High has guided us to use the money that you have been given as trustees in obeying Him. If you do so, then well and good, and if not, then He will hold you accountable for it and punish you for neglecting the duties in it. And His statement, **of what He has made you trustees over** indicates that it will be left behind for you, so perhaps your heir will obey God in it and be happier with what God has bestowed upon you than you, or he will disobey God in it and you will have sought to assist him in sin and aggression. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Qatadah narrating on the authority of



Who is it that would loan God a goodly loan so He may multiply it for him and he will have a noble reward?

Mutraf, meaning ibn `Abdullah ibn al-Shakheer, on the authority of his father, who said: I came to the Messenger of God, may God bless him and his family and grant them peace, and he was saying: "You are distracted by multiplying. The son of Adam says, 'My money, my money.' Do you have any of your money except what you ate and finished, or wore out, or gave in charity and passed on?" Muslim narrated it on the authority of Shu'bah with the same chain of transmission, and he added: **And everything else is gone and left to the people.**

God the Almighty says: **Those among you who believe and spend will have a great reward.** This encourages faith and spending in obedience. Then God the Almighty says: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord?** That is, what is preventing you from believing while the Messenger is among you, calling you to that and explaining to you the arguments and proofs for the truth of what he brought you? We have narrated in the hadith through various chains of transmission in the beginning of the explanation of the Book of Faith in Sahih al-Bukhari that the Messenger of God (peace and blessings of God be upon him) said one day to his companions: **Which of the believers is most admirable to you in faith?** They said: **The angels.** He said: **And why do they not believe while they are with their Lord?** They said: **Then the prophets.** He said: **And why do they not believe while the revelation is being sent down to them?** They said: **So we are.** He said: **And why do you not believe while I am among you? But the most admirable of the believers in faith are people who come after you and find scriptures and believe in what is in them.** We have mentioned part of this narration at the beginning of Surah al-Baqarah when God the Almighty says: **Those who believe in the unseen.**

And the Almighty's saying: **And He has taken your covenant** is like the Almighty's saying: **And remember the favor of God upon you and His covenant which He bound you when you said, 'We hear and we obey.'** By that he means the pledge of allegiance to the Messenger, may God bless him and grant him peace. Ibn Jarir claimed that what is meant by that is the covenant that was taken from them in the loins of Adam, and this is the doctrine of Mujahid, and God knows best. And the Almighty said: **It is He who sends down to His Servant clear signs** meaning clear arguments, dazzling proofs, and conclusive evidence **that He may bring you out from darkness into the light** meaning from the darkness of ignorance, disbelief, and conflicting opinions to the light of guidance, certainty, and faith. **And indeed, God is to you Most Kind and Most Merciful** meaning in His sending down the Books and sending the Messengers to guide people, remove defects, and eliminate doubts. And when He first commanded them to believe and spend, then urged them to believe and made clear that He had removed its obstacles from them, He also urged them to spend, saying: **And what is [the matter] with you that you should not spend in the cause of God while to God belongs the inheritance of the heavens**

**and the earth?** meaning, spend and do not fear poverty or scarcity, for the One in whose cause you have spent is the Owner of the heavens and the earth, and in His hand are their keys and with Him are their treasures. He is the Owner of the Throne with all that it contains, and He is the One who says: **And whatever you spend, He will replace it, and He is the Best of providers.**

He said: **What you have will be exhausted, but what is with God is everlasting.** So whoever puts his trust in God will spend and not fear any decrease from the Lord of the Throne, and he knows that God will replace it for him. And the Almighty said: **Not equal among you are those who spent before the conquest and fought,** meaning this is not equal to those who did not do as he did. That is because before the conquest of Mecca the situation was difficult, and no one believed at that time except the truthful ones. As for after the conquest, Islam appeared with a great appearance and people entered into the religion of God in multitudes. And for this reason God the Almighty said: "Those are greater in degree than those who spent afterward and fought. But to all God has promised good." The majority of scholars agree that what is meant by *conquest* here is the conquest of Mecca. Al-Sha'bi and others said that what is meant by *conquest* here is the Treaty of Hudaibiyyah. This opinion may be supported by what Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Zuhair told us, Hamid al-Tawil told us, on the authority of Anas, who said: There was a conversation between Khalid ibn al-Walid and Abd al-Rahman ibn Awf, and Khalid said to Abd al-Rahman: **You are making things difficult for us by the days in which you have outstripped us.** We were informed that this was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Leave my companions alone, for by the One in Whose Hand is my soul, even if you spent gold equivalent to Mount Uhud or the mountains, you would not be able to reach their deeds.** It is known that Khalid ibn al-Walid's conversion to Islam, which was met with this address, was between the Treaty of Hudaibiyyah and the conquest of Mecca. This quarrel between them was in Banu Juthaymah, to whom the Messenger of God, may God bless him and grant him peace, had sent Khalid ibn al-Walid after the conquest. They kept saying: **We have become Sabians, we have become Sabians,** but they did not know how to say **We have become Muslims,** so Khalid ordered that they be killed and that those of them who were taken captive from them be killed. Abd al-Rahman ibn Awf, Abdullah ibn Umar and others disagreed with him, so Khalid and Abd al-Rahman quarreled over that. What is in the Sahih is that the Messenger of God, may God bless him and grant him peace, said: "Do not insult my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the level of one of them, or even half of it."

Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Ibn Wahb, who said: Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, that

he said: We went out with the Messenger of God, may God bless him and grant him peace, in the year of Al-Hudaybiyyah, until when we were at Ufan, the Messenger of God, may God bless him and grant him peace, said: **Soon there will come a people whom you will consider your deeds insignificant compared to theirs.** We said: **Who are they, O Messenger of God? Are they Quraysh?** He said: **No, but the people of Yemen are more tender-hearted and soft-hearted.** We said: **Are they better than us, O Messenger of God?** He said: "If one of them had a mountain of gold and spent it, it would not equal the measure of one of you, or even half of it. Indeed, this is the excess between us and the people. "Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent and fought afterwards. And to all God has promised good, and God is Acquainted with what you do." This hadith is strange in this context. What is in the two Sahihs from the narration of a group on the authority of Ata' ibn Yasar on the authority of Abu Sa'id is the mention of the Khawarij: "You will consider your prayers insignificant compared to their prayers and your fasting insignificant compared to their fasting. They will pass through the religion as an arrow passes through its target." The hadith, but Ibn Jarir narrated this hadith from another chain of transmission. He said: Ibn al-Barqi told me, Ibn Abi Maryam told me, Muhammad ibn Ja'far told us, Zayd ibn Aslam told me on the authority of Abu Sa'id al-Tammar on the authority of Abu Sa'id al-Khudri that the Messenger of God (peace and blessings of God be upon him) said: **There will soon come a people whose deeds you will consider insignificant compared to their deeds.** We said: Who are they, O Messenger of God? Quraysh? He said: **No, but the people of Yemen are the most tender-hearted and soft-hearted.** He pointed to Yemen and said: "They are the people of Yemen. Behold, faith is from Yemen and wisdom is from Yemen." We said: O Messenger of God, are they better than us? He said: **By the One in Whose Hand is my soul, if one of them had a mountain of gold to spend, it would not be sufficient for one of you or even half of it.** Then he joined his fingers and extended his little finger and said: "Behold, this is the excess that exists between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterwards and fought. And to all God has promised the best. And God, with what you do, is Acquainted.'" This context does not mention Al-Hudaybiyyah. If that is preserved as mentioned above, then it is possible that it was revealed before the conquest, informing of what would come after it, as in the statement of God in Surat Al-Muzzammil, which is one of the first revelations: **And others fight in the way of God Al-Muzzammil,** which is one of the first revelations: **And others fight in the way of God Al-Muzzammil.** It is good report of what is to come, and so is this, and God knows best.

And the Almighty's saying: **And to each has God promised the best** means those who spend before and after the conquest. They will all have a reward for what they did, even if there is a difference between them in the differential recompense, as God the Almighty said: "Not equal are those of the believers who sit **at home**, except those who are disabled, and those who strive in

the cause of God with their wealth and their persons. God has preferred those who strive with their wealth and their persons over those who sit **at home**. And to each has God promised the best. And God has preferred those who strive over those who sit **at home** with a great reward." And likewise the hadith in the Sahih: **The strong believer is better and more beloved to God than the weak believer, and in each is good.** Rather, this was pointed out so that the other's side would not be wasted by praising the first without the other, so that someone would imagine that he was blamed. For this reason, He connected the praise and commendation of the second while preferring the first over him. For this reason, God the Almighty said: **And God is Acquainted with what you do.** That is, because of His knowledge, He differentiated between the reward of those who spent and fought before the conquest and those who did so after that. This is only because He knew the intention of the first, his complete sincerity, and his spending in a time of effort, scarcity, and hardship. And in the hadith: **One dirham precedes one hundred thousand.** And there is no doubt among the people of faith that Abu Bakr, may God be pleased with him, has the greatest share of this verse, as he is the master of those who acted upon it from among all the nations of prophets, as he spent all his money seeking the face of God Almighty, and no one had a favor with him to reward him with.

Abu Muhammad al-Husayn ibn Mas'ud al-Baghawi said in his interpretation of this verse: Ahmad ibn Ibrahim al-Shuraihi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, 'Abdullah ibn Hamid ibn Muhammad told us, Ahmad ibn Ishaq ibn Ayyub told us, Muhammad ibn Yunus told us, al-'Ala' ibn 'Amr al-Shaibani told us, Abu Ishaq al-Fazari told us, Sufyan ibn Sa'id told us, on the authority of Adam ibn Ali, on the authority of Ibn 'Amr, who said: I was with the Prophet, may God bless him and grant him peace, and Abu Bakr al-Siddiq was with him, and he was wearing a cloak that he had sewn over his chest with holes. Gabriel came down and said: Why do I see Abu Bakr wearing a cloak that he had sewn over his chest with holes? He said: **He spent his wealth on me before the conquest.** He said: God says: Convey my greetings to him and say to him: Are you pleased with Me in your poverty or are you displeased? The Messenger of God, may God bless him and grant him peace, said: "O Abu Bakr, God sends you His greetings and says to you: Are you pleased with Me in your poverty or are you displeased?" Abu Bakr **may God be pleased with him** said: **Am I angry with my Lord, the Almighty and Majestic? Indeed, I am pleased with my Lord.** This hadith has a weak chain of transmission from this perspective, and God knows best. God the Almighty said: **Who is it that would loan God a goodly loan?** Umar ibn al-Khattab said: It refers to spending in the cause of God. It was also said: It refers to spending on one's family, but the correct view is that it is more general than that. Everyone who spends in the cause of God with a sincere intention and true resolve is included in the general meaning of this verse. That is why God the Almighty said: **Who is it that would loan God a goodly loan?** as He said in the other verse: **many multiples.** "And he will have a noble reward." That is, a beautiful reward and amazing provision, which is Paradise on the Day of

Surat al-Hadid 57:11

Who is it that would loan God a goodly loan so He may multiply it for him and he will have a noble reward?

Resurrection.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Khalaf bin Khalifa told us, on the authority of Humaid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, who said: When this verse was revealed: **Who is it that will loan God a goodly loan so He may multiply it for him?** Abu Ad-Dahdah Al-Ansari said: O Messenger of God, does God really want a loan from us? He said: **Yes, O Abu Ad-Dahdah.** He said: Show me your hand, O Messenger of God. He said: So he gave him his hand. He said: I have loaned my garden to my Lord, and He has a garden in which there are six hundred palm trees, and Umm Ad-Dahdah and her children are in it. Abu Ad-Dahdah came and called her: O Umm Ad-Dahdah. She said: At your service. He said: Come out, for you have loaned it to my Lord, the Almighty and Majestic. In another narration, she said to him: Your sale has been profitable, O Abu Ad-Dahdah. She took her belongings and children from him, and the Messenger of God, may God bless him and grant him peace, said: **How many clusters of dates are there in Paradise for Abu Al-Dahdah.** And in another version: **How many a palm tree with drooping roots full of pearls and rubies for Abu Al-Dahdah in Paradise.**

## Fath al-Qadir

Then He, the Almighty, encouraged charity, saying: 11- **Who is it that would loan God a goodly loan?** That is, who is it that would spend his money in the way of God? It is as if he were lending it. The Arabs say to everyone who does a good deed, **He has lent.** And from this is the saying of the poet:

If you give a loan, give it, for only the young man gives, not the camel.

Al-Kalbi said: **A loan** means charity. *Good* means rewarded from the heart, without favor or harm. Muqatil said: Good means content with his soul. The interpretation of the verse in Surat Al-Baqarah has already been presented. **He will multiply it for him.** Ibn Amir and Ibn Kathir read it **He will multiply it for him** by dropping the alif, except that Ibn Amir and Ya'qub put the fa' in the accusative case. Nafi' and the people of Kufa and Basra read it **He will multiply it for him** with the alif and soften the 'ayn, except that Asim put the fa' in the accusative case and the rest raised it. Ibn Atiyyah said: The nominative is in apposition to **He lends**, or it is a new sentence and the accusative is because the fa' is in the answer to the question. Abu Ali Al-Farisi weakened the accusative case. He said that the question was not about the loan, but rather about the doer of the loan. The fa' is only used in the accusative case as a verb rejected by a question about an action. However, this group interpreted it to mean the same thing, as if his statement, **Who is it that would loan God?** is like his statement, **Would God loan anyone?** "And for him is a noble reward," which is Paradise. The multiplication here means that the good deed is multiplied tenfold to seven hundredfold, depending on the circumstances, people, and times.

Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Abu Nu'aym in Al-Dala'il narrated on the authority of Zayd ibn Aslam on the authority of Ata' ibn Yasar on the authority of Abu Sa'id Al-Khudri, who said: "We went out with the Messenger of God in the year of Al-Hudaybiyyah until we reached Usfan. The Messenger of God, may God bless him and grant him peace, said: 'Soon there will come a people who will burn your deeds along with their deeds.' We said: 'Who are they, O Messenger of God? The Quraysh?' He said: 'No, but they are the people of Yemen, and they are the most tender-hearted and soft-hearted.' We said: 'Are they better than us, O Messenger of God?' He said: 'If one of them had a mountain of gold, it would not reach the level of one of you or even half of it. However, this is the distinction between us and the al-Nas 114: 'Not equal among you are those who spent before the conquest and fought...' [The verse]." Ibn Kathir said about this hadith: It is strange with this chain of transmission. Ibn Jarir narrated it without mentioning Al-Hudaybiyyah in it. Ahmad narrated on the authority of Anas who said: "There was a discussion between Khalid ibn al-Walid and Abd al-Rahman ibn Awf. Khalid said to Abd al-Rahman: 'Do you think you are superior to us because of the days you have outpaced us?' When this report reached the Prophet (peace and blessings of God be upon him), he said: 'Leave my companions alone, for by the One in Whose hand is my soul, even if you spent gold equal to Mount Uhud or mountains in gold, you would not reach their deeds.'" What is in the Sahih on the authority of the Messenger of God (peace and blessings of God be upon him) is worded: **Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend gold equal to Mount Uhud, he would not reach one of them, or even half of it.** The wording is: **He would not reach the level of one of them, or even half of it.** Al-Bukhari, Muslim and others narrated this hadith on the authority of Abu Sa'id al-Khudri. Ibn Abi Shaybah narrated on the authority of Ibn Umar who said: "Do not revile the companions of Muhammad (peace and blessings of God be upon him), for one hour of standing with one of them is better than the deeds of one of you for a lifetime."

## Tafsir al-Baghawi

11- **Who is it that will loan God a goodly loan so He may multiply it for him and he will have a noble reward?**

## Tafsir al-Baidawi

11- **Who is it that would loan God a goodly loan?** That is, who is it that spends his money in His cause hoping that He will reward him? It is as if someone lends Him and spends it well by being sincere in it and seeking the most honorable money and the best path for it. **So He will multiply it for him.** That is, He will give him his

reward many times over. **And he will have a noble reward.** That is, the reward that is multiplied is noble in itself and should be sought even if it is not multiplied, so how about when it is multiplied many times over? Asim read **so He will multiply it** in the accusative case as an answer to the question based on the meaning, so it is as if he said: Would God lend to someone so He could multiply it for him? Ibn Kathir read **so He will make it weak** in the nominative case, and Ibn Amir and Ya'qub read **so He will make it weak** in the accusative case.

Surat al-Hadid 57:12

The Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be], "Good tidings to you this Day: Gardens beneath which rivers flow, wherein you abide eternally. That is the great attainment."

### Surat al-Hadid 57:12

The Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be], "Good tidings to you this Day: Gardens beneath which rivers flow, wherein you abide eternally. That is the great attainment."

### Tafsir al-Jalalayn

12 - Mention **the Day you see the believing men and believing women, their light proceeding before them** in front of them **and on their right** and it will be said to them (Good tidings to you today: Gardens) meaning enter them (beneath which rivers flow, wherein you will abide eternally. That is what is the great attainment)

### Tafsir al-Suyuti

### Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **On the Day you see the believing men and believing women, their light proceeding before them and on their right**. Some of them said: The meaning of this is: On the Day you see the believing men and believing women, their light shining before them and on their right.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **On the Day you see the believing men and believing women**, the verse. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "Among the believers are those whose light will shine from Medina to Aden, Abyan, Sana'a, and beyond that, to the point that among the believers are those whose light will shine only where their feet are."

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada, something similar.

Ibn Al-Muthanna told us: Idris told us: I heard my father mention on the authority of Al-Munhal, on the authority of Amr, on the authority of Qais bin Sakn, on the authority of Abdullah, who said: They will be given their light according to the extent of their deeds. Some of them will be given their light like a palm tree, and some of them will be given their light like a standing man. The light of them with the light of the least of them will be on his thumb, sometimes it will be extinguished and sometimes it will be kindled.

Others said: Rather, the meaning of this is: On the Day you see the believing men and believing women, their faith and guidance proceeding before them and on their right: their books.

Who said that?

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, **Their light proceeds before them and on their right**, that is, their books. God says: As for he who is given his book in his right hand, as for their light, it has guided him.

The more correct of the two opinions on this matter is the opinion we mentioned on the authority of Ad-Dahhak. That is because if he meant by that light the well-known light, he would not have made it specific to the report of striving between the hands and the right without the left, because the light of the believers that they will be given in the Hereafter will illuminate for them everything around them. And in the specific report of God, may He be glorified, about His striving between their hands and on their right without the left, there is what indicates that He meant by it something other than the light, even though they are not devoid of light.

The interpretation of the statement, since the matter is as we have described: And to both of them God has promised goodness on the Day you see the believing men and believing women running, the reward of their faith and righteous deeds before them, and in their right hands the books of their deeds flying about.

By his saying *strives* he means he goes on, and the *ba* in his saying **and their right hands** means *in*. Some of the grammarians of Basra used to say: the *ba* in his saying **and their right hands** means **on their right hands**.

His saying: **On the Day you see** is from the conjunction of promise.

And His statement: **Your good tidings today are gardens beneath which rivers flow**. God Almighty says, **Your good tidings today, O believers, which you are given good tidings of, are gardens beneath which rivers flow, so rejoice in them**.

His saying: **They will abide therein eternally** means: They will remain in Paradise, never moving from it or being transformed.

His saying: **That is the great attainment** means: Their eternity in the gardens that he described is the great success that they were seeking after being saved from God's punishment and entering Paradise to remain there forever.

### Tafsir al-Qurtubi

The Almighty said: {On the Day you see the believing men and believing women} who work on a Day {and will have a noble reward} and there is an omission in the speech, meaning {and will have a noble reward} and on the {Day you see} therein the {believing men



and believing women, their light will run} i.e. it will go on the Sirat according to Al-Hasan, and it is the light that they will pass through {before them} i.e. in front of them. {And on their right} Al-Farra' said: The preposition *ba* has the meaning of *in*, i.e. in their right. Or it has the meaning of *about*, i.e. about their right. Ad-Dahhak said: **Their light** is its destroyer, and **on their right** is their books, and At-Tabari chose this. i.e. their faith and righteous deeds will run before them, and on their right are the books of their deeds. So the preposition *ba* in this case has the meaning of *in*. And it is permissible on this basis to stop at **before them** and not stop if it has the meaning of *about*. Suhayl ibn Sa'd al-Sa'idi and Abu Haywah read it with a kasra on the alif, meaning faith, which is the opposite of disbelief. He connected a non-adverbial phrase to a noun phrase because the meaning of an adverbial phrase is a state of affairs and it is connected to something omitted. The meaning is that he strives, being **in front of them** or **on their right**, and the phrase **in front of them** is not connected to the word *strives* itself. It was said that he meant the Qur'an by the light. Ibn Mas'ud said: They will be given their light according to their deeds. Some of them will be given their light like a palm tree, and some of them will be given their light like a standing man, and the light of the one who has the shortest span of his foot will be on his big toe, so it will be extinguished at one time and ignited at another. Qatada said: It was mentioned to us that the Prophet of God (blessings and peace of God be upon him) said: Among the believers will be those whose light will shine like the distance between Madinah and Aden, or between Madinah and Sana'a, or even less than that, until there will be those whose light will not shine except where their feet are. Al-Hasan said: So that they may be illuminated by it on the Sirat, as mentioned above. Muqatil said: To be a guide for them to Paradise. And God knows best.

God the Almighty says: **Good tidings to you today are gardens beneath which rivers flow**. The meaning is, it will be said to them: **Good tidings to you today** is entering gardens. The omission of the complement is necessary because the good tidings have already occurred, and Paradise is a spring, so it cannot be the same. **Beneath them flow** rivers of milk, water, wine, and honey beneath their dwellings. **Abiding therein** is a state of the omitted entry. The meaning is, **Good tidings to you today** is entering gardens **beneath which rivers flow**. Abiding therein is understood, and it is not a state of your good tidings, because there is a separation between the relative clause and the relative pronoun. It is possible that it is among what the good tidings indicate, as if he said, **You are given good tidings of abiding**. It is possible that the adverbial phrase, which is *today*, is a predicate of your good tidings, gardens, instead of the good tidings, based on the omission of the complement, as previously mentioned. **Abiding therein** is a state, based on what previously mentioned. Al-Farra' permitted the accusative case of *gardens* as a state, based on *today* being a predicate of **your good tidings**, which is unlikely, because *gardens* does not have the meaning of a verb. He allowed that **your good report** be in the accusative case, meaning that they give them good report, and that *gardens* be in the accusative case with the good report, and in this there is a distinction

between the relative clause and the relative pronoun.

## Tafsir Ibn Kathir

God Almighty says, informing us about the faithful who give charity, that on the Day of Resurrection, their light will run before them in the arenas of the Resurrection, according to their deeds, as Abdullah bin Masoud said in his statement, God Almighty: **Their light will run before them**, he said: According to the extent of their deeds, they will pass over the Sirat. Some of them will have a light like a mountain, some of them will have a light like a palm tree, and some of them will have a light like a standing man, and the lightest of them will be in his thumb, burning once and extinguishing once. It was narrated by Ibn Abi Hatim and Ibn Jarir, and Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "Among the believers are those whose light will shine from Medina to Aden, Abyan, and Sana'a, and even less than that, until among the believers are those whose light will shine where their feet stand." Sufyan al-Thawri said, on the authority of Hisin, on the authority of Mujahid, on the authority of Junada bin Abi Umayya, who said: You are written with God by your names, your features, your rituals, your private conversations, and your gatherings. So when the Day of Resurrection comes, it will be said: O so-and-so, this is..." Your light, so-and-so, you have no light, and he read, **Their light runs before them**.

Ad-Dahhak said: "There is no one who will not be given light on the Day of Resurrection. When they reach the Sirat, the light of the hypocrites will be extinguished. When the believers saw that, they feared that their light would be extinguished as the light of the hypocrites was extinguished, so they said: 'Our Lord, perfect our light for us.'" Al-Hasan said: **Their light will run before them**, meaning on the Sirat. Ibn Abi Hatim, may God have mercy on him, said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, on the authority of Yazid ibn Abi Habib, on the authority of Saeed ibn Masoud, that he heard Abd al-Rahman ibn Jubayr narrating, that he heard Abu al-Darda' and Abu Dharr narrating on the authority of the Prophet, may God bless him and grant him peace, who said: "I will be the first to be given permission on the Day of Resurrection to prostrate, and the first to be given permission to raise his head. I will look in front of me and behind me, to my right and to my left, and I will recognize my nation from among the nations." A man said to him: **O Prophet of God, how will you recognize your nation from among the nations between Noah and your nation?** He said: **I recognize them with limbs marked by the traces of ablution, and no other nation will have them, and I recognize them when they will be given their books**. I know them by their right hands, I know them by their marks on their faces, and I know them by their light running before them.

And His statement, **and in their right hands**, Ad-Dahhak said, meaning, and in their right hands is their book, as He said, **So whoever is given his book in his right hand**, and His statement, "Good tidings to you this Day: gardens beneath which rivers flow," meaning He said to them: Good tidings to you this Day: gardens,

## Surat al-Hadid 57:12

The Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be], “Good tidings to you this Day: Gardens beneath which rivers flow, wherein you abide eternally. That is the great attainment.”

meaning, for you is the good tidings of gardens beneath which rivers flow, **abiding therein** meaning, remaining therein forever. **That is the great attainment.** And His statement, **The Day the hypocrites, men and women, will say to those who have believed, ‘Wait for us so that we may take from your light,’** This is report from the Most High about what will happen on the Day of Resurrection at the gathering places of disturbing terrors, great earthquakes, and terrible matters, and that no one will be saved on that Day except he who believes in God and His Messenger and does what God has commanded and leaves what He has forbidden. Ibn Abi Hatim said: Abdah bin Sulayman told us, Ibn al-Mubarak told us, Safwan bin Amr told us, Salim bin Amir told me: We went out to a funeral procession at the gate of Damascus, and with us was Abu Umamah al-Bahili. When the funeral prayer was offered and they began to bury it, Abu Umamah said: O people, you have now become and spent the evening in a house in which you divide the good and bad deeds, and you are about to move from it to another house, which is this one - pointing to the grave - the house of solitude, the house of darkness, the house of worms, and the house of constriction, except for what God has expanded. Then you will move from it to the places of the Day of Resurrection. You will be in some of those places until a command from God overwhelms the people, so some faces will turn white and some will turn black. Then you will move from it to another house, and severe darkness will overwhelm the people. Then the light will be divided, and the believer will be given light, while the disbeliever and the hypocrite will be left, and they will not be given anything. This is the example that God, the Most High, gave in His Book, when He said: **Or [like] darknesses within a deep sea, which is covered by waves, above which are waves, above which are clouds - darknesses, one upon another.** If he puts out his hand, he can hardly see it. And he to whom God has not given light - for him there is no light. The disbeliever and the hypocrite will not be illuminated by the light of the believer, just as the blind man is not illuminated by the sight of the seeing man. And the hypocrites, men and women, will say to the believers, **Wait for us, that we may take from your light.** It will be said, **Go back behind you and seek light.** This is the trick of God with which He deceives the hypocrites, as He said, **They seek to deceive God, but He will deceive them.** So they return to the place where the light was divided, but they do not find anything. So they turn back to them, and a wall has been set up between them, **with a gate, within which is mercy, but outside of it is punishment.**

Sulaym ibn Amir said: The hypocrite will continue to be deceived until the light is divided and God distinguishes between the hypocrite and the believer. Then he said: My father told us, Yahya ibn Uthman told us, Ibn Haywah told us, Artah ibn al-Mundhir told us, Yusuf ibn al-Hajjaj told us on the authority of Abu Umamah who said: God will send darkness on the Day of Resurrection and no believer or disbeliever will see his hand until God sends light to the believers

according to their deeds. The hypocrites will follow them and say, **Wait for us so that we may take from your light.** Al-Awfi, Al-Dahhak and others said on the authority of Ibn Abbas: While the people were in darkness, God sent a light. When the believers saw the light, they headed towards it. The light was a guide from God to Paradise. When the hypocrites saw the believers depart, they followed them, so God made the hypocrites dark. They then said, **Wait for us so that we may take from your light,** for we were with you in the world. The believers will say, **Go back behind you,** from where you came from the darkness and seek the light there. Abu al-Qasim al-Tabarani said: Al-Hasan ibn Arfa ibn Alawiya al-Qattan told us, Ismail ibn Isa al-Attar told us, Ishaq ibn Bishr ibn Hudhayfah told us, Ibn Jurayj told us, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: “God Almighty will call people on the Day of Resurrection by their names as a cover from Him for His servants. As for at the Bridge, God Almighty will give every believer a light and every hypocrite a light. When they are all lined up on the Bridge, God will take away the light of the hypocrites, men and women. The hypocrites will say, ‘Wait for us, that we may borrow from your light.’ The believers will say, ‘Our Lord, perfect our light for us.’ Then no one will remember anyone else at that time.”

God the Almighty said: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment.** Al-Hasan and Qatadah said: It is a wall between Paradise and Hellfire. Abdur-Rahman ibn Zayd ibn Aslam said: It is the one about whom God the Almighty said: **And between them is a veil.** This is how it was narrated from Mujahid **may God have mercy on him** and others, and this is the correct view. **Within it is mercy,** meaning Paradise and what is in it. **And outside of it is punishment,** meaning Hellfire. This was said by Qatadah, Ibn Zayd, and others. Ibn Jarir said: It has been said that this wall is the wall of Jerusalem near the Valley of Hellfire. Then he said: Ibn al-Barqi told us, Amr ibn Abi Salamah told us, on the authority of Saeed ibn Atiyyah ibn Qays, on the authority of Abu al-Awwam, the muezzin of Jerusalem, who said: I heard Abdullah ibn Amr say: The wall mentioned by God in the Qur'an: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment,** is the eastern wall, inside of which is the mosque and what is next to it, and outside of which is the Valley of Hellfire. Then it was narrated from Ubadah ibn al-Samit, Ka'b al-Ahbar, and Ali ibn al-Husayn Zayn al-Abidin something similar to this. This is attributed to them as meaning that they intended by this to approximate the meaning and give an example of it, not that this is what is intended by the Qur'an: this specific wall itself, the mosque itself, and the valley beyond it known as the Valley of Hell, for Paradise is in the heavens in the highest of the high, and Hell is in the lowest of the low. Ka'b al-Ahbar's saying that the gate mentioned in the Qur'an is the Gate of Mercy, which is one of the gates of the mosque, this is from his Isra'iliyyat and

nonsense. Rather, what is meant by this is the wall that will be set up on the Day of Resurrection to separate the believers from the hypocrites. When the believers reach it, they will enter it from its gate. When they have completed their entry, the gate will be closed, and the hypocrites will remain behind it in confusion, darkness, and torment, as they were in this world in disbelief, ignorance, doubt, and confusion.

They will call out to them, **Were we not with you?** That is, the hypocrites will call out to the believers, "Were we not with you in this world? Were we not with you in this world, attending the Friday prayers with you, praying with you in congregation, standing with you at Arafat, attending the battles with you, and performing all the other duties with you?" They will say, *Yes*. That is, the believers will answer the hypocrites, saying, "Yes, you were with us. But you tempted yourselves and waited and doubted, and false desires deceived you." Some of the early Muslims said, **That is, you tempted yourselves with pleasures, sins, and desires, and you waited, that is, you delayed repentance from one time to another.** Qatada said: **You waited** for the truth and its people, **and you doubted** that is, the resurrection after death, **and your wishful thinking deceived you** that is, you said, **We will be forgiven.** It was also said that the world deceived you **until the command of God came** that is, you continued in this until death came to you, **and the Deceiver deceived you about God** that is, Satan. Qatada said: They were deceived by Satan, and by God, they continued to be deceived until God threw them into the Fire. The meaning of these words of the believers to the hypocrites is that you were with us, that is, with bodies that had no intention or hearts with them, but you were only in confusion and doubt, so you were showing off to people and you did not remember God except a little. Mujahid said: The hypocrites were with the believers while they were alive, marrying them, cheating on them, and socializing with them, and they were with them while they were dead and they would all be given the light on the Day of Resurrection, and the light would be extinguished from the hypocrites when they reached the wall, and they would be distinguished from each other at that time.

This statement of the believers does not contradict their statement, which God the Most High has informed us about them, where He says, and He is the most truthful of speakers: "Every soul will be a pledge for what it has earned, Except the companions of the right hand. They will be in gardens, asking one another about the criminals. "What has brought you into Hellfire?" They will say, **We were not of those who prayed, nor did we feed the poor, and we used to converse with those who converse, and we used to deny the Day of Judgment until the certainty came to us.** This only came from them as a rebuke and rebuke. Then God the Most High said: **So what benefit will the intercession of intercessors be to them?** Just as He said here: **So today no ransom will be taken from you, nor from those who disbelieved.** That is, if one of you came today with the earth full of gold and as much with it to ransom himself from the punishment of God, it would not be accepted. God the Most High says: **Your refuge is the Fire,** meaning it is your destination and to it you will return. God the Most High says: **It is your protector,** meaning it is more deserving of you than

any other abode, based on your disbelief and doubt. What an evil destination!

## Fath al-Qadir

His statement: 12- **The Day you see the believing men and believing women** The agent in the circumstance is implied, which is *mentioner*, or *generous*, or **He multiplies it**, or the agent in **for them** which is stability, and the address is to everyone who is suitable for it, and His statement, **Their light will proceed** is in the accusative case as a state of the object of **you will see**, and the light is the radiance that is seen **before them and on their right** and that is on the Sirat on the Day of Resurrection, and it is their guide to Paradise. Qatada said: A light will shine for the believer as is between Aden and Sana'a, until there are among the believers there is one whose light will not shine for him except the place where his feet are. Ad-Dahhak and Muqatil said: And on their right are their books that they were given, so their books are in their right hands, and their light is before them. Al-Farra' said: The *ba'* has the meaning of *ir*: that is, in their right hands, or it has the meaning of *about*. Ad-Dahhak also said: **Their light guided them, and by their right hands He wrote them down.** Ibn Jarir At-Tabari preferred this view: meaning, their right hands and righteous deeds are before them, and in their right hands are written down their deeds. The majority read **by their right hands** as the plural of **right hand**. Sahl bin Sa'd As-Sa'idi and Abu Haywah read **by their right hands** with a kasra on the hamza, meaning that what is meant by faith is the opposite of disbelief. It was also said that it refers to the Qur'an, and the preposition and noun in both cases are in the accusative case as a *hal* of **their light**, meaning, being before them and by their right hands. **Your good tidings this day are gardens beneath which rivers flow, wherein you will abide eternally.** ... are" is the subject, and its predicate is *gardens*, as an implied noun: meaning, entering gardens. The sentence is the statement of an implied statement: meaning, this is said to them, and the one who says this to them are the angels. Al-Makki said: Al-Farra' permitted the accusative case of *Jannat* as a state, and *today* would be the predicate of your good report, and this is very unlikely. **They will abide therein** is a predicate that is understood, and the reference in his saying: *that* is to the light and good report, and it is a subject and its predicate is **it is the great victory**, meaning its value cannot be estimated, as if there is no victory other than it, and no consideration is given to what is other than it.

## Tafsir al-Baghawi

12- **The Day you see the believing men and believing women, their light proceeding**, meaning on the Bridge, **before them and on their right**, meaning on their right. Some of them said: He meant all of them, so he used *some* to refer to all of them, and that is their guide to Paradise.

Qatada said: It was mentioned to us that the Prophet, may God bless him and grant him peace, said: "Among the believers are those whose light shines from Medina to Aden, Abyan, Sana'a, and beyond that,

Surat al-Hadid 57:12

The Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be], "Good tidings to you this Day: Gardens beneath which rivers flow, wherein you abide eternally. That is the great attainment."

to the point that among the believers are those whose light shines only as far as the place where his feet lie."

Abdullah ibn Masoud, may God be pleased with them both, said: They will be given their light according to their deeds. Some of them will be given their light like a palm tree, and some of them will be given their light like a standing man, and the light nearest to them is the top of their thumb, so it is extinguished sometimes and lit up sometimes.

Ad-Dahhak and Muqatil said: **Their light runs before them and on their right are their books.** He means that their books that they were given are on their right hands and their light is before them, and the angels say to them: "Good tidings to you today are gardens beneath which rivers flow, wherein you will abide eternally. That is the great attainment."

## Tafsir al-Baidawi

12- **The Day you see the believing men and believing women** is an adverbial phrase for His statement **and for Him** or **He will multiply it** or it is implied by *mention* "their light will proceed" what necessitates their salvation and guidance to Paradise. "Before them and on their right" because the blessed ones will be given their records of deeds from these two directions. "Good tidings to you today are gardens **meaning the angels who meet them will say to them** Good tidings to you **meaning the one who is given the good tidings are gardens, or** Good tidings to you" is entering gardens. "Underneath them rivers flow, wherein you will abide eternally. That is the great attainment" the reference is to what came before of the light and good tidings of the eternal gardens.



## Surat al-Hadid 57:13

On the Day when the hypocrites, men and women, will say to those who believe, **Wait a moment for us so that we may take some of your light.** It will be said, **Go back and seek light.** Then a wall will be placed between them, with a door inside of it, wherein is mercy, but outside of it, on the side of it, is torment.

## Tafsir al-Jalalayn

13 - **On the Day when the hypocrites, men and women, will say to those who have believed, Look at us, and in another reading, with the hamza open and the dhaal broken, give us time (to borrow from your light.** It will be said to them, mocking them, **Go back behind you and seek light,** so they went back. **Then a wall will be placed between them and the believers,** it was said that it is the wall of Al-A'raf, **having a gate, inside of which is mercy,** from the side of the believers, **and outside of it,** from the side of the hypocrites, **before it is the punishment.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: It is the great victory on the Day of the hypocrites, men and women. Today is a day of victory for those who believed in God and His Messengers: Look at us.

The reciters differed in their recitation of his saying *Anzuruna*. The majority of the reciters of Medina and Basra and some of the people of Kufa recited it as *Anzuruna* connected, meaning: wait for us. The majority of the reciters of Kufa recited it as *Anzuruna* without the alif from *Anzurtu* meaning: delay us. Al-Farra' mentioned that the Arabs say *Anzumi* and they mean: wait for me a little while. He recited in this regard the verse of Amr ibn Kulthum:

Abu Hind, do not rush us and wait for us to tell you for sure.

He said: The meaning of this is: Wait a little while and we will tell you, because there is no delay here, but rather listening, like when you say to a man: Listen to me so I can tell you.

In my opinion, the correct reading for this is to connect it because this is what is known in the speech of the Arabs when what is meant is **we waited** and there is no meaning to the delay in this situation, so it is said **wait us** with the opening of the alif and its hamza.

His saying: We take from your light means: We seek light from your light. The flame is the torch.

And His saying: It will be said, **Go back and seek light.** He, the Most High, says: **They will be answered by saying, 'Go back from where you came and seek light for yourselves there, for there is no way for you to borrow from Our light.'**

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: **On the Day when the hypocrites, men and women, will say...** until His statement: **And wretched is the destination.** Ibn Abbas said: While the people were in darkness, God sent a light. When the believers saw the light, they headed towards it. The light was a guide from God to Paradise. When the hypocrites saw the believers departing, they followed them, so God cast darkness upon the hypocrites. Then they said, **Wait for us, that we may borrow from your light, for we were with you in the world.** The believers said, **Go back from whence you came from the darkness and seek the light there.**

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Ad-Dahhak say regarding His statement, **On the Day when the hypocrites, men and women, will say to those who believe,** the verse: Ibn Abbas used to say while the people were in darkness, then he mentioned something similar.

And His statement, **Then He placed between them a wall with a door, inside of which is mercy, but outside of which is torment.** God Almighty says, **Then God placed between the believers and the hypocrites a wall, which is a barrier between the people of Paradise and the people of Hellfire.**

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, **with a wall with a gate,** he said, **like the veil in Al-A'raf.**

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **A wall has been placed between them with a gate.** The wall is a partition between Heaven and Hell.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And a wall will be placed between them with a gate,** he said: This is the wall about which God said, **And between them is a veil.**

It has been said that this wall is in Jerusalem near the Valley of Hell.

Who said that?

Ali told me: Al-Hasan bin Bilal told us: Hammad told us: Abu Sinan told us: I was with Ali bin Abdullah bin Abbas at the Valley of Hell, and he narrated on the authority of his father that he said: **A wall will be placed between them with a door, inside of which is mercy, but on the outside of which is torment.** He said: This is the location of the wall at the Valley of Hell.

Ibrahim bin Atiyah bin Radhih bin Atiyah told me: My uncle Muhammad bin Radhih bin Atiyah told me on the



## Surat al-Hadid 57:13

On the Day when the hypocrites, men and women, will say to those who believe, "Wait a moment for us so that we may take some of your light." It will be said, "Go back and seek light." Then a wall will be placed between them, with a door inside of it, wherein is mercy, but outside of it, on the side of it, is torment.

authority of Saeed bin Abdul Aziz on the authority of Abu Al-Awam on the authority of Ubadah bin Al-Samit that he used to say: A door whose interior contains mercy and whose exterior contains torment. He said: This is the door of mercy.

Ibn Al-Barqi told us: Amr bin Abi Salamah told us, on the authority of Saeed bin Atiyah bin Qais, on the authority of Abu Al-Awam, the muezzin of the Holy House, who said: I heard Abdullah bin Amr bin Al-As say: The wall that God mentioned in the Qur'an, and He placed between them a wall with a gate, inside of which is mercy, and outside of which is torment, is the eastern wall, inside of which is the mosque, and outside of which is the valley of Hell.

Muhammad bin Awwf told me: Abu Al-Mughira told us: Sufyan told us: Shureih told us that Ka'b used to say about the gate in Jerusalem that it is the gate of which God said: **And He placed between them a wall with a gate, within it is mercy, but outside it is torment.**

And His statement, **It has a door, its interior contains mercy**, God Almighty says: That wall has a door, its interior contains mercy, and its exterior, from the perspective of that exterior, is torment, meaning Hell.

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

Who said that?

Bishr told us: Yazid said: Saeed told us on the authority of Qatada: **And its apparent meaning is the torment before it**, meaning the Fire.

Yunus told me that Ibn Wahb told us that Ibn Zayd said regarding his statement, **Inside it is mercy**, he said: Paradise and what is in it.

## Tafsir al-Qurtubi

The Almighty said, **On the Day the hypocrites will say**, the agent in the Day, **That is the great triumph**. It was said: It is a substitute for the first day. **Wait for us, we will learn**. The general reading is by connecting the alif with a damma on the dhaal from nazeer, and waiting is waiting, meaning wait for us. Al-A'mash, Hamzah, and Yahya bin Waththab read *Anzuruna* with a severing of the alif and a kasra on the dhaal from inzaar. That is, give us time and delay us. Anzarahtu means I delayed him, and istazaartu means I asked him to wait. Al-Farra' said: The Arabs say: Give me time, I wait for me. And he recited for Amr bin Kulthum:

Abu Hind, do not rush us and wait for us to tell you for sure.

That is, we waited. **We draw from your light** meaning we are illuminated by your light. Ibn Abbas and Abu Umamah said: "On the Day of Resurrection, people will be covered in darkness - Al-Mawardi said: I think it

will be after the judgment has been passed - then they will be given a light in which they will walk." The commentators said: "God will give the believers a light on the Day of Resurrection according to their deeds by which they will walk on the path, and He will also give the hypocrites a light to deceive them, as evidenced by the statement of God the Almighty: 'And it is He who will deceive them'" **An-Nisa' 4:142**. It was said that they are only given the light because all of them are people of the call, except for the disbeliever. Then the hypocrite will have his light taken away because of his hypocrisy, as Ibn Abbas said. Abu Umamah said: **The believer will be given the light and the disbeliever and the hypocrites will be left without light**. Al-Kalbi said: "Rather, the hypocrites seek light from the light of the believers, but they are not given light. So while they are walking, God sends among them a wind and darkness, thereby extinguishing the light of the hypocrites. This is what God the Almighty says: {Our Lord, perfect for us our light} (At-Tahrim 66:8). The believers say this, fearing that it will be taken away from them as the hypocrites took it away. So when the hypocrites remain in the darkness, unable to see where they set foot, they say to the believers: "Wait for us, that we may borrow from your light." **Your light** was said: **Go back** means the angels said to them: **Go back**. It was also said: Rather, it is the believers saying to them: **Go back behind you** to the place from which we took the light, and seek light for yourselves there, for you will not be able to borrow from our light. So when they returned and were isolated in seeking light, **A wall was placed between them**. It was also said: Why did you not seek light from this world by believing? **By a wall** means a wall; the *by* is a connecting link. Al-Kisa'i said: A wall is a barrier between Paradise and Hell. It was narrated that this wall is in Jerusalem at a place called the Gate of Mercy. Abdullah bin Amr said: It is the eastern wall of Jerusalem, its interior contains the mosque, **and its exterior is the torment**, meaning Hell. Ibn Abbas narrated something similar. Ziyad bin Abi Sawada said: Ubadah bin as-Samit stood on the eastern wall of Jerusalem and cried and said: From here the Messenger of God (peace and blessings of God be upon him) told us that he saw Hell. Qatada said: It is a wall between Paradise and Hell. **Its interior contains mercy**, meaning Paradise, **and its exterior is the torment**, meaning Hell. Mujahid said: It is a veil, as in Al-A'raf, and we have already discussed this. It has also been said that the mercy inside it is the light of the believers, and the torment outside it is the darkness of the hypocrites.

## Tafsir Ibn Kathir

God Almighty says, informing us about the faithful who give charity, that on the Day of Resurrection, their light will run before them in the arenas of the Resurrection, according to their deeds, as Abdullah bin Masoud said in his statement, God Almighty: **Their light will run**

**before them**, he said: According to the extent of their deeds, they will pass over the Sirat. Some of them will have a light like a mountain, some of them will have a light like a palm tree, and some of them will have a light like a standing man, and the lightest of them will be in his thumb, burning once and extinguishing once. It was narrated by Ibn Abi Hatim and Ibn Jarir, and Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "Among the believers are those whose light will shine from Medina to Aden, Abyan, and Sana'a, and even less than that, until among the believers are those whose light will shine where their feet stand." Sufyan al-Thawri said, on the authority of Hisin, on the authority of Mujahid, on the authority of Junada bin Abi Umayya, who said: You are written with God by your names, your features, your rituals, your private conversations, and your gatherings. So when the Day of Resurrection comes, it will be said: O so-and-so, this is..." Your light, so-and-so, you have no light, and he read, **Their light runs before them**.

Ad-Dahhak said: "There is no one who will not be given light on the Day of Resurrection. When they reach the Sirat, the light of the hypocrites will be extinguished. When the believers saw that, they feared that their light would be extinguished as the light of the hypocrites was extinguished, so they said: 'Our Lord, perfect our light for us.'" Al-Hasan said: **Their light will run before them**, meaning on the Sirat. Ibn Abi Hatim, may God have mercy on him, said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, on the authority of Yazid ibn Abi Habib, on the authority of Saeed ibn Masoud, that he heard Abd al-Rahman ibn Jubayr narrating, that he heard Abu al-Darda' and Abu Dharr narrating on the authority of the Prophet, may God bless him and grant him peace, who said: "I will be the first to be given permission on the Day of Resurrection to prostrate, and the first to be given permission to raise his head. I will look in front of me and behind me, to my right and to my left, and I will recognize my nation from among the nations." A man said to him: **O Prophet of God, how will you recognize your nation from among the nations between Noah and your nation?** He said: **I recognize them with limbs marked by the traces of ablution, and no other nation will have them, and I recognize them when they will be given their books.** I know them by their right hands, I know them by their marks on their faces, and I know them by their light running before them.

And His statement, **and in their right hands**, Ad-Dahhak said, meaning, and in their right hands is their book, as He said, **So whoever is given his book in his right hand**, and His statement, "Good tidings to you this Day: gardens beneath which rivers flow," meaning He said to them: Good tidings to you this Day: gardens, meaning, for you is the good tidings of gardens beneath which rivers flow, **abiding therein** meaning, remaining therein forever. **That is the great attainment.** And His statement, **The Day the hypocrites, men and women, will say to those who have believed, 'Wait for us so that we may take from your light,'** This is report from the Most High about what will happen on the Day of Resurrection in the gathering places of disturbing terrors, great earthquakes, and terrible matters, and that no one will be saved on that Day except he who believes in God and His Messenger and does what

God has commanded and leaves what He has forbidden. Ibn Abi Hatim said: Abdah bin Sulayman told us, Ibn al-Mubarak told us, Safwan bin Amr told us, Salim bin Amir told me: We went out to a funeral procession at the gate of Damascus, and with us was Abu Umamah al-Bahili. When the funeral prayer was offered and they began to bury it, Abu Umamah said: O people, you have now become and spent the evening in a house in which you divide the good and bad deeds, and you are about to move from it to another house, which is this one - pointing to the grave - the house of solitude, the house of darkness, the house of worms, and the house of constriction, except for what God has expanded. Then you will move from it to the places of the Day of Resurrection. You will be in some of those places until a command from God overwhelms the people, so some faces will turn white and some will turn black. Then you will move from it to another house, and severe darkness will overwhelm the people. Then the light will be divided, and the believer will be given light, while the disbeliever and the hypocrite will be left, and they will not be given anything. This is the example that God, the Most High, gave in His Book, when He said: **Or [like] darknesses within a deep sea, which is covered by waves, above which are waves, above which are clouds - darknesses, one upon another.** If he puts out his hand, he can hardly see it. And he to whom God has not given light - for him there is no light. The disbeliever and the hypocrite will not be illuminated by the light of the believer, just as the blind man is not illuminated by the sight of the seeing man. And the hypocrites, men and women, will say to the believers, **Wait for us, that we may take from your light.** It will be said, **Go back behind you and seek light.** This is the trick of God with which He deceives the hypocrites, as He said, **They seek to deceive God, but He will deceive them.** So they return to the place where the light was divided, but they do not find anything. So they turn back to them, and a wall has been set up between them, **with a gate, within which is mercy, but outside of it is punishment.**

Sulaym ibn Amir said: The hypocrite will continue to be deceived until the light is divided and God distinguishes between the hypocrite and the believer. Then he said: My father told us, Yahya ibn Uthman told us, Ibn Haywah told us, Artah ibn al-Mundhir told us, Yusuf ibn al-Hajjaj told us on the authority of Abu Umamah who said: God will send darkness on the Day of Resurrection and no believer or disbeliever will see his hand until God sends light to the believers according to their deeds. The hypocrites will follow them and say, **Wait for us so that we may take from your light.** Al-Awfi, Al-Dahhak and others said on the authority of Ibn Abbas: While the people were in darkness, God sent a light. When the believers saw the light, they headed towards it. The light was a guide from God to Paradise. When the hypocrites saw the believers depart, they followed them, so God made the hypocrites dark. They then said, **Wait for us so that we may take from your light,** for we were with you in the world. The believers will say, **Go back behind you,** from where you came from the darkness and seek the light there. Abu al-Qasim al-Tabarani said: Al-Hasan ibn Arfa ibn Alawiya al-Qattan told us, Ismail ibn Isa al-Attar told us, Ishaq ibn Bishr ibn Hudhayfah told us,

## Surat al-Hadid 57:13

On the Day when the hypocrites, men and women, will say to those who believe, "Wait a moment for us so that we may take some of your light." It will be said, "Go back and seek light." Then a wall will be placed between them, with a door inside of it, wherein is mercy, but outside of it, on the side of it, is torment.

Ibn Jurayj told us, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will call people on the Day of Resurrection by their names as a cover from Him for His servants. As for at the Bridge, God Almighty will give every believer a light and every hypocrite a light. When they are all lined up on the Bridge, God will take away the light of the hypocrites, men and women. The hypocrites will say, 'Wait for us, that we may borrow from your light.' The believers will say, 'Our Lord, perfect our light for us.' Then no one will remember anyone else at that time."

God the Almighty said: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment.** Al-Hasan and Qatadah said: It is a wall between Paradise and Hellfire. Abdur-Rahman ibn Zayd ibn Aslam said: It is the one about whom God the Almighty said: **And between them is a veil.** This is how it was narrated from Mujahid **may God have mercy on him** and others, and this is the correct view. **Within it is mercy,** meaning Paradise and what is in it. **And outside of it is punishment,** meaning Hellfire. This was said by Qatadah, Ibn Zayd, and others. Ibn Jarir said: It has been said that this wall is the wall of Jerusalem near the Valley of Hellfire. Then he said: Ibn al-Barqi told us, Amr ibn Abi Salamah told us, on the authority of Saeed ibn Atiyyah ibn Qays, on the authority of Abu al-Awwam, the muezzin of Jerusalem, who said: I heard Abdullah ibn Amr say: The wall mentioned by God in the Qur'an: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment,** is the eastern wall, inside of which is the mosque and what is next to it, and outside of which is the Valley of Hellfire. Then it was narrated from Ubadah ibn al-Samit, Ka'b al-Ahbar, and Ali ibn al-Husayn Zayn al-Abidin something similar to this. This is attributed to them as meaning that they intended by this to approximate the meaning and give an example of it, not that this is what is intended by the Qur'an: this specific wall itself, the mosque itself, and the valley beyond it known as the Valley of Hell, for Paradise is in the heavens in the highest of the high, and Hell is in the lowest of the low. Ka'b al-Ahbar's saying that the gate mentioned in the Qur'an is the Gate of Mercy, which is one of the gates of the mosque, this is from his Isra'iliyyat and nonsense. Rather, what is meant by this is the wall that will be set up on the Day of Resurrection to separate the believers from the hypocrites. When the believers reach it, they will enter it from its gate. When they have completed their entry, the gate will be closed, and the hypocrites will remain behind it in confusion, darkness, and torment, as they were in this world in disbelief, ignorance, doubt, and confusion.

They will call out to them, **Were we not with you?** That is, the hypocrites will call out to the believers, "Were we not with you in this world? Were we not with you in this world, attending the Friday prayers with you, praying with you in congregation, standing with you at

Arafat, attending the battles with you, and performing all the other duties with you?" They will say, Yes. That is, the believers will answer the hypocrites, saying, "Yes, you were with us. But you tempted yourselves and waited and doubted, and false desires deceived you." Some of the early Muslims said, **That is, you tempted yourselves with pleasures, sins, and desires, and you waited, that is, you delayed repentance from one time to another.** Qatadah said: **You waited** for the truth and its people, **and you doubted** that is, the resurrection after death, **and your wishful thinking deceived you** that is, you said, **We will be forgiven.** It was also said that the world deceived you **until the command of God came** that is, you continued in this until death came to you, **and the Deceiver deceived you about God** that is, Satan. Qatadah said: They were deceived by Satan, and by God, they continued to be deceived until God threw them into the Fire. The meaning of these words of the believers to the hypocrites is that you were with us, that is, with bodies that had no intention or hearts with them, but you were only in confusion and doubt, so you were showing off to people and you did not remember God except a little. Mujahid said: The hypocrites were with the believers while they were alive, marrying them, cheating on them, and socializing with them, and they were with them while they were dead and they would all be given the light on the Day of Resurrection, and the light would be extinguished from the hypocrites when they reached the wall, and they would be distinguished from each other at that time.

This statement of the believers does not contradict their statement, which God the Most High has informed us about them, where He says, and He is the most truthful of speakers: "Every soul will be a pledge for what it has earned, Except the companions of the right hand. They will be in gardens, asking one another about the criminals. "What has brought you into Hellfire?" They will say, **We were not of those who prayed, nor did we feed the poor, and we used to converse with those who converse, and we used to deny the Day of Judgment until the certainty came to us.** This only came from them as a rebuke and rebuke. Then God the Most High said: **So what benefit will the intercession of intercessors be to them?** Just as He said here: **So today no ransom will be taken from you, nor from those who disbelieved.** That is, if one of you came today with the earth full of gold and as much with it to ransom himself from the punishment of God, it would not be accepted. God the Most High says: **Your refuge is the Fire,** meaning it is your destination and to it you will return. God the Most High says: **It is your protector,** meaning it is more deserving of you than any other abode, based on your disbelief and doubt. What an evil destination!

## Fath al-Qadir

13- **The Day the hypocrites, men and women, will say**  
A day instead of the first day, and it is possible that the

factor in it is the great victory, and it is possible that it is accusative with an implied verb: i.e., remind **to those who have believed**. The lam is for notification like its counterparts. The majority read *Anzuruna* as a command by connecting the hamza and damma the fa from anzur meaning to wait: i.e., wait for us, they say that when they see the believers being hastened to Paradise. Al-A'mash, Hamza, and Yahya ibn Waththab read it by cutting off the hamza and kasra the dhaal from inzur: i.e., give us time and inform us. It is said, **Anzurtuhu wa istanzaruhu I gave him time and asked him to give me time**: i.e., I gave him time and asked him to give me time. Al-Farra' said: The Arabs say anzurni **I give me time**: i.e., wait for me. And he recited the words of Amr ibn Kulthum:

Abu Hind, do not rush us and wait for us to tell you for sure.

It was said that the meaning of **look at us** is **look at us**, because when they look at them, they face them and are illuminated by their light. **We take from your light**, meaning we are illuminated by it. The flame is the torch from the fire and the lamp. When they said that, **It was said, 'Go back behind you,'** meaning the believers or the angels said to them, as a rebuke and mockery: **Go back behind you to the place from which we took the light, 'and seek light,'** meaning seek light there for yourselves, because it is from there that light is taken. It was also said that the meaning is: Go back to this world and seek the light with what we sought of faith and righteous deeds. It was also said that by *light* they meant the darkness behind them, mocking them. **Then He placed between them a wall**, a wall is a barrier between two things, and what is meant by it here is the barrier between Paradise and Hell, or between the people of Paradise and the people of light. Al-Kisa'i said: **The ba' in 'wall' is redundant**. Then God described the aforementioned wall, saying: **It has a door, within it is mercy**, meaning the interior of that wall. It is the side that follows the people of Paradise, in which there is mercy, which is Paradise. **And its exterior** is the side that follows the people of Hell. **Before it is the torment**, meaning from its side is the torment of Hell. It was said that the believers will precede them and enter Paradise. The hypocrites will be in the torment, and between them is the wall. It was said that the mercy within it is the light of the believers, and the torment on its exterior is the darkness of the hypocrites.

### Tafsir al-Baghawi

13- **The Day the hypocrites, men and women, will say to those who have believed, 'Wait for us.'** Al-A'mash and Hamzah read: **Wait for us**, with a fat-ha on the hamzah and a kasra on the dhaal, meaning, **Give us time**. It was also said: **Wait for us**. The others read it by deleting the alif in the connection and adding a damma to it at the beginning and adding a damma to the dhaal. The Arabs say: **Wait for me, wait for me**. "We quote from your light," we are illuminated by your light, and that is because God Almighty gives the believers a light according to their deeds with which they walk on the path, and He also gives the hypocrites a light to deceive them, and that is what God Almighty says:

**And it is He who deceives them** (An-Nisa': 141), so while they were walking, God sent upon them a wind and darkness that extinguished the light of the hypocrites, and that is what He says: **The Day when God will not disgrace the Prophet and those who believed with him - their light will proceed before them and on their right, saying, 'Our Lord, perfect for us our light'** (al-Tahrim 66:8), for fear that their light will be taken away as the light of the hypocrites was taken away.

Al-Kalbi said: Rather, the hypocrites are illuminated by the light of the believers, but they are not given the light. So when the believers precede them and remain in darkness, they say to the believers: Wait for us so that we may borrow from your light. "It will be said: Go back behind you." Ibn Abbas said: The believers say to them. Qatadah said: The angels say to them: Go back behind you from where you came, **and seek light**. So seek light there for yourselves, for there is no way for you to borrow from our light. So they go back in search of light but do not find anything, so they turn back to them to meet them and distinguish between them and the believers. This is His statement: **Then a wall will be set up between them**, meaning a wall. The *ba* is a connective, meaning between the believers and the hypocrites, and it is a wall between Paradise and Hell. **For it**, meaning for that wall, **a door, inside of which is mercy**, meaning inside of that wall is mercy, which is Paradise. **And outside of it**, meaning outside of that wall, **before it**, meaning before that outside, **is the torment**, which is Hell.

### Tafsir al-Baidawi

13- **The Day the hypocrites, men and women, will say instead of The Day you see.** "For those who have believed, 'Wait for us.' Wait for us, for they will be hastened to Paradise like a flash of lightning. Or, look at us, for when they look at them, they will face them and be illuminated by a light before them. Hamza read **Wait for us**, meaning that their being given time to catch up with them is a respite for them. **We will take from your light**. The subject is from it. **It will be said, 'Go back behind you.'** To this world. **Then seek a light**. By acquiring divine knowledge and virtuous morals, for these are generated from it, or to the station, for from there it is taken. Or wherever you wish, seek another light, for you have no way to this. This is a mockery of them and disappointment from the believers or the angels. **So a wall was placed between them**, between the believers and the hypocrites. **With a wall**. "It has a door," through which the believers enter. Its interior is the interior of the wall or the door. **In it is mercy** because it is next to Paradise. **And its exterior is torment** from its side because it is next to Hell.



Surat al-Hadid 57:14

They will call to them, "Were we not with you?" They will say, "Yes, but you tempted yourselves and waited and doubted and wishful thinking deluded you until the command of God came, and the Deceiver deceived you about God."

### Surat al-Hadid 57:14

They will call to them, **Were we not with you?** They will say, **Yes, but you tempted yourselves and waited and doubted and wishful thinking deluded you until the command of God came, and the Deceiver deceived you about God.**

### Tafsir al-Jalalayn

14 - **They will call out to them, Were we not with you?** in obedience **they will say, Yes, but you tempted yourselves** with hypocrisy **and waited** for the believers for misfortunes **and doubted** you cast doubt on the religion of Islam **and were deceived by wishful thinking** desires **until the command of God came** death **and the Deceiver deceived you about God** Satan.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **They will call out to them, 'Were we not with you?' They will say, 'Yes.'** God the Almighty says: The hypocrites will call out to the believers when a wall has been placed between them, so they remain in darkness and torment, while the believers are in Paradise: **Were we not with you in the world, praying and fasting, marrying you and inheriting from you?** They will say, **Yes.** He says: The believers will say, **Yes, rather you were like that, but you tempted yourselves and became hypocrites.** And their temptation in this instance was hypocrisy.

And so said the people of interpretation.

Who said that?

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And you tempt yourselves**, he said: Hypocrisy. The hypocrites were with the believers when they were alive, marrying them, cheating on them, and socializing with them, and they were with them when they were dead, and they will all be given the light on the Day of Resurrection, and the light will be extinguished from the hypocrites when they reach the wall, and they will be distinguished from each other at that time.

His saying: **And you waited** means: And you waited in faith and defended yourself by acknowledging God and His Messenger.

Some of the interpreters said something similar to what we said about this.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said

regarding His statement: **And you waited**, he said: By believing in the Messenger of God, may God bless him and grant him peace. And he recited: **Then wait, for we are with you waiting.** (al-Baqarah 2:52).

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And you waited** means: You waited for the truth and its people. And his statement: **And you doubted** means: You doubted the oneness of God and the prophethood of Muhammad, may God bless him and grant him peace.

Yunus told me that Ibn Wahb told us that Ibn Zayd said regarding his statement, **and you doubted**, that he doubted.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And you doubted** they were in doubt about God.

His statement: **And your desires deceived you** means: And your desires deceived you and turned you away from the path of God and led you astray. **Until the command of God came** means: Until God's decree came regarding your desires and swept you away.

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: **And wishful thinking deceived you until the command of God came** They were deceived by Satan, and by God they continued to be deceived until God threw them into the Fire.

His statement, **And the Deceiver has deceived you concerning God**, means: And Satan has deceived you concerning God, making you hope to escape His punishment and be safe from His torment.

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, who said: The deceiver means the devil.

Bishr told us: Zaid told us: Saeed told us on the authority of Qatada, regarding his statement, **And the Deceiver has deceived you concerning God**, meaning Satan.

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement, **And the Deceiver has deceived you concerning God**, that is, Satan.



## Tafsir al-Qurtubi

God the Almighty says: **They will call out to them**, meaning the hypocrites will call out to the believers, **Were we not with you?** in this world, meaning we prayed as you pray, fought as you fight, and did we do as you do? **They will say**, Yes, meaning the believers will say, Yes, you were with us outwardly, **but you tempted yourselves**, meaning you used yourselves for temptation. Mujahid said, **You destroyed yourselves with hypocrisy**. It was also said, **With sins**, as Abu Sinan said. It was also said, **With desires and pleasures**, as Abu Numayr al-Hamadani narrated. **And you waited and doubted**, meaning, **And you waited** for death for the Prophet (peace and blessings of God be upon him), and for the believers to go through misfortune. It was also said, **And you waited** for repentance, **and you doubted**, meaning you doubted the Divine Unity and Prophethood, **and the wishful thinking deceived you**, meaning falsehoods. It was also said, **Long hope**. It was also said, **It was what they hoped for from the weakness of the believers and the misfortunes that would befall them**. Qatada said: Wishes here are the devil's deceptions. It was also said: the world, as Abdullah ibn Abbas said. Abu Sinan said: It is their saying that he seeks forgiveness for us.

Bilal ibn Sa'd said: "Your remembrance brings good things and your forgetting brings bad things to you. It is a deception." **Until the command of God comes** meaning death. It was also said: the victory of His Prophet (peace and blessings of God be upon him). Qatada said: their being thrown into the fire. **And the Deceiver deceived you** meaning he tricked you **with God** meaning Satan, said by Ikrimah. It was also said: the world, said by Ad-Dahhak. Some scholars said: The eternal is considered by the past, and the end is deterred by the first, and the happy one is he who is not deceived by greed, and does not rely on deception. Whoever remembers fate forgets his wishes, and whoever prolongs hope, his deeds become bad, and he is heedless of the appointed time. The word *al-Ghurur* is used in the exaggerated form for abundance. Abu Haywah, Muhammad ibn As-Samiq' and Simak ibn Harb read *al-Ghurur* with a damma on the ghayn, meaning falsehoods, and it is a verbal noun.

On the authority of Ibn Abbas:

The Prophet of God, may God bless him and grant him peace, drew lines for us, and drew a line from them to one side and said: Do you know what this is? This is a parable of the son of Adam and a parable of wishing, and those lines are hopes while he wishes when death comes to him. And on the authority of Ibn Masoud, he said:

The Messenger of God, may God bless him and grant him peace, drew a square line for us, and drew a line in the middle of it and made it extend from it, and drew small lines to its right and left, and said: This is the son of Adam, and this is his appointed time surrounding him, and this is his hope that has passed his appointed time, and these small lines are the accidents. If one of them errs, this one will crush him, and if this one misses, this one will bite him.

## Tafsir Ibn Kathir

God Almighty says, informing us about the faithful who give charity, that on the Day of Resurrection, their light will run before them in the arenas of the Resurrection, according to their deeds, as Abdullah bin Masoud said in his statement, God Almighty: **Their light will run before them**, he said: According to the extent of their deeds, they will pass over the Sirat. Some of them will have a light like a mountain, some of them will have a light like a palm tree, and some of them will have a light like a standing man, and the lightest of them will be in his thumb, burning once and extinguishing once. It was narrated by Ibn Abi Hatim and Ibn Jarir, and Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "Among the believers are those whose light will shine from Medina to Aden, Abyan, and Sana'a, and even less than that, until among the believers are those whose light will shine where their feet stand." Sufyan al-Thawri said, on the authority of Hisin, on the authority of Mujahid, on the authority of Junada bin Abi Umayya, who said: You are written with God by your names, your features, your rituals, your private conversations, and your gatherings. So when the Day of Resurrection comes, it will be said: O so-and-so, this is..." Your light, so-and-so, you have no light, and he read, **Their light runs before them**.

Ad-Dahhak said: "There is no one who will not be given light on the Day of Resurrection. When they reach the Sirat, the light of the hypocrites will be extinguished. When the believers saw that, they feared that their light would be extinguished as the light of the hypocrites was extinguished, so they said: 'Our Lord, perfect our light for us.'" Al-Hasan said: **Their light will run before them**, meaning on the Sirat. Ibn Abi Hatim, may God have mercy on him, said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, on the authority of Yazid ibn Abi Habib, on the authority of Saeed ibn Masoud, that he heard Abd al-Rahman ibn Jubayr narrating, that he heard Abu al-Darda' and Abu Dharr narrating on the authority of the Prophet, may God bless him and grant him peace, who said: "I will be the first to be given permission on the Day of Resurrection to prostrate, and the first to be given permission to raise his head. I will look in front of me and behind me, to my right and to my left, and I will recognize my nation from among the nations." A man said to him: **O Prophet of God, how will you recognize your nation from among the nations between Noah and your nation?** He said: **I recognize them with limbs marked by the traces of ablution, and no other nation will have them, and I recognize them when they will be given their books**. I know them by their right hands, I know them by their marks on their faces, and I know them by their light running before them.

And His statement, **and in their right hands**, Ad-Dahhak said, meaning, and in their right hands is their book, as He said, **So whoever is given his book in his right hand**, and His statement, "Good tidings to you this Day: gardens beneath which rivers flow," meaning He said to them: Good tidings to you this Day: gardens, meaning, for you is the good tidings of gardens beneath which rivers flow, **abiding therein** meaning, remaining therein forever. **That is the great attainment**. And His statement, **The Day the hypocrites, men and**

They will call to them, "Were we not with you?" They will say, "Yes, but you tempted yourselves and waited and doubted and wishful thinking deluded you until the command of God came, and the Deceiver deceived you about God."

**women, will say to those who have believed, 'Wait for us so that we may take from your light,'** This is report from the Most High about what will happen on the Day of Resurrection in the gathering places of disturbing terrors, great earthquakes, and terrible matters, and that no one will be saved on that Day except he who believes in God and His Messenger and does what God has commanded and leaves what He has forbidden. Ibn Abi Hatim said: Abdah bin Sulayman told us, Ibn al-Mubarak told us, Safwan bin Amr told us, Salim bin Amir told me: We went out to a funeral procession at the gate of Damascus, and with us was Abu Umamah al-Bahili. When the funeral prayer was offered and they began to bury it, Abu Umamah said: O people, you have now become and spent the evening in a house in which you divide the good and bad deeds, and you are about to move from it to another house, which is this one - pointing to the grave - the house of solitude, the house of darkness, the house of worms, and the house of constriction, except for what God has expanded. Then you will move from it to the places of the Day of Resurrection. You will be in some of those places until a command from God overwhelms the people, so some faces will turn white and some will turn black. Then you will move from it to another house, and severe darkness will overwhelm the people. Then the light will be divided, and the believer will be given light, while the disbeliever and the hypocrite will be left, and they will not be given anything. This is the example that God, the Most High, gave in His Book, when He said: **Or [like] darknesses within a deep sea, which is covered by waves, above which are waves, above which are clouds - darknesses, one upon another.** If he puts out his hand, he can hardly see it. And he to whom God has not given light - for him there is no light. The disbeliever and the hypocrite will not be illuminated by the light of the believer, just as the blind man is not illuminated by the sight of the seeing man. And the hypocrites, men and women, will say to the believers, **Wait for us, that we may take from your light.** It will be said, **Go back behind you and seek light.** This is the trick of God with which He deceives the hypocrites, as He said, **They seek to deceive God, but He will deceive them.** So they return to the place where the light was divided, but they do not find anything. So they turn back to them, and a wall has been set up between them, **with a gate, within which is mercy, but outside of it is punishment.**

Sulaym ibn Amir said: The hypocrite will continue to be deceived until the light is divided and God distinguishes between the hypocrite and the believer. Then he said: My father told us, Yahya ibn Uthman told us, Ibn Haywah told us, Artah ibn al-Mundhir told us, Yusuf ibn al-Hajjaj told us on the authority of Abu Umamah who said: God will send darkness on the Day of Resurrection and no believer or disbeliever will see his hand until God sends light to the believers according to their deeds. The hypocrites will follow them and say, **Wait for us so that we may take from your light.** Al-Awfi, Al-Dahhak and others said on the authority of Ibn Abbas: While the people were in

darkness, God sent a light. When the believers saw the light, they headed towards it. The light was a guide from God to Paradise. When the hypocrites saw the believers depart, they followed them, so God made the hypocrites dark. They then said, **Wait for us so that we may take from your light,** for we were with you in the world. The believers will say, **Go back behind you,** from where you came from the darkness and seek the light there. Abu al-Qasim al-Tabarani said: Al-Hasan ibn Arfa ibn Alawiya al-Qattan told us, Ismail ibn Isa al-Attar told us, Ishaq ibn Bishr ibn Hudhayfah told us, Ibn Jurayj told us, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will call people on the Day of Resurrection by their names as a cover from Him for His servants. As for at the Bridge, God Almighty will give every believer a light and every hypocrite a light. When they are all lined up on the Bridge, God will take away the light of the hypocrites, men and women. The hypocrites will say, 'Wait for us, that we may borrow from your light.' The believers will say, 'Our Lord, perfect our light for us.' Then no one will remember anyone else at that time."

God the Almighty said: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment.** Al-Hasan and Qatadah said: It is a wall between Paradise and Hellfire. Abdur-Rahman ibn Zayd ibn Aslam said: It is the one about whom God the Almighty said: **And between them is a veil.** This is how it was narrated from Mujahid **may God have mercy on him** and others, and this is the correct view. **Within it is mercy,** meaning Paradise and what is in it. **And outside of it is punishment,** meaning Hellfire. This was said by Qatadah, Ibn Zayd, and others. Ibn Jarir said: It has been said that this wall is the wall of Jerusalem near the Valley of Hellfire. Then he said: Ibn al-Barqi told us, Amr ibn Abi Salamah told us, on the authority of Saeed ibn Atiyyah ibn Qays, on the authority of Abu al-Awwam, the muezzin of Jerusalem, who said: I heard Abdullah ibn Amr say: The wall mentioned by God in the Qur'an: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment,** is the eastern wall, inside of which is the mosque and what is next to it, and outside of which is the Valley of Hellfire. Then it was narrated from Ubadah ibn al-Samit, Ka'b al-Ahbar, and Ali ibn al-Husayn Zayn al-Abidin something similar to this. This is attributed to them as meaning that they intended by this to approximate the meaning and give an example of it, not that this is what is intended by the Qur'an: this specific wall itself, the mosque itself, and the valley beyond it known as the Valley of Hell, for Paradise is in the heavens in the highest of the high, and Hell is in the lowest of the low. Ka'b al-Ahbar's saying that the gate mentioned in the Qur'an is the Gate of Mercy, which is one of the gates of the mosque, this is from his Isra'iliyyat and nonsense. Rather, what is meant by this is the wall that will be set up on the Day of Resurrection to separate the believers from the hypocrites. When the believers reach it, they will enter it from its gate. When

they have completed their entry, the gate will be closed, and the hypocrites will remain behind it in confusion, darkness, and torment, as they were in this world in disbelief, ignorance, doubt, and confusion.

They will call out to them, **Were we not with you?** That is, the hypocrites will call out to the believers, "Were we not with you in this world? Were we not with you in this world, attending the Friday prayers with you, praying with you in congregation, standing with you at Arafat, attending the battles with you, and performing all the other duties with you?" They will say, *Yes*. That is, the believers will answer the hypocrites, saying, "Yes, you were with us. But you tempted yourselves and waited and doubted, and false desires deceived you." Some of the early Muslims said, **That is, you tempted yourselves with pleasures, sins, and desires, and you waited, that is, you delayed repentance from one time to another.** Qatada said: **You waited** for the truth and its people, **and you doubted** that is, the resurrection after death, **and your wishful thinking deceived you** that is, you said, **We will be forgiven.** It was also said that the world deceived you **until the command of God came** that is, you continued in this until death came to you, **and the Deceiver deceived you about God** that is, Satan. Qatada said: They were deceived by Satan, and by God, they continued to be deceived until God threw them into the Fire. The meaning of these words of the believers to the hypocrites is that you were with us, that is, with bodies that had no intention or hearts with them, but you were only in confusion and doubt, so you were showing off to people and you did not remember God except a little. Mujahid said: The hypocrites were with the believers while they were alive, marrying them, cheating on them, and socializing with them, and they were with them while they were dead and they would all be given the light on the Day of Resurrection, and the light would be extinguished from the hypocrites when they reached the wall, and they would be distinguished from each other at that time.

This statement of the believers does not contradict their statement, which God the Most High has informed us about them, where He says, and He is the most truthful of speakers: "Every soul will be a pledge for what it has earned, Except the companions of the right hand. They will be in gardens, asking one another about the criminals. "What has brought you into Hellfire?" They will say, **We were not of those who prayed, nor did we feed the poor, and we used to converse with those who converse, and we used to deny the Day of Judgment until the certainty came to us.** This only came from them as a rebuke and rebuke. Then God the Most High said: **So what benefit will the intercession of intercessors be to them?** Just as He said here: **So today no ransom will be taken from you, nor from those who disbelieved.** That is, if one of you came today with the earth full of gold and as much with it to ransom himself from the punishment of God, it would not be accepted. God the Most High says: **Your refuge is the Fire,** meaning it is your destination and to it you will return. God the Most High says: **It is your protector,** meaning it is more deserving of you than any other abode, based on your disbelief and doubt. What an evil destination!

## Fath al-Qadir

And when the wall was set up between the believers and the hypocrites, God the Almighty informed us of what the hypocrites said at that time, saying: **14- They will call out to them, 'Were we not with you?'** That is, we were in agreement with you outwardly, praying as you pray in your mosques and doing the deeds of Islam like you. The sentence is a new sentence, as if it was said: So what did the hypocrites say after the wall was set up between them and the believers? He said: **They will call out to them.** Then God the Almighty informed us of what the believers answered them, saying: **They said, 'Yes,'** That is, you were with us outwardly, **but you tempted yourselves** with hypocrisy and concealing disbelief. Mujahid said: You destroyed it with hypocrisy, and it was said: with desires and pleasures. **And you waited** for Muhammad (peace and blessings of God be upon him) and the believers with him for the events of time. It was also said: You waited for repentance, but the former is more appropriate. **And you doubted** means you doubted the matter of religion and did not believe in what was revealed of the Qur'an or in the apparent miracles. **And you were deluded by wishful thinking,** the false ones, including what you were in of waiting. It was also said: it is the length of hope, and it was also said: what they were wishing for due to the weakness of the believers. Qatada said: The wishful thinking here is the deception of Satan, and it was also said: the world, and it was also said: it is their greed for forgiveness, and all of these things are included in the term wishful thinking. **Until the command of God came,** which is death, and it was also said: His victory for His Prophet (peace and blessings of God be upon him). Qatada said: it is their being thrown into the Fire. **And the Deceiver deceived you about God.** The majority of scholars read **the Deceiver** with a fat-ha on the ghayn, and it is an adjective on the form fa'ul, and what is meant by it is Satan: that is, Satan deceived you with God's forbearance and His respite. Abu Haywah, Muhammad ibn al-Samir and Samak ibn Harb read it with a dhammah, and it is a verbal noun.

## Tafsir al-Baghawi

**14- They call to them.** It was narrated on the authority of Abdullah bin Omar that he said: The wall that God Almighty mentioned in the Qur'an, **And He placed between them a wall with a gate,** is the eastern wall of Jerusalem. Its interior contains mercy, and its exterior, on the front, contains torment, the Valley of Hell.

Shuraih said: Ka'b used to say about the gate called the Gate of Mercy in Jerusalem: It is the gate of which God Almighty said: **And a wall will be placed between them, having a gate** *verse*. **Calling to them** means: The hypocrites will call to the believers from behind the wall when the wall will separate them and they will remain in the darkness:

**Were we not with you,** in this world, praying and fasting? **They said, 'Yes, but you tempted yourselves,'** you destroyed yourselves with hypocrisy and disbelief and used them in sins and desires, all of which is a temptation, **and you waited,** with faith and repentance.

Surat al-Hadid 57:14

They will call to them, "Were we not with you?" They will say, "Yes, but you tempted yourselves and waited and doubted and wishful thinking deluded you until the command of God came, and the Deceiver deceived you about God."

Muqatil said: **And you waited for death for Muhammad and you said he was about to die so we could be rid of him,** "and you doubted, you cast doubt on his prophethood and what he promised you, **and wishful thinking deceived you,** the falsehoods and what you had hoped for from the misfortunes that befell the believers, **until the command of God came,** meaning death, **and the Deceiver deceived you about God,** meaning Satan. Qatadah said: They continued to be deceived by Satan until God threw them into the Fire.

### Tafsir al-Baidawi

14- **They will call out to them, 'Were we not with you?'** They will say, **Yes, but you tempted yourselves** with hypocrisy. **And you waited** for the believers to face calamities and you doubted and cast doubt on the religion. **And wishful thinking deceived you** like the extension of life **until the command of God came** which is death. **And the Deceiver deceived you about God** Satan or the world.

## Surat al-Hadid 57:15

So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is your protector, and wretched is the destination.

### Tafsir al-Jalalayn

15 - **So today no ransom will be taken from you** with the *taa* and the *yaa* (nor from those who disbelieved. Your refuge is the Fire. It is your protector) more worthy of you **and wretched is the destination** it is

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says, informing us of what the believers said to the hypocrites after He distinguished between them on the Day of al-Qiyamah 75: **So today, O hypocrites, no ransom will be taken from you** meaning compensation and substitute. He says: That will not be taken from you in exchange for your punishment and torment, thus saving you from the torment of God. **Nor from those who disbelieved** He says: Nor will ransom be taken from those who disbelieved.

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: **So today no ransom will be taken from you or from those who disbelieved**, meaning the hypocrites and those who disbelieved.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **So today nothing will be taken from you** from the hypocrites **nor from those who disbelieved** with you **your refuge is the Fire**.

The reciters differed in their recitation of His statement, **So today no ransom shall be taken from you**. The majority of reciters recited it with the letter *ya* "yu'khidh," and Abu Ja'far al-Qari' recited it with the letter *ta*.

The first of the two readings is correct with the letter *yaa*, although the other is permissible.

His saying: **Your abode is the Fire** means: Your abode and dwelling place in which you will reside on the Day of Resurrection is the Fire.

And his saying: **It is your master** means: Hell is more deserving of you.

And his saying: **And what an evil destination** means: What an evil destination for those who go to Hell.

### Tafsir al-Qurtubi

God the Almighty says: **So today no ransom will be taken from you** O hypocrites **nor from those who**

**disbelieved** "Have they despaired of salvation. **The common reading is** *yu'akhudhu*" with a *ya*, because the feminine is not real, and because a separation has been made between them and the verb. Ibn 'Amir and Ya'qub read *"yu'akhudhu"* with a *ta*, and Abu Hatim chose it to indicate the feminization of the ransom. The first is the choice of Abu 'Ubayd, meaning no substitute or compensation will be accepted from you, nor from another soul. "Your refuge is the Fire" meaning your place and abode. "It is your Master" meaning more deserving of you, and a master is someone who looks after a person's interests. Then it was used to refer to someone who is constantly involved in something. It was said: meaning the Fire controls their affairs, meaning that God the Blessed and Exalted creates life and reason in it, so it is distinguished by wrath against the disbelievers. For this reason, it is followed in God's saying: "The Day We will say to Hell, 'Are you filled?' and it will say, 'Are there any more?'" (Qaf: 30). "And evil is the destination." It is a bad reference and destination.

### Tafsir Ibn Kathir

God Almighty says, informing us about the faithful who give charity, that on the Day of Resurrection, their light will run before them in the arenas of the Resurrection, according to their deeds, as Abdullah bin Masoud said in his statement, God Almighty: **Their light will run before them**, he said: According to the extent of their deeds, they will pass over the Sirat. Some of them will have a light like a mountain, some of them will have a light like a palm tree, and some of them will have a light like a standing man, and the lightest of them will be in his thumb, burning once and extinguishing once. It was narrated by Ibn Abi Hatim and Ibn Jarir, and Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "Among the believers are those whose light will shine from Medina to Aden, Abyan, and Sana'a, and even less than that, until among the believers are those whose light will shine where their feet stand." Sufyan al-Thawri said, on the authority of Hisin, on the authority of Mujahid, on the authority of Junada bin Abi Umayya, who said: You are written with God by your names, your features, your rituals, your private conversations, and your gatherings. So when the Day of Resurrection comes, it will be said: O so-and-so, this is..." Your light, so-and-so, you have no light, and he read, **Their light runs before them**.

Ad-Dahhak said: "There is no one who will not be given light on the Day of Resurrection. When they reach the Sirat, the light of the hypocrites will be extinguished. When the believers saw that, they feared that their light would be extinguished as the light of the hypocrites was extinguished, so they said: 'Our Lord, perfect our light for us.'" Al-Hasan said: **Their light will run before them**, meaning on the Sirat. Ibn Abi Hatim, may God have mercy on him, said: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, on the authority of Yazid ibn Abi Habib, on the authority of Saeed ibn Masoud, that he heard Abd al-Rahman ibn Jubayr narrating, that he heard Abu al-Darda' and Abu Dharr narrating on the authority of the Prophet, may



So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is your protector, and wretched is the destination.

God bless him and grant him peace, who said: "I will be the first to be given permission on the Day of Resurrection to prostrate, and the first to be given permission to raise his head. I will look in front of me and behind me, to my right and to my left, and I will recognize my nation from among the nations." A man said to him: **O Prophet of God, how will you recognize your nation from among the nations between Noah and your nation?** He said: **I recognize them with limbs marked by the traces of ablution, and no other nation will have them, and I recognize them when they will be given their books.** I know them by their right hands, I know them by their marks on their faces, and I know them by their light running before them.

And His statement, **and in their right hands**, Ad-Dahhak said, meaning, and in their right hands is their book, as He said, **So whoever is given his book in his right hand**, and His statement, "Good tidings to you this Day: gardens beneath which rivers flow," meaning He said to them: Good tidings to you this Day: gardens, meaning, for you is the good tidings of gardens beneath which rivers flow, **abiding therein** meaning, remaining therein forever. **That is the great attainment.** And His statement, **The Day the hypocrites, men and women, will say to those who have believed, 'Wait for us so that we may take from your light,'** This is report from the Most High about what will happen on the Day of Resurrection in the gathering places of disturbing terrors, great earthquakes, and terrible matters, and that no one will be saved on that Day except he who believes in God and His Messenger and does what God has commanded and leaves what He has forbidden. Ibn Abi Hatim said: Abdah bin Sulayman told us, Ibn al-Mubarak told us, Safwan bin Amr told us, Salim bin Amir told me: We went out to a funeral procession at the gate of Damascus, and with us was Abu Umamah al-Bahili. When the funeral prayer was offered and they began to bury it, Abu Umamah said: O people, you have now become and spent the evening in a house in which you divide the good and bad deeds, and you are about to move from it to another house, which is this one - pointing to the grave - the house of solitude, the house of darkness, the house of worms, and the house of constriction, except for what God has expanded. Then you will move from it to the places of the Day of Resurrection. You will be in some of those places until a command from God overwhelms the people, so some faces will turn white and some will turn black. Then you will move from it to another house, and severe darkness will overwhelm the people. Then the light will be divided, and the believer will be given light, while the disbeliever and the hypocrite will be left, and they will not be given anything. This is the example that God, the Most High, gave in His Book, when He said: **Or [like] darknesses within a deep sea, which is covered by waves, above which are waves, above which are clouds - darknesses, one upon another.** If he puts out his hand, he can hardly see it. And he to whom God has not given light - for him there is no light. The disbeliever and the hypocrite will not be illuminated by the light of the believer, just as the blind man is not illuminated by the sight of the seeing man. And the hypocrites, men

and women, will say to the believers, **Wait for us, that we may take from your light.** It will be said, **Go back behind you and seek light.** This is the trick of God with which He deceives the hypocrites, as He said, **They seek to deceive God, but He will deceive them.** So they return to the place where the light was divided, but they do not find anything. So they turn back to them, and a wall has been set up between them, **with a gate, within which is mercy, but outside of it is punishment.**

Sulaym ibn Amir said: The hypocrite will continue to be deceived until the light is divided and God distinguishes between the hypocrite and the believer. Then he said: My father told us, Yahya ibn Uthman told us, Ibn Haywah told us, Artah ibn al-Mundhir told us, Yusuf ibn al-Hajjaj told us on the authority of Abu Umamah who said: God will send darkness on the Day of Resurrection and no believer or disbeliever will see his hand until God sends light to the believers according to their deeds. The hypocrites will follow them and say, **Wait for us so that we may take from your light.** Al-Awfi, Al-Dahhak and others said on the authority of Ibn Abbas: While the people were in darkness, God sent a light. When the believers saw the light, they headed towards it. The light was a guide from God to Paradise. When the hypocrites saw the believers depart, they followed them, so God made the hypocrites dark. They then said, **Wait for us so that we may take from your light**, for we were with you in the world. The believers will say, **Go back behind you**, from where you came from the darkness and seek the light there. Abu al-Qasim al-Tabarani said: Al-Hasan ibn Arfa ibn Alawiya al-Qattan told us, Ismail ibn Isa al-Attar told us, Ishaq ibn Bishr ibn Hudhayfah told us, Ibn Jurayj told us, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty will call people on the Day of Resurrection by their names as a cover from Him for His servants. As for at the Bridge, God Almighty will give every believer a light and every hypocrite a light. When they are all lined up on the Bridge, God will take away the light of the hypocrites, men and women. The hypocrites will say, 'Wait for us, that we may borrow from your light.' The believers will say, 'Our Lord, perfect our light for us.' Then no one will remember anyone else at that time."

God the Almighty said: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment.** Al-Hasan and Qatadah said: It is a wall between Paradise and Hellfire. Abdur-Rahman ibn Zayd ibn Aslam said: It is the one about whom God the Almighty said: **And between them is a veil.** This is how it was narrated from Mujahid **may God have mercy on him** and others, and this is the correct view. **Within it is mercy**, meaning Paradise and what is in it. **And outside of it is punishment**, meaning Hellfire. This was said by Qatadah, Ibn Zayd, and others. Ibn Jarir said: It has been said that this wall is the wall of Jerusalem near the Valley of Hellfire. Then he said: Ibn al-Barqi told us, Amr ibn Abi Salamah told us, on the authority of Saeed ibn Atiyyah

ibn Qays, on the authority of Abu al-Awwam, the muezzin of Jerusalem, who said: I heard Abdullah ibn Amr say: The wall mentioned by God in the Qur'an: **And a wall will be placed between them, having a gate; within it is mercy, but outside of it is punishment**, is the eastern wall, inside of which is the mosque and what is next to it, and outside of which is the Valley of Hellfire. Then it was narrated from Ubadah ibn al-Samit, Ka'b al-Ahbar, and Ali ibn al-Husayn Zayn al-Abidin something similar to this. This is attributed to them as meaning that they intended by this to approximate the meaning and give an example of it, not that this is what is intended by the Qur'an: this specific wall itself, the mosque itself, and the valley beyond it known as the Valley of Hell, for Paradise is in the heavens in the highest of the high, and Hell is in the lowest of the low. Ka'b al-Ahbar's saying that the gate mentioned in the Qur'an is the Gate of Mercy, which is one of the gates of the mosque, this is from his Isra'iliyyat and nonsense. Rather, what is meant by this is the wall that will be set up on the Day of Resurrection to separate the believers from the hypocrites. When the believers reach it, they will enter it from its gate. When they have completed their entry, the gate will be closed, and the hypocrites will remain behind it in confusion, darkness, and torment, as they were in this world in disbelief, ignorance, doubt, and confusion.

They will call out to them, "Were we not with you? **That is, the hypocrites will call out to the believers**, Were we not with you in this world? Were we not with you in this world, attending the Friday prayers with you, praying with you in congregation, standing with you at Arafat, attending the battles with you, and performing all the other duties with you? **They will say**, Yes. **That is, the believers will answer the hypocrites, saying**, Yes, you were with us. But you tempted yourselves and waited and doubted, and false desires deceived you. **Some of the early Muslims said**, That is, you tempted yourselves with pleasures, sins, and desires, and you waited, that is, you delayed repentance from one time to another." Qatada said: **You waited** for the truth and its people, **and you doubted** that is, the resurrection after death, **and your wishful thinking deceived you** that is, you said, **We will be forgiven**. It was also said that the world deceived you **until the command of God came** that is, you continued in this until death came to you, **and the Deceiver deceived you about God** that is, Satan. Qatada said: They were deceived by Satan, and by God, they continued to be deceived until God threw them into the Fire. The meaning of these words of the believers to the hypocrites is that you were with us, that is, with bodies that had no intention or hearts with them, but you were only in confusion and doubt, so you were showing off to people and you did not remember God except a little. Mujahid said: The hypocrites were with the believers while they were alive, marrying them, cheating on them, and socializing with them, and they were with them while they were dead and they would all be given the light on the Day of Resurrection, and the light would be extinguished from the hypocrites when they reached the wall, and they would be distinguished from each other at that time.

This statement of the believers does not contradict their statement, which God the Most High has informed us about them, where He says, and He is the

most truthful of speakers: "Every soul will be a pledge for what it has earned, Except the companions of the right hand. They will be in gardens, asking one another about the criminals. "What has brought you into Hellfire?" They will say, **We were not of those who prayed, nor did we feed the poor, and we used to converse with those who converse, and we used to deny the Day of Judgment until the certainty came to us**. This only came from them as a rebuke and rebuke. Then God the Most High said: **So what benefit will the intercession of intercessors be to them?** Just as He said here: **So today no ransom will be taken from you, nor from those who disbelieved**. That is, if one of you came today with the earth full of gold and as much with it to ransom himself from the punishment of God, it would not be accepted. God the Most High says: **Your refuge is the Fire**, meaning it is your destination and to it you will return. God the Most High says: **It is your protector**, meaning it is more deserving of you than any other abode, based on your disbelief and doubt. What an evil destination!

### Fath al-Qadir

15- **So today no ransom will be taken from you** by which you could ransom yourselves from the Fire, O hypocrites, **nor from those who disbelieved** in God outwardly and inwardly. **Your refuge is the Fire** meaning your home to which you will flee. **It is your protector** meaning it is more deserving of you. The protector is originally the one who takes care of a person's interests, then it was used to refer to the one who stays with him. It was said that the meaning of your protector is: your place close by, from the word *guardian* which means closeness. It was said that God [places] life and reason in the Fire, so it is distinguished by its wrath against the disbelievers. It was said that the meaning is: it is your supporter, in the manner of the poet's saying:

Greetings between them are a painful blow

"And what an evil destination" you will end up in, which is Hellfire.

Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud. **Their light will proceed before them**. He said: They will be given their light according to the extent of their deeds. They will pass over the Sirat. Some of them will have light like a mountain, and some of them will have light like a palm tree. The light nearest to them will be on their thumb; it will be extinguished at one time and rekindled at another. Ibn Jarir, Ibn Mardawayh, and al-Bayhaqi narrated in al-Ba'th on the authority of Ibn 'Abbas, who said: While the people were in darkness, God sent a light. When the believers saw the light, they headed towards it, and the light was their guide from God to Paradise. When the hypocrites saw the believers heading towards the light, they followed them, and God cast darkness upon the hypocrites. They then said, **Wait for us to borrow from your light**, for we were with you in the world. The believers said, **Go back behind you**, from where you came from the darkness, **and seek the light there**. Al-Tabarani and Ibn Mardawayh narrated on his authority that he said: The Messenger of God, may God bless him and grant him

## Surat al-Hadid 57:15

So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is your protector, and wretched is the destination.

peace, said: "God will call people on the Day of Resurrection by their mothers as a screen from Him for His servants. As for at the Bridge, God will give every believer a light and every hypocrite a light. When they are all lined up on the Bridge, God will take away the light of the hypocrites, both men and women. The hypocrites will say, 'Wait for us so that we may take from your light.' The believers will say, 'Our Lord, perfect our light for us.'"

No one mentions anyone at that time. There are hadiths and narrations on this topic. Abd bin Hamid narrated on the authority of Ubadah bin al-Samit: He was on the wall of Jerusalem and he cried, so he was asked, **What makes you cry?** He said: Here the Messenger of God, may God bless him and grant him peace, told us that he saw Hell. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and Ibn Asakir narrated on the authority of Abdullah bin Amr bin al-As, who said: The wall that God mentioned in the Qur'an, **And He placed between them a wall**, is the wall in Jerusalem's eastern part. **Inside it is mercy**, meaning the mosque. **And outside it is torment**, meaning the Valley of Hell and what is next to it.

It is no secret that interpreting the chapters mentioned in the Qur'an in this verse as this chapter located in Jerusalem contains a problem that cannot be refuted by any discussion, especially after adding the statement: **its interior is in mercy, the mosque**. This is not what the verse was intended for and other than what it indicated. Where is Jerusalem or its wall located in relation to the wall separating the two groups of believers and hypocrites? What is the meaning of mentioning the mosque of Jerusalem here? If what is meant is that God, the Exalted, will remove the wall of Jerusalem and make it in the Hereafter a wall pitched between the believers and the hypocrites, then what is the meaning of interpreting the interior of the wall and what is in it of mercy as the mosque? And if what is meant is that God will lead the two groups of believers and hypocrites to Jerusalem and will place the believers inside the wall in the mosque, and will place the hypocrites outside it, then they will then be on the Sirat and on the way to Paradise and not to Jerusalem. If such an interpretation is proven from the Messenger of God, may God's prayers and peace be upon him, then we accept it and believe in it; otherwise, there is no honor or acceptance. Al-Bayhaqi narrated in Al-Sha'b on the authority of Ibn Abbas regarding his statement: **But you tempted yourselves** he said: with desires and pleasures **and you waited** he said: with repentance **and wishful thinking deceived you until the command of God came** he said: death **and the Deceiver deceived you about God** he said: Satan.

substitute and compensation for ransoming yourselves from the punishment, **nor from those who disbelieved**, meaning the polytheists, "your refuge is the Fire. It is your protector," your companion and more deserving of you, for what you have done of sins, **and wretched is the destination**.

## Tafsir al-Baidawi

15- "So today no ransom will be taken from you" ransom. Ibn Amir and Yaqub read it with a taa. "Nor from those who disbelieved" outwardly and inwardly. "Your refuge is the Fire. It is your protector" It is more deserving of you, as Labid said:

So both vaginas began to think that he was the master of fear behind and in front of them.

The reality of your course, that is, your place in which it is said that he is more deserving of you, like your saying: he is the place of the generous, that is, the place where the speaker says that he is generous, or your place is close to the guardian, which is closeness, or your supporter, in the manner of his saying:

Greetings between them, hitting and kicking

Or your guardian will take care of you as you took care of its obligations in this world. **And wretched is the destination** - the Fire.

## Tafsir al-Baghawi

15- **So today no ransom will be taken from you**, Abu Ja'far, Ibn 'Amir, and Ya'qub read it with the letter ta', while the others read it with the letter ya', *ransom*, as a

## Surat al-Hadid 57:16

Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of God and what has come down of the truth and they not be like those who were given the Scripture before, and a long period passed for them and their hearts hardened, and many of them are wicked.

### Tafsir al-Jalalayn

16 - **Has not the time come** has come for those who **have believed** it was revealed concerning the Companions when they joked a lot **that their hearts should humble themselves at the remembrance of God and what has come down** with emphasis and without emphasis **of the truth the Qur'an and that they not be** is connected to humble themselves **like those who were given the Scripture before** they are the Jews and Christians **and the period was prolonged for them** the time between them and their prophets **so their hearts hardened** they did not soften at the remembrance of God **and many of them are wicked**

### Tafsir al-Suyuti

Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Abd Al-Aziz bin Abi Rawad that joking and laughter appeared among the companions of the Prophet, may God bless him and grant him peace, so the verse was revealed: **Has not the time come for those who have believed?** And Ibn Abi Hatim narrated on the authority of Muqatil bin Hibban, who said: The companions of the Prophet, may God bless him and grant him peace, had engaged in some joking, so God revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** The verse

And he narrated on the authority of Al-Suddi on the authority of Al-Qasim, who said: The companions of the Messenger of God, may God bless him and grant him peace, became bored with a way of life and said: Tell us, O Messenger of God. Then God revealed: We narrate to you the best of stories. Then they became bored with a way of life and said: Tell us, O Messenger of God. Then God revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?**

Ibn al-Mubarak included in al-Zuhd that Sufyan told us on the authority of al-A'mash, who said: When the companions of the Messenger of God, may God bless him and grant him peace, came to Medina and found what they had found of life after the hardship they had been under, it was as if they had relaxed from some of what they had been doing, so the verse was revealed: **Is it not time for those who have believed that their hearts should become humbly submissive?**

### Tafsir al-Tabari

God Almighty says, **Has it not been time for those who have believed?** Has it not been time for those who

have believed in God and His Messenger for their hearts to soften at the remembrance of God, so that their hearts submit to Him and to what has been revealed of the truth, which is this Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

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, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** He said: Their hearts should obey.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?**

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** The verse mentioned to us that Shaddad bin Aws used to narrate on the authority of the Messenger of God, may God bless him and grant him peace, who said, **The first thing that will be lifted from people is humility.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Shaddad ibn Aws used to say: The first thing that will be raised from people is humility.

The reciters differed regarding his statement, **And what has come down of the truth.** The majority of reciters read it as **ghair mushbih** and **nafi'** with the emphasis **nazal**. And mushbih and nafi' read it as **wa ma nuzal** with the emphasis. Whichever of the two readings the reciter reads, he is correct because their meanings are similar.

And His statement, **And they will not be like those who were given the Scripture before, and a long period passed over them.** God Almighty says: Has it not been time for them to be like those who were given the Torah and the Gospel before them?

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

Ibn Humayd narrated: Jarir narrated from Mughirah from Abu Ma'shar from Ibrahim who said: Atris ibn Arqoub came to Ibn Mas'ud and said: O Abdullah, he is doomed who does not enjoin what is right and forbid what is wrong. Abdullah said: He is doomed who does not recognize good in his heart and forbid what is wrong in his heart. When the time of the Children of Israel became long and their hearts hardened, they invented a book from between their hands and feet. Their hearts were captivated by it and their tongues considered it permissible. They said: We will present this book to the Children of Israel. Whoever follows it, we will leave him, and whoever disbelieves in it, we will kill him. He said: So a man from among them put the Book of God in a horn, then he put the horn



## Surat al-Hadid 57:16

Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of God and what has come down of the truth and they not be like those who were given the Scripture before, and a long period passed for them and their hearts hardened, and many of them are wicked.

between his breasts. When it was said to him: Do you believe in this? He said: I believe in it, and he pointed to the horn between his breasts. Why should I not believe in this book? The best of their religions today is the religion of the owner of the horn.

What he means by his saying, **A long period passed over them** is the period between them and Moses, peace be upon him, and that period is time.

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. Al-Harith told me: Al-Hussein told us: Warqa' told us on the authority of Ibn Abi Nujayh on the authority of Mujahid, regarding his statement, **the term**, he said: time.

And His statement: **Their hearts have hardened** from good deeds and have become inclined to abide by the sins of God, **and many of them are wicked**. God Almighty says: And many of those who were given the Scripture before the nation of Muhammad, may God bless him and grant him peace, are wicked.

## Tafsir al-Qurtubi

God Almighty says: **Has not the time come for those who believe?** That is, it is approaching and coming. The poet said:

Isn't it time, O heart, for me to leave ignorance and for the gray hair that is evident to us to bring about reason?

Its past tense is *ani* in al-Qasi. It is said: **It is time for you** - with a long vowel - that he did such-and-such. It is time for us, like **ani lak** which is a reversed form of it. Ibn al-Sikkit recited:

Is it not time for my blindness to be revealed and for me to fall short of Layla? Yes, it is time for me

So he combined the two languages, and Al-Hasan read **al-ma yan the groaning sound**, and its root is *alam* **the pain**, and *ma* was added, so it is a negation of the speaker's saying: **It was such and such**, and *lam* is a negation of his saying: **It was such and such**. And in Sahih Muslim, on the authority of Ibn Masoud, he said:

There was only four years between our conversion to Islam and when God rebuked us with this verse, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** Al-Khalil said: Rebuke means addressing someone with arrogance and reminding them of their grudges. You say, **I rebuked him** "that their hearts should become humbly submissive"

means that they should be humble and soften **at the remembrance of God and what has come down of the truth**. It was narrated that joking and laughter increased among the companions of the Prophet (peace and blessings of God be upon him) when they lived in luxury in Madinah, so the verse was revealed. And when this verse was revealed, the Prophet (peace and blessings of God be upon him) said:

God is impatient for you to be humble. Then they said: We are humble. Ibn Abbas said: "God felt the hearts of the believers were slow to respond, so He rebuked them thirteen years after the revelation of the Qur'an. It was said that it was revealed about the hypocrites one year after the Hijra. This is because they asked Solomon to tell them about the wonders of the Torah, so the following verse was revealed: 'Alif, Lam, Ra. These are the verses of the clear Book' (Yusuf 12:1) until His saying: 'We relate to you the best of stories' (Yusuf 12:3). So he informed them that this story was better than others and more beneficial for them, so they stopped talking to Solomon. Then they asked him like the first, so the following verse was revealed: 'Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of God and what has come down of the truth?'" (Yusuf 12:3). According to this interpretation, those who believed openly spoke with their tongues. Al-Suddi and others said: 'Has not the time come for those who have believed' - both outwardly and secretly - 'that their hearts should humble themselves at the remembrance of God?' It was said that it was revealed about the believers. Sa'd said: It was said, 'O Messenger of God, why don't you tell us stories?' So the following verse was revealed: 'We relate to you' (Yusuf 12:3). So they said after that... Time: If you had told us, then this verse was revealed: **God has sent down the best statement** (al-Zumar 39:23). They said after a while: If you had reminded us. So God revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God and what has come down of the truth?** And something similar was narrated by Al-Nawawi, Masoud, who said: There were only four years between our conversion to Islam and when we were reprimanded with this verse. So some of us would look at one another and say: What have we innovated? Al-Hasan said: He was the slowest of them, and they were the most beloved of his creation to him. It was said: This address was to those who believed in Moses and Jesus, not Muhammad, peace be upon him, because after this he said: **And those who have believed in God and His messengers**, meaning: Has not the time come for those who believed in the Torah and the Gospel for their hearts to soften toward the Qur'an, and for them not to be like those who came before Moses and Jesus, when a long period passed between them and their prophet and their hearts hardened.

God the Almighty said: **And do not be** meaning and that they are not, so it is accusative in apposition to



**that you humble yourself.** It was said: It is apocoped as a prohibition, its meaning is **and do not be**. The evidence for this interpretation is the narration of Rawis on the authority of Ya'qub: **Do not be** with the letter ta', which is the reading of Isa and Ibn Ishaq. He says: Do not follow the path of the Jews and the Ansar. They were given the Torah and the Gospel, but time passed them by. Ibn Mas'ud said: When time passed for the Children of Israel, their hearts hardened, so they invented a book from themselves which they considered permissible, and the truth stood between them and many of their desires, until they threw the Book of God behind their backs as if they did not know. Then they said: Present this book to the Children of Israel, and if they follow you, then leave them, but if they do not follow you, then kill them. Then they agreed to send him to one of their scholars, and they said: If he follows us, no one will oppose us, and if he refuses, we will kill him, and no one will oppose us after him. So they sent for him, and he wrote the Book of God on a piece of paper, put it back in a horn, and hung it around his neck. Then he put on his clothes and came to them, and they showed them their book and said: Do you believe in this? He struck his chest with his hand and said: I believe in this, meaning the one hung on his chest. So the Children of Israel split into seventy-two sects, and the best of their sects were the companions of Dhul-Qarn. Abdullah said: And whoever among you lives will see an evil, and it is enough for one of you, when he sees an evil and is unable to change it, that God knows in his heart that he hates it. Muqatil ibn Hayyan said: He means the believers among the People of the Book, for whom time was long and they were impatient for the coming of the Prophet (peace and blessings of God be upon him). **So their hearts hardened, and many of them are wicked.** He also meant those who innovated monasticism and the monastic dwellers. It was also said: The learned man is the one who does not know what he is practicing among the scholars and opposes those who do know. It was said: They are those who do not believe in the knowledge of God Almighty. A group of them remained steadfast in the religion of Jesus until the Prophet (peace and blessings of God be upon him) was sent, and they believed in him. A group of them turned away from the religion of Jesus, and they are the ones whom God declared corrupt. Muhammad bin Kaab said: The Companions were in Mecca during a drought, but when they migrated, they found comfort and luxury, so they stopped doing what they were doing, and their hearts hardened. God admonished them, and they regained consciousness. Ibn al-Mubarak said: Malik bin Anas told us: It reached me that Jesus (peace be upon him) said to his al-Nas 114: Do not speak too much without mentioning God Almighty, lest your hearts harden. The hard heart is far from God, but you do not know. Do not look at the sins of people as if they were masters, but look at them - or he said at your sins - as if you were slaves, for people are of two types: the healthy and the afflicted, so have mercy on the afflicted, and thank God for the well-being. This verse, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** was the reason for the repentance of Al-Fadl ibn Ayyad and Ibn Al-Mubarak, may God have mercy on them both: as Abu Al-Mutraf Abdul-Rahman ibn

Marwan Al-Qalanisi said: Abu Muhammad Al-Hasan ibn Rasheeq told us, and he said: Ali ibn Ya'qub Al-Zayyat told us, he said: Ibrahim ibn Hisham told us, he said: Zakariya ibn Abi Abaan told us, he said: Al-Layth ibn Al-Harith told us, he said: Al-Hasan ibn Daher told us, he said: Abdullah ibn Al-Mubarak was asked about the beginning of his asceticism, he said: I was one day with my brothers in an orchard of ours, and that was when the fruits of various kinds were bearing fruit, so we ate and drank until nightfall and then slept, and I was fond of playing the oud and the tambourine, so I got up during some of the night and played a sound called Rasheen Al-Sahar, and he meant Sinan Singing, and a bird was hoot above my head on a tree, and the oud in my hand was not answering me as I wanted, and then it spoke as a human speaks - meaning the oud in his hand - and said: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God and what has come down of the truth?** I said: **Yes, by God!** And the oud broke, and I sent away those who were with me, and this was the beginning of my asceticism and my turning back. We were told about the poem that Ibn al-Mubarak wanted to play on the oud:

Isn't it time for you to have mercy and disobey the critics and blamers?

I mourn for a young man who is infatuated with you and mourns your absence.

He spends the night observing the planets and stars.

What would happen to the gazelle if it made permissible what was forbidden to be joined?

As for Ad-Dhayl ibn Ayyad, the reason for their repentance was that he fell in love with a neighbor, so she made a date with him at night. While he was climbing the wall to meet her, he heard a reciter reciting: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** So he retreated saying: **Yes, by God, the time has come!** Then the night took him to a ruined area in which there was a group of passersby, some of them saying to one another: **Hey, Fudayl is blocking the road!** Al-Fudayl said: **Oh! I see myself at night striving to disobey God, while some Muslims fear me! O God, I have repented to You, and I have made my repentance to You the neighboring of Your Sacred House.**

## Tafsir Ibn Kathir

God the Almighty says: **Has not the time come for the believers that their hearts should become humbly submissive at the remembrance of God?** That is, they should soften when reminded, preached, and heard the Quran, so that they should understand it, submit to it, listen to it, and obey it. Abdullah ibn al-Mubarak said: Saleh al-Mari told us, on the authority of Qatadah, on the authority of Ibn Abbas, that he said: God felt slow in the hearts of the believers, so He admonished them thirteen days after the revelation of the Quran, saying: **Has not the time come for those who have believed that their hearts should become humbly submissive at**

Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of God and what has come down of the truth and they not be like those who were given the Scripture before, and a long period passed for them and their hearts hardened, and many of them are wicked.

**the remembrance of God?** The verse was narrated by Ibn Abi Hatim on the authority of al-Hasan ibn Muhammad ibn al-Sabah, on the authority of Husayn al-Marwazi, on the authority of Ibn al-Mubarak, with this chain of transmission. Then he and Muslim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, meaning Al-Laithi, on the authority of Awn bin Abdullah, on the authority of his father, on the authority of Ibn Mas'ud, may God be pleased with him, who said: There were only four years between our conversion to Islam and the time when God admonished us with this verse, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** This is how Muslim narrated it at the end of the book, and An-Nasa'i included it in his commentary on this verse on the authority of Harun bin Sa'id Al-Ayli, on the authority of Ibn Wahb. Ibn Majah narrated it on the authority of Musa bin Ya'qub Az-Zama'i, on the authority of Abu Hazim, on the authority of Amir bin Abdullah bin Az-Zubayr, on the authority of his father, similarly, so he included it in the Musnad of Ibn Az-Zubayr. However, Al-Bazzar narrated it in his Musnad on the authority of Musa bin Ya'qub, on the authority of Abu Hazim, on the authority of Amir, on the authority of Ibn Az-Zubayr, on the authority of Ibn Mas'ud, and he mentioned it.

Sufyan al-Thawri said, on the authority of al-Mas'udi, on the authority of al-Qasim, who said: The companions of the Messenger of God, may God bless him and grant him peace, became tired of a religion and said: Tell us, O Messenger of God. So God, the Most High, revealed: **We narrate to you the best of stories.** He said: Then they became tired of a religion and said: Tell us, O Messenger of God. So God, the Most High, revealed: **God has sent down the best of statements.** Then they became tired of a religion and said: Tell us, O Messenger of God. So God, the Most High, revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** Qatada said: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** It was mentioned to us that Shaddad ibn Aws used to narrate on the authority of the Messenger of God, may God bless him and grant him peace, who said: **The first thing that will be lifted up from people is humility.** God the Almighty said: **And do not be like those who were given the Scripture before, and a long period passed over them and their hearts hardened.** God the Almighty forbade the believers from imitating those who were given the Scripture before them, from the Jews and Christians. When a long period passed over them, they changed the Book of God that was in their hands and bought with it a small price and threw it behind their backs. They turned to different opinions and fabricated sayings, and imitated men in the religion of God and took their rabbis and monks as lords besides God. At

that time, their hearts hardened, so they do not accept admonition, nor do their hearts soften with a promise or a threat. **And many of them are wicked**, that is, in their deeds, so their hearts are corrupt and their deeds are invalid, as God the Almighty said: "So because they broke their covenant, We cursed them and made their hearts hard. They distort words from their [proper] usages and forgot a portion of that of which they were reminded." That is, their hearts became corrupt and hardened, and it became their nature to distort words from their [proper] usages, and they abandoned the deeds that they were commanded to do and committed what they were forbidden to do. On his authority, and for this reason God forbade the believers from imitating them in any of the basic and secondary matters.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Shihab bin Kharash told us, Hajjaj bin Dinar told us, on the authority of Mansur bin Al-Mu'tamir, on the authority of Al-Rabi' bin Umayla Al-Fazari, who said: Abdullah bin Mas'ud told us a hadith that I have never heard more wonderful than it, except for something from the Book of God or something that the Prophet, may God bless him and grant him peace, said: "When the time had passed for the Children of Israel and their hearts had hardened, they invented a book from themselves that their hearts were attracted to, their tongues deemed permissible and found delicious, and the truth was standing between them and many of their desires. So they said, 'Come, let us call the Children of Israel to this book of ours. Whoever follows us in it, we will leave him, and whoever does not like to follow us, we will kill him.' So they did that, and among them was a jurist. When he saw what they were doing, he took what he knew of the Book of God and wrote it on something delicate, then he put it in a horn and hung that horn around his neck. When they had killed a lot, some of them said to each other, 'O people, you have spread killing among the Children of Israel. So call so-and-so and show him your book, for if he...' " If he follows you, the rest of the people will follow you, but if he refuses, then kill him. So they called so-and-so, that jurist, and said: Do you believe in what is in this book of ours? He said: What is in it? Show it to me. So they showed it to him until the end, then they said: Do you believe in what is in this book of ours? He said: Yes, I believe in what is in this, and he pointed with his hand to the horn. So they left him. When he died, they searched him and found him hanging from that horn. They found in it what they recognized from the Book of God. So some of them said to one another: O people, we did not hear about this. A trial has befallen him, and the Children of Israel split into seventy-two sects, and the best of their sects is the sect of the companions of Dhul-Qarn. Ibn Mas'ud said: Indeed, if you or those of you remain, you will soon see things that you will disapprove of and will be unable to change. It is sufficient for a man among you that God knows in his heart that he hates them.

Abu Ja'far al-Tabari narrated: Ibn Humayd told us, Jarir told us, on the authority of Mughirah, on the authority of Abu Ma'shar, on the authority of Ibrahim, who said: 'Atris ibn 'Arqoub came to Ibn Mas'ud and said: O Abu 'Abdullah, he is doomed who does not enjoin what is right and forbid what is wrong. 'Abdullah said: He is doomed who does not recognize what is right in his heart and forbid what is wrong. When the time of the Children of Israel became long and their hearts hardened, they invented a book from between their hands and feet, which their hearts were captivated by and their tongues deemed permissible. They said: We will present this book to the Children of Israel; whoever believes in it we will leave him, and whoever disbelieves in it we will kill him. 'A man among them put the Book of God in a horn and then put the horn between his breasts. When it was said to him: Do you believe in this? He said: I believe in it, and he pointed to the horn between his breasts. Why should I not believe in this book? The best of their religions today is the religion of the owner of the horn.

And the Almighty's saying: "Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand." This indicates that God, the Almighty, softens hearts after their hardness, guides the confused after their misguidance, and relieves distress after its severity. Just as He gives life to the dead, barren, lifeless earth with abundant rain, so He guides hard hearts with the proofs and evidence of the Qur'an, and He lets light enter them after they were closed and unreachable. So glory be to the Guide to whomever He wills after misguidance, and the Misguider to whomever He wills after perfection. He is the Doer of whatever He wills. He is the Wise, the Just in all actions, the Kind, the All-Knowing, the Great, the Most High.

### Fath al-Qadir

His saying: 16- **Has not the time come for those who have believed?** It is said **Ana laka yanna anna**: if it has come. The majority read **Alma ya'na** and Al-Hasan and Abu Al-Samak read **Alma ya'na** and Ibn Al-Sikkit recited:

Is it not time for my blindness to be revealed and for me to stop being with Layla? Yes, it is time for me

And **that their hearts should be humbled** is the subject of *groaning*: meaning that the time for their hearts to be humbled is coming, and from this comes the poet's saying:

Is it not time for my heart to leave the ignorant and for the enlightened gray hair to give us reason?

This verse was revealed about the believers. Al-Hasan said: He finds them impatient, even though they are the most beloved of His creation to Him. It was also said that the address was to those who believed in Moses and Jesus, but not Muhammad. Al-Zajaj said: It was revealed about a group of believers who were urged to be gentle and humble. As for those whom God described as gentle and humble, they are a class above these. Al-Suddi and others said: The meaning is: Has not the time come for those who have believed outwardly but concealed their disbelief, that their

hearts should humble themselves at the remembrance of God? We will come at the end of the discussion with evidence that supports the view of those who said that it was revealed about the Muslims, and humbleness is the softness and tenderness of the heart. The meaning is: The remembrance should instill in them humbleness and tenderness, and they should not be like those whose hearts do not soften at the remembrance and do not humble themselves at it. **And what has come down of the truth** is in apposition to the remembrance of God, and what is meant by what has come down of the truth is the Qur'an. Thus, the remembrance conjoined to it may be interpreted as referring to everything else that contains the remembrance of God with the tongue or what comes to mind. It was also said that what is meant by the remembrance is the Qur'an, so this apposition is an explanatory apposition, or it takes into consideration the change in the two concepts. The majority read **نزل** with a shaddah and in the active voice. Nafi' and Hafs read it with a tafsir and in the active voice. Ibn Mas'ud read **نزل** as in the active voice. **And do not be like those who were given the Scripture before.** The majority read it with a tadhyyah for the third person, in accordance with what was mentioned above. Abu Haywah and Ibn Abi 'Ubla read it with a tadhyyah for the second person, shifting the attention. 'Isa and Ibn Ishaq read it this way. The sentence is conjoined with **تنتخروا** **are humbled**: meaning, is it not time for their hearts to be humbled and not to be? The meaning is: the prohibition against them following the path of the Jews and Christians who were given the Torah and the Gospel before the revelation of the Qur'an. **So the period was prolonged for them**, meaning the time between them and their prophets was prolonged. The majority read **al-amad** with a soft dal, and Ibn Kathir read it with a shaddah in a narration from him: meaning a long time. It was said that what is meant by **al-amad** according to the first reading is the term and the goal. It is said that someone extended such-and-such, meaning his goal. **Their hearts hardened** because of that, and for that reason they distorted and changed. So God, the Exalted, congratulated the nation of Muhammad, may God bless him and grant him peace, that they are like them. **And many of them are wicked**, meaning they are outside the obedience of God because they abandoned working with what was revealed to them, and they distorted and changed and did not believe in what was revealed to Muhammad, may God bless him and grant him peace. It was said that they are those who abandoned belief in Jesus and Muhammad, may God bless him and grant him peace. It was also said that they are those who turned away from monasticism, and they are the people of monasteries.

### Tafsir al-Baghawi

God Almighty said: 16- **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** Al-Kalbi and Muqatil said: It was revealed about the hypocrites one year after the migration. They asked Salman the Persian one day and said: Tell us about the Torah, for it contains wonders. So this verse

Surat al-Hadid 57:16

Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of God and what has come down of the truth and they not be like those who were given the Scripture before, and a long period passed for them and their hearts hardened, and many of them are wicked.

was revealed: **We narrate to you the best of stories** (Yusuf 12:3). He informed them that the Qur'an contains better stories than other verses, so they stopped asking Salman for as long as God willed. Then they returned and asked Salman about something similar, so this verse was revealed: **God has sent down the best statement - a consistent Book** (al-Zumar 39:23). So they stopped asking him for as long as God willed. Then they returned and said: Tell us about the Torah, for it contains wonders. So this verse was revealed.

According to this interpretation, his statement, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** means in public and with the tongue.

Others said it was revealed about the believers. Abdullah ibn Masoud said: There were only four years between our conversion to Islam and when God rebuked us with this verse: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?**

Ibn Abbas said: God felt the hearts of the believers were slow to respond, so He rebuked them thirteen years after the revelation of the Qur'an, saying: **Has the time not come?** Has the time not come for those who have believed to humble themselves: to soften and soften and for their hearts to submit to the remembrance of God, **and that which has been revealed** - Nafi' and Hafs from Asim read it with a light zay, while the others read it with a shaddah - **of the truth** - which is the Qur'an, **and not be like those who were given the Scripture before** - meaning the Jews and Christians, **and a long period passed over them** - the time between them and their prophets, **and their hearts hardened** - Ibn Abbas said: They inclined toward this world and turned away from God's admonitions. The meaning is that God, the Almighty, forbids the believers from being in the company of the Qur'an like the Jews and Christians whose hearts hardened when time passed over them.

It was narrated that Abu Musa Al-Ash'ari sent for the reciters of the people of Basra, and three hundred men who had recited the Qur'an entered upon him. He said to them: You are the best of the people of Basra and their reciters, so recite it and do not let time be too long for you, lest your hearts harden as the hearts of those who came before you hardened.

**And many of them are wicked**, meaning those who abandoned belief in Jesus and Muhammad, peace and blessings be upon them.

**believed that their hearts should become humbly submissive at the remembrance of God?** Has not its time come? It is said, **Any matter is coming, just now** or *Anna* if it comes, and it is read **Alm ya'in** with a kasra on the hamza and a sukoon on the noon from **An ya'in** meaning it came, and **Alm ya'in** is not coming. It was narrated that the believers were suffering from drought in Mecca, and when they migrated, they were blessed with provision and blessings, so they stopped doing what they had been doing, so the verse **And what has come down of the truth** was revealed, meaning the Qur'an, and it is in apposition to the remembrance, in apposition of one description to the other. It is possible that what is meant by *remembrance* is to remember God. Nafi', Hafs, and Ya'qub read *nazzal* with a light sukoon. And it was read *anzalla*. **And let them not be like those who were given the Scripture before** is in apposition to **humble themselves**. Ruways read it with a ta', and what is meant is the prohibition of imitating the People of the Scripture in what was reported about them in His statement: **So a long period passed over them, and their hearts hardened**. That is, the period passed over them because of the length of their lives and hopes, or what was between them and their prophets, **so their hearts hardened**. "And many of them are wicked," is another reading, meaning they have gone beyond their religion and rejected the extreme harshness in their Scripture.

## Tafsir al-Baidawi

### 16- Has not the time come for those who have



## Surat al-Hadid 57:17

Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand.

### Tafsir al-Jalalayn

17 - *Know* This is addressed to the believers mentioned **that God revives the earth after its death** with plants, so He does the same with your hearts, returning them to humility. **We have made clear to you the signs** indicating Our power with this and other things **that you may understand**.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

God Almighty says: *Know*, O people, **that God gives life to the dead land that produces nothing after its death**, meaning after it has been destroyed and eroded. He says: Just as We give life to this dead land after it has been eroded, so too do We guide the person who has strayed from the truth to the truth, so We grant him success and make him steadfast in faith until he becomes a believer after his disbelief and guided after his misguidance.

And His statement: **We have made clear to you the signs that you may understand**. He says: We have made clear to you the evidence and arguments so that you may understand.

#### Tafsir al-Qurtubi

The Almighty said: **Know that God revives the earth after its death** meaning, **He revives the barren land after its death** with rain. Salih Al-Mari Al-Ani said: He softens the hearts after their hardness. Ja'far bin Muhammad said: He revives them with justice after injustice. It was also said: The meaning is: Likewise, He revives the disbeliever with guidance to faith after his death in disbelief and misguidance. It was also said: Likewise, God revives the dead among the nations, and distinguishes between the one whose heart is humble and the one whose heart is hard. **We have made clear to you the signs that you may understand** meaning, God's revival of the earth after its death is evidence of God's power, and that He is the One Who revives the dead.

#### Tafsir Ibn Kathir

God the Almighty says: **Has not the time come for the believers that their hearts should become humbly submissive at the remembrance of God?** That is, they should soften when reminded, preached, and heard the Quran, so that they should understand it, submit to it, listen to it, and obey it. Abdullah ibn al-Mubarak said:

Saleh al-Mari told us, on the authority of Qatadah, on the authority of Ibn Abbas, that he said: God felt slow in the hearts of the believers, so He admonished them thirteen days after the revelation of the Quran, saying: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** The verse was narrated by Ibn Abi Hatim on the authority of al-Hasan ibn Muhammad ibn al-Sabah, on the authority of Husayn al-Marwazi, on the authority of Ibn al-Mubarak, with this chain of transmission. Then he and Muslim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Sa'id bin Abi Hilal, meaning Al-Laithi, on the authority of Awn bin Abdullah, on the authority of his father, on the authority of Ibn Mas'ud, may God be pleased with him, who said: There were only four years between our conversion to Islam and the time when God admonished us with this verse, **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** This is how Muslim narrated it at the end of the book, and An-Nasa'i included it in his commentary on this verse on the authority of Harun bin Sa'id Al-Ayli, on the authority of Ibn Wahb. Ibn Majah narrated it on the authority of Musa bin Ya'qub Az-Zama'i, on the authority of Abu Hazim, on the authority of Amir bin Abdullah bin Az-Zubayr, on the authority of his father, similarly, so he included it in the Musnad of Ibn Az-Zubayr. However, Al-Bazzar narrated it in his Musnad on the authority of Musa bin Ya'qub, on the authority of Abu Hazim, on the authority of Amir, on the authority of Ibn Az-Zubayr, on the authority of Ibn Mas'ud, and he mentioned it.

Sufyan al-Thawri said, on the authority of al-Mas'udi, on the authority of al-Qasim, who said: The companions of the Messenger of God, may God bless him and grant him peace, became tired of a religion and said: Tell us, O Messenger of God. So God, the Most High, revealed: **We narrate to you the best of stories**. He said: Then they became tired of a religion and said: Tell us, O Messenger of God. So God, the Most High, revealed: **God has sent down the best of statements**. Then they became tired of a religion and said: Tell us, O Messenger of God. So God, the Most High, revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** Qatada said: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?** It was mentioned to us that Shaddad ibn Aws used to narrate on the authority of the Messenger of God, may God bless him and grant him peace, who said: **The first thing that will be lifted up from people is humility**. God the Almighty said: **And do not be like those who were given the Scripture before, and a long period passed over them and their hearts hardened**. God the Almighty forbade the believers from imitating those who were given the Scripture before them, from the Jews and Christians. When a long period passed over them, they changed the Book of God that was in their hands and bought with it a small price and threw it behind their backs. They turned to different opinions and fabricated sayings, and imitated men in the religion of God and took their rabbis and monks as lords besides God. At



## Surat al-Hadid 57:17

Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand.

that time, their hearts hardened, so they do not accept admonition, nor do their hearts soften with a promise or a threat. **And many of them are wicked**, that is, in their deeds, so their hearts are corrupt and their deeds are invalid, as God the Almighty said: “So because they broke their covenant, We cursed them and made their hearts hard. They distort words from their [proper] usages and forgot a portion of that of which they were reminded.” That is, their hearts became corrupt and hardened, and it became their nature to distort words from their [proper] usages, and they abandoned the deeds that they were commanded to do and committed what they were forbidden to do. On his authority, and for this reason God forbade the believers from imitating them in any of the basic and secondary matters.

Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Shihab bin Kharash told us, Hajjaj bin Dinar told us, on the authority of Mansur bin Al-Mu'tamir, on the authority of Al-Rabi' bin Umayla Al-Fazari, who said: Abdullah bin Mas'ud told us a hadith that I have never heard more wonderful than it, except for something from the Book of God or something that the Prophet, may God bless him and grant him peace, said: “When the time had passed for the Children of Israel and their hearts had hardened, they invented a book from themselves that their hearts were attracted to, their tongues deemed permissible and found delicious, and the truth was standing between them and many of their desires. So they said, ‘Come, let us call the Children of Israel to this book of ours. Whoever follows us in it, we will leave him, and whoever does not like to follow us, we will kill him.’ So they did that, and among them was a jurist. When he saw what they were doing, he took what he knew of the Book of God and wrote it on something delicate, then he put it in a horn and hung that horn around his neck. When they had killed a lot, some of them said to each other, ‘O people, you have spread killing among the Children of Israel. So call so-and-so and show him your book, for if he...’” If he follows you, the rest of the people will follow you, but if he refuses, then kill him. So they called so-and-so, that jurist, and said: Do you believe in what is in this book of ours? He said: What is in it? Show it to me. So they showed it to him until the end, then they said: Do you believe in what is in this book of ours? He said: Yes, I believe in what is in this, and he pointed with his hand to the horn. So they left him. When he died, they searched him and found him hanging from that horn. They found in it what they recognized from the Book of God. So some of them said to one another: O people, we did not hear about this. A trial has befallen him, and the Children of Israel split into seventy-two sects, and the best of their sects is the sect of the companions of Dhul-Qarn. Ibn Mas'ud said: Indeed, if you or those of you remain, you will soon see things that you will disapprove of and will be unable to change. It is sufficient for a man among you that God knows in his heart that he hates them.

Abu Ja'far al-Tabari narrated: Ibn Humayd told us, Jarir told us, on the authority of Mughirah, on the

authority of Abu Ma'shar, on the authority of Ibrahim, who said: 'Atris ibn 'Arqoub came to Ibn Mas'ud and said: O Abu 'Abdullah, he is doomed who does not enjoin what is right and forbid what is wrong. 'Abdullah said: He is doomed who does not recognize what is right in his heart and forbid what is wrong. When the time of the Children of Israel became long and their hearts hardened, they invented a book from between their hands and feet, which their hearts were captivated by and their tongues deemed permissible. They said: We will present this book to the Children of Israel; whoever believes in it we will leave him, and whoever disbelieves in it we will kill him. 'A man among them put the Book of God in a horn and then put the horn between his breasts. When it was said to him: Do you believe in this? He said: I believe in it, and he pointed to the horn between his breasts. Why should I not believe in this book? The best of their religions today is the religion of the owner of the horn.

And the Almighty's saying: “Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand.” This indicates that God, the Almighty, softens hearts after their hardness, guides the confused after their misguidance, and relieves distress after its severity. Just as He gives life to the dead, barren, lifeless earth with abundant rain, so He guides hard hearts with the proofs and evidence of the Qur'an, and He lets light enter them after they were closed and unreachable. So glory be to the Guide to whomever He wills after misguidance, and the Misguider to whomever He wills after perfection. He is the Doer of whatever He wills. He is the Wise, the Just in all actions, the Kind, the All-Knowing, the Great, the Most High.

## Fath al-Qadir

17- **Know that God revives the earth after its death.** He is able to resurrect bodies after their death, and soften hearts after their hardness. **We have made clear to you the signs**, which include these verses, **so that you may understand**. That is, so that you may understand the sermons they contain and learn accordingly.

## Tafsir al-Baghawi

And the Almighty said: 17- “Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand.”

## Tafsir al-Baidawi

17- **Know that God revives the earth after its death.** This is an example of reviving hard hearts through remembrance and recitation by bringing them to life and killing them, encouraging humility and deterring them from being hard. **We have made clear to you the verses that you may understand**. So that your minds may be perfected.



Surat al-Hadid 57:18

Indeed, the men who believe, men who believe, and loan God a goodly loan - it will be multiplied for them, and they will have a noble reward.

### Surat al-Hadid 57:18

Indeed, the men who believe, men who believe, and loan God a goodly loan - it will be multiplied for them, and they will have a noble reward.

### Tafsir al-Jalalayn

18 - **The men who give charity** from charity, the *taa'* was assimilated into the *sad*, meaning those who give charity **and the women who give charity** and in a reading with a light *sad* in both of them from belief, faith **and loan God a goodly loan** refers to males and females by dominance and the verb is connected to the noun in the connection of *al* because in it it replaces the verb and mentioning the loan with its description after belief is a restriction to it **it will be doubled** and in a reading it is doubled with emphasis, meaning their loan **for them and for them is a noble reward**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **Indeed, the men and women who believe** The reciters differed in their recitation of that, so most of the reciters of the regions except Ibn Kathir and Asim recited it with a shaddah on the *sad* and the *dal*, meaning that the men and women who believe in God, then the *ta'* is assimilated into the *sad*, making it a shaddah on the *sad*, as it was said: **O you who are wrapped up** (al-Muzzammil 73:1), meaning the one who is wrapped up. Ibn Kathir and Asim recited **Indeed, the men and women who believe in God** with a shaddah on the *sad* and a shaddah on the *dal*, meaning: Those who believe in God and His Messenger.

The most correct of the sayings in this regard, in my opinion, is to say: They are two well-known readings, and the meaning of each of them is correct, so whichever one the reader recites, he is correct.

So the interpretation of the speech, according to reading that with emphasis on the two letters: I mean on the *sad* and the *dal*, is that the charitable men and women who give charity from their wealth, **and loan God a goodly loan** meaning by spending in His cause and in what He has commanded to spend in or in what He has encouraged, **it will be multiplied for them and they will have a noble reward** meaning: God will multiply for them the loans that they lent Him and will pay them back their reward on the Day of Resurrection and they will have a noble reward. He says: And they will have a reward from God for their truthfulness and their loan to Him, noble, and that is Paradise.

### Tafsir al-Qurtubi

God the Almighty says: **Indeed, the men and women who give charity** Ibn Kathir and Abu Bakr read it on the authority of Asim with a soft *sad* in both of them from believing in what God the Almighty has revealed. The rest read it with a shaddah, meaning the men and women who give charity, so the *a* was assimilated into the *sad*, and this is also in the copy of Abu. It is on the charity, and that is why he said: **And loan God a goodly loan**, and charity and spending in the way of God. Al-Hasan said: Everything in the Qur'an about a goodly loan is voluntary. It was said: It is a righteous deed, such as charity and other deeds done sincerely and for the sake of God. The verb was conjoined with the noun because the noun is in confirmation of the verb, meaning that those who give charity and borrow, **will have their reward multiplied** for them the like thereof. The general reading is with a fathah on the *ayn* for what the agent is not named. Al-A'mash read *yadhi'afuhu* with a kasrah on the *ayn* and added a *ha*. Ibn Kathir, Ibn Amir, and Ya'qub read *yadhi'afu* with a fathah on the *ayn* and a shaddah on it. **And they will have a generous reward** meaning Paradise.

### Tafsir Ibn Kathir

God the Almighty tells us how He will reward those who give charity, both men and women, with their money from those in need, poverty, and destitution. **And lend God a good loan**, meaning they give it with a sincere intention, seeking God's pleasure, not seeking any reward or thanks from the one who gave it. That is why He said, **It will be multiplied for them**, meaning He will reward them tenfold for their good deed, and it will be increased to seven hundred times that, and above that, **and for them is a noble reward**, meaning a generous and good reward, a righteous destination, and a noble final destination. God the Almighty says, **And those who believe in God and His messengers—those are the truthful**. This completes the description of the believers in God and His messengers as truthful. Al-Awfi said, on the authority of Ibn Abbas, regarding God the Almighty's saying, **And those who believe in God and His messengers—those are the truthful**, this is separate. **And the martyrs are with their Lord; they will have their reward and their light**. Abu al-Dhaha said, **Those are the truthful**. Then He resumed speaking and said, **And the martyrs are with their Lord**. This is what Masruq, al-Dahhak, Muqatil ibn Hayyan, and others said.

Al-A'mash said, on the authority of Abu Ad-Dahha, on the authority of Masruq, on the authority of Abdullah bin Mas'ud, regarding the words of God Almighty, **Those are the truthful and the martyrs with their Lord**, he said: They are three types: meaning the truthful, the truthful, and the martyrs, as God Almighty said: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous**. So He distinguished between the truthful and the

martyrs, indicating that they are two types, and there is no doubt that the truthful is of a higher status than the martyr, as Imam Malik bin Anas, may God have mercy on him, narrated in his book *Al-Muwatta'*, on the authority of Safwan bin Sulaym, on the authority of Ata' bin Yasar, on the authority of Abu Sa'id Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them as you see a shining star setting in the horizon from the east or the west, because of the difference between them.** He said: O Messenger of God, those are the stations of the prophets, and no one else will reach them. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the messengers.** Al-Bukhari and Muslim agreed to narrate it from the hadith of Malik with it. Others said: Rather, what is meant by his words God the Almighty said: **Those are the truthful and the martyrs with their Lord.** So He informed about the believers in God and His messengers that they are the truthful and the martyrs. Ibn Jarir narrated it on the authority of Mujahid. Then Ibn Jarir said: Salih bin Harb Abu Muammar told me, Ismail bin Yahya told us, Ibn Ajan told us, on the authority of Zaid bin Aslam, on the authority of Al-Bara' bin Azib, who said: I heard the Messenger of God, peace and blessings be upon him, say: **The believers of my nation are martyrs.** Then the Prophet, peace and blessings be upon him, recited this verse: **And those who have believed in God and His messengers - those are the truthful and the martyrs with their Lord.** This is a strange hadith. Abu Ishaq said on the authority of Amr bin Maymun regarding God's statement: "And those who have believed in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light," he said: They will come on the Day of Resurrection together like two fingers.

And the Almighty's saying: **And the martyrs are with their Lord** meaning in the Gardens of Bliss, as it came in the two Sahihs: "The souls of the martyrs are in the crops of green birds that roam in Paradise wherever they wish, then they take refuge in those lamps. Then your Lord looked at them and said: What do you want? They said: We would like you to return us to this worldly home so that we can fight for You and be killed as we were killed the first time. Then He said: I have decreed that they will not return to it." And the Almighty said: **For them is their reward and their light** meaning for them is a great reward with God and a great light that runs before them, and in that they vary according to the deeds they did in this world, as Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us, on the authority of Ata' bin Dinar, on the authority of Abu Yazid Al-Khawlani, who said: I heard Fadalah bin Ubaid say: I heard Umar bin Al-Khattab say: I heard the Messenger of God, may God bless him and grant him peace, say: "The martyrs are four: a believing man with good faith who encountered the enemy and believed in God and was killed. That is the one whom people look at like this," and he raised his head until the cap of the Messenger of God, may God bless him and grant him peace, and the cap of Umar fell off. "The second is a believer who encountered the enemy and it was as if his back was struck with thorns of the acacia tree, and an arrow struck him and killed him.

That is in the second degree. The third is a believing man who mixed good deeds with bad ones. He encountered the enemy and believed in God until he was killed. That is in the third degree. The fourth is a believing man who was very extravagant with himself. He encountered the enemy and believed in God until he was killed. That is the one whom people look at like this." And he raised his head until the cap of the Messenger of God, may God bless him and grant him peace, fell off. "The second is a believer who encountered the enemy and it was as if his back was struck with the thorns of the acacia tree, and an arrow struck him and killed him. That is in the second degree." And the third is a believing man who mixed good deeds with bad deeds. He encountered the enemy and believed in God until he was killed. That is in the third degree. And the fourth is a believing man who was very extravagant with himself. He encountered the enemy and believed in God until he was killed. That is in the fourth degree." And thus it was narrated by Ali bin Al-Madini on the authority of Abu Dawud al-Tayalisi on the authority of Ibn al-Mubarak on the authority of Ibn Lahi'ah, and he said: This is a valid Egyptian chain of transmission. Al-Tirmidhi narrated it on the authority of Ibn Lahi'ah, and he said: It is good and rare. And the Almighty's statement: **And those who disbelieve and deny Our signs - those are the companions of Hellfire**, when He mentioned the happy ones and their final destination, He followed it with mentioning the wretched ones and explaining their condition.

### Fath al-Qadir

**18- Indeed, the men and women who give charity** The majority of scholars read it with a shaddah on the *sad* in both instances of *sadaqah* charity, and its original form is **al-mutasadiqin wa al-mutasadiqat charitable men and women**, so the *ta* was assimilated into the *sad*. Abi Al-Muttasadiqin wa al-mutasadiqat **charitable women** with the *ta* as per the original form. Ibn Kathir read it with a light *sad* in both instances of *tasadiq* believing: meaning, they believed in what the Messenger of God (peace and blessings of God be upon him) brought. **And loan God a goodly loan** is conjoined with the active participle in *al-musadiqin the men who give charity and loan*, because when it is a relative clause for the relative definite article, it replaces the verb, so it is as if he said: Indeed, those who give charity and loan, so-and-so said Abu Ali Al-Farisi and others. It is said that the phrase **and loan** is an interjection between the subject of *in* and its predicate, which is *yudib multazibal*. It is also said that it is a relative clause for an omitted relative pronoun: meaning, those who lend. A goodly loan is an expression for giving charity and spending in the way of God with a sincere intention, a sound purpose, and seeking reward. The majority of scholars read it as *yuddhifa'uhu* with a fatha on the 'ayn in the passive voice, and the subject is either a preposition and a noun in the genitive case or a pronoun referring to the believers with the omission of an adjective: i.e. their reward. Al-A'mash read it as *yuddhifa'uhu* with a kasra on the 'ayn and an addition of the ha'. Ibn Kathir, Ibn 'Amir, and Ya'qub read it as *yuddhifa'u* with a shaddah on the 'ayn and a fatha, **and for them is a generous reward** which is Paradise. The multiplication here

Surat al-Hadid 57:18

Indeed, the men who believe, men who believe, and loan God a goodly loan - it will be multiplied for them, and they will have a noble reward.

means that a good deed is multiplied by ten to seven hundred times its like.

### Tafsir al-Baghawi

17- **Indeed, the men and women who give charity**, Ibn Kathir and Abu Bakr on the authority of Asim read it with a soft *sad* in both of them from *tasdiq*, meaning: the believing men and women. The others read it with a heavy *sad*, meaning the men and women who give charity. The *ta* was assimilated into the *sad*, "and loan God a goodly loan," by giving charity and spending in the way of God, the Almighty, **it will be multiplied for them**, that loan, **and for them is a noble reward**, a good reward, which is Paradise.

### Tafsir al-Baidawi

18- **Indeed, the men who give charity, men who give charity** Indeed, the men who give charity, men who give charity, and it has been read with both, and Ibn Kathir and Abu Bakr read it with a soft *sad* meaning those who believed in God and His Messenger. **And loan God a goodly loan** is in apposition to the meaning of the verb in the place with the *lam* because its meaning is: those who gave charity, or were truthful, and it is according to the first to indicate that what is considered is the charity coupled with sincerity. **It will be doubled for them, and for them will be a noble reward** its meaning and the reading in **It will be doubled** as mentioned before, except that it is not in the jussive mood because it is the predicate of *in* and it is attributed to **for them** or to the pronoun of the source.



## Surat al-Hadid 57:19

And those who believe in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light. But those who disbelieve and deny Our verses - those are the companions of Hellfire.

## Tafsir al-Jalalayn

19 - **And those who believe in God and His messengers - those are the truthful ones** who exaggerate in their belief **and the witnesses with their Lord** against the disbelieving nations (for them is their reward and their light. But those who disbelieve and deny Our signs) that indicate Our oneness **those are the companions of Hellfire** the fire.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And those who acknowledge the Oneness of God and the sending of His Messengers, and believe in the Messengers and believe in what he brought them from their Lord - those are the truthful.

His saying: **And the martyrs are with their Lord.** The people of interpretation differed on that. Some of them said: And the martyrs are with their Lord is separate from what came before it, and the report about those who believed in God and His messengers ends with His saying: **The truthful ones.** And the truthful ones...

They are raised by his saying: They. Then he began the report about the martyrs, and it was said: And the martyrs are with their Lord, for them is their reward and their light. And the martyrs in their saying are raised by his saying: **For them is their reward and their light.**

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 Ibn Abbas, regarding his statement, **And those who believe in God and His messengers - those are the truthful.** He said: This is separate. **And the martyrs are with their Lord, for them is their reward and their light.**

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq: "Those are the truthful and the martyrs in the sight of their Lord. They will have their reward and their light." He said: It is specifically for the martyrs.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: It is specifically for martyrs.

He said: Mahran told us on the authority of Sufyan on the authority of Abu Al-Dhaha: **Those are the truthful ones.** Then he resumed speaking and said: **And the martyrs are with their Lord.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say: Concerning His statement, **And those who believe in God and His messengers - those are the truthful**, this is separate. God called them truthful because they believed in God and believed in His messengers. Then He said, "And the martyrs are with their Lord. They will have their reward and their light," this is separate.

Others said that his statement, **and the martyrs**, is a description of those who believed in God and His Messengers. They said that the report about those who believed ended with his statement, **and the martyrs are with their Lord**, then the report about what they have began, and it was said: They have their reward and their light.

Who said that?

Muhammad ibn al-Muthanna narrated: Muhammad ibn Ja'far narrated: Shu'bah narrated: Abu Qais informed us that he heard Hudhayl narrating. He said: They mentioned the martyrs, and Abdullah said: A man fights for fame, and a man fights to be seen, and a man fights for the world, and a man fights for reputation, and a man fights for spoils. Shu'bah said: This is its meaning, and a man fights seeking the countenance of God, and a man dies in his bed as a martyr. Abdullah recited this verse: **And those who believe in God and His messengers - those are the truthful and the martyrs in the sight of their Lord.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit and Laith, on the authority of Mujahid: "And those who believe in God and His messengers - those are the truthful and the martyrs in the sight of their Lord. They will have their reward and their light." He said: Every believer is a martyr. Then he recited it.

Salih bin Harb Abu Muammar told me: Ismail bin Yahya told us: Ibn Ajan told us, on the authority of Zaid bin Aslam, on the authority of Al-Bara' bin Azib, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The believers of my nation are martyrs.** Then the Prophet, may God bless him and grant him peace, recited this verse: **And those who believe in God and His messengers - those are the truthful and the martyrs in the sight of their Lord.**

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 truthful and the martyrs are with their Lord**, he said: By believing in God for themselves.

Others said that the witnesses with their Lord in this context are the prophets who testify against their nations, as God Almighty says: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** (An-Nisa': 41).

What I think is most correct of the statements on this matter is the statement of the one who said: The speech and the report about those who believed ended with His saying, **Those are the truthful ones**,

## Surat al-Hadid 57:19

And those who believe in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light. But those who disbelieve and deny Our verses - those are the companions of Hellfire.

and His saying, **And the martyrs are with their Lord**, is a predicate of the martyrs.

We said that this is the most correct of the sayings about it because this is the most prevalent of its meanings in appearance, and that faith does not require, in the common usage, the name martyr for the believer in any other meaning, unless what is meant by it is a martyr for what he believed in and confirmed, in which case that would be correct, even if there is some distance in it, because that is not among the common usages of its meanings if it is used without a conjunction. So the interpretation of his saying, **And the martyrs are with their Lord, for them is their reward and their light**, is: And the martyrs who were killed in the way of God or perished in His way are with their Lord, for them is God's reward for them in the Hereafter and their light.

And His statement, **And those who disbelieve and deny Our signs - those are the companions of Hellfire**. God Almighty says: And those who disbelieve in God and deny His proofs and arguments - those are the companions of Hellfire.

## Tafsir al-Qurtubi

God Almighty says: "And those who believe in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light." There is a difference of opinion about **and the martyrs** as to whether it is separated from what came before it or connected to it. Mujahid and Zaid bin Aslam said: The martyrs and the truthful are the believers, and it is connected. Its meaning was narrated from the Prophet, peace and blessings be upon him, so we do not stop at this with his saying: **the truthful**. This is the saying of Ibn Masoud in interpreting the verse. Al-Qushayri said: God the Most High said: **Then those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs and the righteous**. The truthful are the prophets, and the martyrs are those who follow the truthful, and the righteous follow the martyrs. It is possible that this verse is about those who believed in the messengers, I mean: **And those who believed in God and His messengers - those are the truthful and the martyrs**. The meaning of the martyrs is those who testified to God's Oneness, so a truthful person is above a truthful person in degrees, as the Prophet, peace and blessings be upon him, said: **The people of the highest gardens will be seen by those below them as one of you sees a star in the horizon of the sky, and Abu Bakr and Umar are among them, and they were blessed**. It was narrated from Ibn Abbas and Masruq that the martyrs are not the truthful. So the martyrs in this case are separate from what preceded it, and stopping at His statement: **the truthful ones** is good. The meaning is **and the martyrs are with their Lord; they will have their reward and their light** meaning they will have their own reward and their own light. There

are two opinions about them: One of them is that they are the messengers who will testify against their nations regarding their belief and disbelief. This was said by Al-Kalbi, and his evidence is the statement of God the Almighty: **And We have brought you, [O Muhammad], as a witness over these** (An-Nisa': 41). The second is that they are the nations of the messengers who will testify on the Day of Resurrection. There are two opinions about what they will testify to: One of them is that they will testify against themselves regarding what they did of obedience and disobedience. This is the meaning of the statement of Mujahid. The second is that they will testify for their prophets regarding their conveying the message to their nations. Al-Kabbi said: Muqatil said a third opinion: that they are those killed in the cause of God the Almighty. A similar statement was narrated from Ibn Abbas, who said that he meant the martyrs of the believers. The *and* is the *and* of initiation. According to this opinion, the truthful ones are separated from the martyrs.

There is a difference of opinion about identifying them. Ad-Dahhak said that they were eight men: Abu Bakr, Ali, Zaid, Uthman, Talhah, Az-Zubayr, Saad, and Hamza. Umar ibn Al-Khattab **may God be pleased with them** followed them, and God included him among them because he confirmed the truth of his Prophet (peace and blessings of God be upon him). Muqatil ibn Hayyan said: The truthful ones are those who believed in the Messenger and did not deny him for an instant, such as the believer from the family of Pharaoh, the companion of the family of Yasin, Abu Bakr Al-Siddiq, and the People of the Trench.

God Almighty says: **And those who disbelieve and deny Our signs** Where are the messengers and miracles? **Those are the companions of Hellfire** So they will have no reward or light.

## Tafsir Ibn Kathir

God the Almighty tells us how He will reward those who give charity, both men and women, with their money from those in need, poverty, and destitution. **And lend God a good loan**, meaning they give it with a sincere intention, seeking God's pleasure, not seeking any reward or thanks from the one who gave it. That is why He said, **It will be multiplied for them**, meaning He will reward them tenfold for their good deed, and it will be increased to seven hundred times that, and above that, **and for them is a noble reward**, meaning a generous and good reward, a righteous destination, and a noble final destination. God the Almighty says, **And those who believe in God and His messengers—those are the truthful**. This completes the description of the believers in God and His messengers as truthful. Al-Awfi said, on the authority of Ibn Abbas, regarding God the Almighty's saying, **And those who believe in God and His messengers—those are the truthful**, this is separate.

**And the martyrs are with their Lord; they will have their reward and their light.** Abu al-Dhaha said, **Those are the truthful.** Then He resumed speaking and said, **And the martyrs are with their Lord.** This is what Masruq, al-Dahhak, Muqatil ibn Hayyan, and others said.

Al-A'mash said, on the authority of Abu Ad-Dahha, on the authority of Masruq, on the authority of Abdullah bin Mas'ud, regarding the words of God Almighty, **Those are the truthful and the martyrs with their Lord,** he said: They are three types: meaning the truthful, the truthful, and the martyrs, as God Almighty said: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous.** So He distinguished between the truthful and the martyrs, indicating that they are two types, and there is no doubt that the truthful is of a higher status than the martyr, as Imam Malik bin Anas, may God have mercy on him, narrated in his book Al-Muwatta', on the authority of Safwan bin Sulaym, on the authority of Ata' bin Yasar, on the authority of Abu Sa'id Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them as you see a shining star setting in the horizon from the east or the west, because of the difference between them.** He said: O Messenger of God, those are the stations of the prophets, and no one else will reach them. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the messengers.** Al-Bukhari and Muslim agreed to narrate it from the hadith of Malik with it. Others said: Rather, what is meant by his words God the Almighty said: **Those are the truthful and the martyrs with their Lord.** So He informed about the believers in God and His messengers that they are the truthful and the martyrs. Ibn Jarir narrated it on the authority of Mujahid. Then Ibn Jarir said: Salih bin Harb Abu Muammar told me, Ismail bin Yahya told us, Ibn Ajlan told us, on the authority of Zaid bin Aslam, on the authority of Al-Bara' bin Azib, who said: I heard the Messenger of God, peace and blessings be upon him, say: **The believers of my nation are martyrs.** Then the Prophet, peace and blessings be upon him, recited this verse: **And those who have believed in God and His messengers - those are the truthful and the martyrs with their Lord.** This is a strange hadith. Abu Ishaq said on the authority of Amr bin Maymun regarding God's statement: "And those who have believed in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light," he said: They will come on the Day of Resurrection together like two fingers.

And the Almighty's saying: **And the martyrs are with their Lord** meaning in the Gardens of Bliss, as it came in the two Sahihs: "The souls of the martyrs are in the crops of green birds that roam in Paradise wherever they wish, then they take refuge in those lamps. Then your Lord looked at them and said: What do you want? They said: We would like you to return us to this worldly home so that we can fight for You and be killed as we were killed the first time. Then He said: I have decreed that they will not return to it." And the Almighty said: **For them is their reward and their light** meaning for them is a great reward with God and a great light that runs before them, and in that they vary according

to the deeds they did in this world, as Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us, on the authority of Ata' bin Dinar, on the authority of Abu Yazid Al-Khawlani, who said: I heard Fadalah bin Ubaid say: I heard Umar bin Al-Khattab say: I heard the Messenger of God, may God bless him and grant him peace, say: "The martyrs are four: a believing man with good faith who encountered the enemy and believed in God and was killed. That is the one whom people look at like this," and he raised his head until the cap of the Messenger of God, may God bless him and grant him peace, and the cap of Umar fell off. "The second is a believer who encountered the enemy and it was as if his back was struck with thorns of the acacia tree, and an arrow struck him and killed him. That is in the second degree. The third is a believing man who mixed good deeds with bad ones. He encountered the enemy and believed in God until he was killed. That is in the third degree. The fourth is a believing man who was very extravagant with himself. He encountered the enemy and believed in God until he was killed. That is the one whom people look at like this." And he raised his head until the cap of the Messenger of God, may God bless him and grant him peace, fell off. "The second is a believer who encountered the enemy and it was as if his back was struck with the thorns of the acacia tree, and an arrow struck him and killed him. That is in the second degree." And the third is a believing man who mixed good deeds with bad deeds. He encountered the enemy and believed in God until he was killed. That is in the third degree. And the fourth is a believing man who was very extravagant with himself. He encountered the enemy and believed in God until he was killed. That is in the fourth degree." And thus it was narrated by Ali bin Al-Madini on the authority of Abu Dawud al-Tayalisi on the authority of Ibn al-Mubarak on the authority of Ibn Lahi'ah, and he said: This is a valid Egyptian chain of transmission. Al-Tirmidhi narrated it on the authority of Ibn Lahi'ah, and he said: It is good and rare. And the Almighty's statement: **And those who disbelieve and deny Our signs - those are the companions of Hellfire,** when He mentioned the happy ones and their final destination, He followed it with mentioning the wretched ones and explaining their condition.

## Fath al-Qadir

**19- And those who believed in God and His messengers,** all of them. The reference in His statement, *those*, is to the relative pronoun, and its predicate is His statement, **They are the truthful and the martyrs**, and the clause is the predicate of the relative pronoun. Mujahid said: Everyone who believes in God and His messengers is a truthful one. Al-Muqatilani said: They are those who did not doubt the messengers when they informed them and did not deny them. Mujahid said: This verse is specifically for the martyrs, and they are the prophets who testify for the matter and against them. Al-Farra' and Al-Zajaj chose this view. Muqatil bin Sulayman said: They are those who were martyred in the cause of God. Ibn Jarir said the same. It was also said that they are the nations of the messengers who will testify on the Day of Resurrection for their prophets' conveyance. The apparent meaning of the verse is: Those who believed

Surat al-Hadid 57:19

And those who believe in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light. But those who disbelieve and deny Our verses - those are the companions of Hellfire.

in God and His messengers all are in the same position as the truthful ones and the martyrs, who are known for their high status with God. It was also said that the truthful ones are those who exaggerate in truthfulness, as they believed in God and believed in all His messengers, and they stand up for God, the Most High, in monotheism. Then, the Almighty explained what good they will have because of their belief in God and His Messengers, saying: **For them is their reward and their light.** The first pronoun refers to the relative pronoun, and the last two pronouns refer to the truthful and the martyrs. So, all three pronouns refer to one thing, and the meaning is: For them is the promised reward and light. Then, after He mentioned the state of the believers and their reward, He mentioned the state of the disbelievers and their punishment.

He said: **And those who disbelieved and denied Our signs,** meaning they combined disbelief with denial of the signs. The reference in His statement, *those*, is to the relative pronoun, considering what is in its connection of their being characterized by disbelief and denial. This is a subject and its predicate is **the companions of Hellfire**, who will be tormented there and will have no reward or light. Rather, it is an enduring torment and eternal darkness.

Ibn Mardawayh narrated on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: "God felt impatient with the hearts of the emigrants after seventeen years of the revelation of the Qur'an, so He revealed: 'Has not the time come for those who have believed?'" **The verse.** Ibn Mardawayh narrated on the authority of Aisha that she said: "The Messenger of God (peace and blessings of God be upon him) came out to a group of his companions in the mosque and they were laughing. He pulled his cloak, making his face red, and said: 'Are you laughing while you have not received security from your Lord that He has forgiven you? And a verse was revealed to me concerning your laughter: 'Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?'" They said: 'O Messenger of God, what is the expiation for that?' He said: 'You will cry as much as you laughed.'" Muslim, al-Nasa'i, Ibn Majah, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that he said: "Between our conversion to Islam and when God admonished us with this verse: 'Has not the time come for those who have believed?'" **The verse.** Ibn al-Mundhir, al-Tabarani and al-Hakim narrated something similar on his authority, and he authenticated it. Ibn Mardawayh also narrated it through a different chain of narration. Abu Ya'la and Ibn Mardawayh also narrated from him that he said: When this verse was revealed, some of us turned to one another and said: What have we done? What have we done? Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas that God felt the hearts of the emigrants were slow, so He rebuked them thirteen years after the revelation of the Quran, reciting: **Has not the time come for those who have**

**believed?** Ibn Abi Shaybah narrated in Al-Musannaf from Abdul Aziz ibn Abi Rawad that joking and laughter appeared among the companions of the Prophet, peace and blessings be upon him, so this verse was revealed: **Has not the time come for those who have believed?** Ibn Al-Mubarak narrated from Ibn Abbas that: **Know that God gives life to the earth after its death.** He said: Meaning, He softens hearts after their hardness. Ibn Jarir narrated from Al-Bara' ibn Azib that he heard the Messenger of God, peace and blessings be upon him, say: **The believers of my nation are martyrs.** Then the Prophet, peace and blessings be upon him, recited: **And those who have believed in God and His messengers - those are the truthful and the martyrs in the sight of their Lord.** Ibn Al-Mundhir narrated from Ibn Mas'ud that he said: Every believer is a truthful and a martyr. Al-Hakim narrated with a saheeh hadith on the authority of Ibn Mas'ud, who said: **A man may die in his bed as a martyr**, then he recited this verse. Ibn Abi Hatim narrated something similar on the authority of Abu Hurayrah. Ibn Jarir narrated on the authority of Ibn Abbas: **And those who believe in God and His messengers - those are the truthful.** He said: This is separate. **And the martyrs are with their Lord, for they will have their reward and their light.** Ibn Hibban narrated on the authority of Amr ibn Murrah al-Juhani: He said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, tell me, if I testify that there is no god but God and that you are the Messenger of God, and I pray the five daily prayers, and pay the zakat, and fast and pray during Ramadan, then who am I? He said: Among the truthful and the martyrs."

## Tafsir al-Baghawi

19- **And those who believe in God and His Messengers - those are the truthful ones.** A truthful one is someone who is very truthful. Mujahid said: Everyone who believes in God and His Messenger is a truthful one, and he recited this verse.

Ad-Dahhak said: They are eight people from this nation who preceded the people of the earth in Islam in their time: Abu Bakr, Ali, Zaid, Uthman, Talha, Az-Zubayr, Saad, Hamza, and the ninth of them is Umar ibn Al-Khattab, may God Almighty be pleased with them all. God included him with them because of the sincerity of his intentions.

**And the martyrs are with their Lord.** Scholars differed regarding the syntax of this verse. Some said it is connected to what precedes it, and the *waw* is a conjunction. They meant by *martyrs* the sincere believers. Ad-Dahhak said: They are the ones we have named. Mujahid said: Every believing friend is a martyr, and he recited this verse.

Some people said: The speech ended with His statement: **They are the truthful ones**, then He began

by saying: **And the martyrs are with their Lord**, and the *waw* is a *waw* of resumption, and this is the opinion of Ibn Abbas, Masruq, and a group. Then they differed concerning them, and some people said: They are the prophets who will bear witness against nations on the Day of Resurrection. This is narrated from Ibn Abbas, and it is the opinion of Muqatil ibn Hayyan.

Muqatil bin Sulayman said: They are those who were martyred in the way of God.

**For them is their reward**, for the righteous deeds they did, **and their light**, on the path, **and those who disbelieve and deny Our signs - those are the companions of Hellfire.**

## Tafsir al-Baidawi

19- **And those who believe in God and His messengers - those are the truthful and the martyrs in the sight of their Lord.** That is, those are in the sight of God as the truthful and the martyrs, or they are the ones who are most truthful, for they believed and confirmed all the report of God and His Messenger, and they bear witness for God and for them, or for the nations on the Day of Resurrection. It was said that **and the martyrs are in the sight of their Lord** is a subject and predicate, and what is meant by it are the prophets from His statement: **How will it be when We bring from every nation a witness** or those who were martyred in the cause of God **for them is their reward and their light** like the reward of the truthful and the martyrs and like their light, but it is without doubling to allow for disparity, or the reward and light promised to them. **And those who disbelieved and denied Our verses - those are the companions of Hellfire.** This is evidence that eternity in Hell is specific to the disbelievers, as the structure indicates specificity and companionship indicates constant association.



Surat al-Hadid 57:20

Know that the life of this world is only play and amusement and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose vegetation pleases the disbelievers, then it dries and you see it turn yellow; then it becomes debris. And in the Hereafter is severe punishment and forgiveness from God and approval. And what is the life of this world? Except the enjoyment of delusion

### Surat al-Hadid 57:20

Know that the life of this world is only play and amusement and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose vegetation pleases the disbelievers, then it dries and you see it turn yellow; then it becomes debris. And in the Hereafter is severe punishment and forgiveness from God and approval. And what is the life of this world? Except the enjoyment of delusion

### Tafsir al-Jalalayn

20 - **Know that the life of this world is but play and amusement and adornment and boasting to one another and competition in increase of wealth and children** that is, preoccupation with it. As for acts of obedience and what helps in them, they are matters of the Hereafter **like a parable** that is, in their astonishment to you and their disappearance, like *rain* rain **whose vegetation pleases the disbelievers** the farmers **then it dries up and you see it yellow; then it becomes debris** crumbs that are destroyed by the winds **and in the Hereafter is severe punishment** for those who prefer this world over it **and forgiveness from God and approval** for those who do not prefer this world over it **and what is the life of this world** what is the enjoyment in it **but the enjoyment of delusion**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: Know, O people, that the enjoyment of worldly life hastened for you is nothing but play and amusement with which you amuse yourself and adornment with which you adorn yourself and boasting to one another about the abundance of its riches and children. **And multiplying in wealth and children.** God the Almighty says: And some of you boast to one another about the abundance of wealth and children. **Like a rain whose growth pleases the disbelievers, then it withers.** God the Almighty says: **Then that growth dries up, and you see it yellow** after it had been green and fresh.

And His statement: **Then it will be debris**, God Almighty says: Then that plant will be debris, meaning that it will be a dry, shattered plant. **And in the Hereafter is a severe punishment**, God Almighty says: **And in the Hereafter is a severe punishment for the disbelievers**, "And forgiveness from God and approval" for the people of faith in God and His Messenger.

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

statement: **Know that the life of this world is but play and amusement** *verse*, he says: People will turn to these two letters in the Hereafter.

Some of the Arab scholars, in his statement, **And in the Hereafter is severe punishment and forgiveness from God and approval**, mentioned those in this world and that it is as described. As for the Hereafter, it is either punishment or Paradise. He said: The waw in it and the or are in the same position.

And His statement: **And the life of this world is nothing but the enjoyment of delusion.** God Almighty says: And the adornment of the life of this world, hastened for you, O people, is nothing but the enjoyment of delusion.

Ali bin Harb Al-Mawsili told us: Al-Maharbi told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **The space of a whip in Paradise is better than the world and everything in it.**

### Tafsir al-Qurtubi

The Almighty's saying: **Know that the life of this world is only play and amusement.** The connection is that a person may abandon jihad for fear of being killed, and for fear of inevitable death. So He made it clear that the life of this world is fleeting, so God's command should not be to preserve what does not last. What is the connection between His estimation: Know that the life of this world is only vain play and joyful amusement, then it will end? Qatada said: Play and amusement means eating and drinking. It was said that it is as is known from its name. Mujahid said: All play is amusement. This meaning has already been mentioned in Al-An'am.

It was said: Play is what brings desire for this world, and amusement is what distracts from the Hereafter, i.e., occupies oneself from it. It was also said: Play is acquisition, and amusement is women. *Adornment* is what one adorns oneself with. The disbeliever adorns himself with this world and does not work for the Hereafter, and the same is true for those who adorn themselves in disobedience to God. **And boast among yourselves** means that some of you boast to others about it. It was also said: about creation and strength. It was also said: about lineage, as was the custom of the Arabs in boasting about their fathers. In Sahih Muslim, it was narrated that the Prophet (peace and blessings of God be upon him) said: **God revealed to me that you should be humble so that no one transgresses against another or boasts over another.** It was also authentically narrated that he (peace and blessings of God be upon him) said: "Four things in my ummah are from the matters of the Jahiliyyah:

boasting about lineage,” the hadith. All of this has been mentioned previously. **And increasing in wealth and children**, because the custom of the Jahiliyyah was to increase in children and wealth, and the believers increased in faith and obedience. Some of the later scholars said: Playing like children's games, having fun like young men's games, adornment like women's adornment, boasting like one's peers, and multiplying like a farmer's multiplying.

It was said: The meaning is that the world is like these things in its transience and passing away. On the authority of Ali **may God be pleased with him**, he said to Ammar: Do not grieve over the world, for the world is six things: food, drink, clothing, smelling, riding, and fornication. The best of its food is honey, which is the spit of a fly. The most common of its drink is water, and all animals are equal in it. The best of its clothing is brocade, which is woven from a worm. The best of its smelling is musk, which is the blood of a mouse. The best of its riding is the horse, and men are killed on it. As for fornication, it is women, which is a mount. By God, you see the most beautiful of women, meaning the ugliest of them. Then God gave an example of a crop in a downpour, saying: **Like a downpour meaning rain, The growth of which pleases the disbelievers.** The disbelievers here are the farmers because they cover the seeds. The meaning is that the life of this world is like a crop, its greenery pleases those who look at it because of the abundance of rain, but it soon becomes dry, as if it had never existed. When the farmers are pleased, then it is the ultimate in what is desirable. The meaning of this parable has already been mentioned in Yunus and the Cave. It has been said that the disbelievers here are the disbelievers in God, the Almighty, because they are more impressed by the adornments of this world than the believers. This is a good statement, because the root of admiration is for them and among them, and it is evident from them, which is the glorification of this world and what is in it. And among the monotheists, there are branches of this that arise from their desires, and they become diminished and insignificant when they remember the Hereafter. The position of the kaf is in the nominative case as an adjective. **Then it becomes violent** means that it dries up after its greenness, **then you see it yellow** meaning changed from its previous freshness. **Then it becomes debris** meaning crumbs and straw, and its beauty is gone after it has been adorned. This is also the case with the disbeliever. **And in the Hereafter is a severe punishment** meaning for the disbelievers. It is good to pause on this, and begin with **and forgiveness from God and approval** meaning for the believers. Al-Farra' said: **And in the Hereafter is severe punishment and forgiveness.** Its meaning is either severe punishment or forgiveness, so do not stop at severe. **And the life of this world is only the enjoyment of delusion.** This is an emphasis on what came before, meaning it deceives the disbelievers, but as for the believer, this world is his enjoyment of transport to Paradise. It was said: Working for this worldly life is the enjoyment of delusion, as a way to discourage working for this world and to encourage working for the Hereafter.

## Tafsir Ibn Kathir

God Almighty says, belittling and belittling the life of this world: **The life of this world is only play and amusement, adornment and boasting to one another and competition in increase of wealth and children.** That is, this is the essence of its situation for its people, as God Almighty says: “Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return.” Then God Almighty gave an example of worldly life in that it is a fleeting flower and a passing blessing, saying: **like the example of rain**, which is the rain that comes after people have despaired, as God Almighty says: **And it is He who sends down rain after they have despaired.**

And the Almighty said: **The disbelievers are amazed by its growth**, meaning the farmers are amazed by the growth of that crop that grew with rain. Just as the farmers are amazed by that, so too the life of this world amazes the disbelievers, for they are the most eager for it and the most inclined towards it. **Then it withers and you see it yellow, then it becomes debris**, meaning that the crop withers and you see it yellow after it was green and fresh, then after all of that it becomes debris, meaning it becomes dry and shattered. This is how the life of this world is: first young, then mature, then old and ugly. Man is like this in the prime of his life and the prime of his youth, fresh, tender, soft, and beautiful in appearance. Then he begins to reach middle age, so his nature changes and he loses some of his strength. Then he grows up and becomes an old man, weak in strength, with little movement, unable to do anything, as the Almighty said: “God is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent.” And since this example indicates the passing of this world, its expiration and emptiness are inevitable, and the Hereafter is bound to happen. He warned against its matter and desired what is good in it, saying: “And in the Hereafter is severe punishment and forgiveness from God and approval. And the life of this world is nothing but the enjoyment of delusion.” That is, there is nothing in the Hereafter that is coming and near except either this or that: either severe punishment, or forgiveness from God and approval.

God the Almighty said: **And the life of this world is nothing but the enjoyment of delusion.** That is, it is an enjoyment that will make those who rely on it jealous, for they will be deceived by it and will become arrogant to the point that they believe that there is no home other than it and no place to return after it. It is insignificant and small in comparison to the home of the Hereafter. Ibn Jarir said: Ali ibn Harb al-Mawsili told us, al-Maharbi told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: “The space of a whip in Paradise is better than this world and whatever is in it. Recite: ‘And the life of this world is nothing but the enjoyment of delusion.’” This hadith is authentic in Sahih without this addition, and God knows best. Imam Ahmad said: Ibn Numayr and Waki’

## Surat al-Hadid 57:20

Know that the life of this world is only play and amusement and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose vegetation pleases the disbelievers, then it dries and you see it turn yellow; then it becomes debris. And in the Hereafter is severe punishment and forgiveness from God and approval. And what is the life of this world? Except the enjoyment of delusion

both told us, on the authority of al-A'mash, on the authority of Shaqiq, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Paradise is nearer to any one of you than the strap of his sandal, and the Fire is likewise.** Al-Bukhari alone transmitted it in his chapter on asceticism, from the hadith of al-Thawri, on the authority of al-A'mash. This hadith is evidence of the proximity of good and evil to man. If this is the case, then God the Almighty urged him to hasten to do good deeds, perform acts of obedience and leave forbidden things, which will expiate his sins and mistakes and bring him reward and degrees. God the Almighty said: **Race one another to forgiveness from your Lord and a Paradise as wide as the heavens and earth.** What is meant is the type of heaven and earth, as God the Almighty said in another verse: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous.** And He said here: "Prepared for those who believe in God and His messengers. That is the bounty of God. He bestows it upon whom He wills, and God is the possessor of great bounty." That is, what God has qualified them for is from His bounty, favor, and kindness to them, as we mentioned earlier in the Sahih that the poor emigrants said: O Messenger of God, the wealthy have taken the rewards, the highest degrees, and the everlasting bliss. He said: **And what is that?** They said: They pray as we pray, they fast as we fast, they give in charity but we do not give in charity, they free slaves but we do not free slaves. He said: "Shall I not guide you to something which, if you do it, will make you precede those who come after you, and no one will be better than you except the one who does as you do: glorify, magnify and praise God thirty-three times after every prayer." He said: So they returned and said: Our wealthy brothers heard what we did and did the same. The Messenger of God, may God bless him and grant him peace, said: **That is the bounty of God which He gives to whomever He wills.**

## Fath al-Qadir

His statement: 20- **Know that the life of this world is but play and amusement.** When the Almighty mentioned the state of the second group and what they committed of disbelief and denial, which was because of their inclination towards this world and its influence, He showed them their insignificance and that it is too insignificant to have any influence on the Hereafter. Play is falsehood. Amusement is anything that one is amused by and then it goes away. Qatadah said: Play and amusement. Eating and drinking. Mujahid said: All play is amusement. It was said that play is what gives desire to this world, and amusement is what distracts from the Hereafter and occupies it. It was said that play is acquisition, and amusement is women. The confirmation of this was presented in Surat Al-An'am. Adornment is adorning oneself with worldly pleasures

without working for the Hereafter. **And boast among yourselves** The majority read it with the tanween of *boast* and the adverbial phrase is an adjective for it, or its object. Al-Salami read it with the addition: that is, some of you boast about it to others. It was said that they boast about their creation and strength, and it was said about lineage and pedigree as the Arabs were. **And multiply in wealth and children** that is, they multiply with their wealth and children and are arrogant to the poor. Then the Almighty explained this life with a likeness and gave it an example, saying: **Like the example of rain whose growth pleases the disbelievers** that is, like the example of rain whose growth pleases the farmers. What is meant by the disbelievers here are the farmers because they cover the seed: that is, they cover it with dirt, and the meaning of its growth is the growth produced by it. **Then it withers** that is, it dries up after it has turned green. And it dries up. **You will see it yellow** meaning it has changed from its green color, and the luster has turned to a yellowish color and withered. **Then it becomes debris** meaning shattered, broken, and shattered crumbs after it dries. The explanation of this example has been presented in Surah Yunus and Surah Al-Kahf. The meaning is that the life of this world is like a crop that delights those who look at it because of its greenery and abundant freshness. Then it does not take long for it to become shattered straw as if it had never existed. It was read as yellowed, and the kaf is in the accusative case as a state, or in the nominative case as a predicate after a predicate or a predicate of a deleted subject. Then, when God, the Exalted, mentioned the insignificance of this world and the speed of its disappearance, He mentioned what He has prepared for the disobedient in the Hereafter, saying: **And in the Hereafter is a severe punishment.** He followed it with what He has prepared for the obedient, saying: **And forgiveness from God and approval.** The indefiniteness in both is for emphasis. Qatadah said: A severe punishment for the enemies of God. And forgiveness from God and approval for His allies and the obedient. Al-Farra' said: The estimation is a severe punishment for the enemies of God. And forgiveness and pleasure from God for His friends and those who obey Him. Al-Farra' said: The estimation in the verse is either severe punishment or forgiveness, so do not stop at severe. Then, after the intimidation and encouragement, God the Almighty mentioned the insignificance of this world, saying: **And what is the life of this world except the enjoyment of delusion** for those who are deceived by it and do not work for the Hereafter. Sa'id ibn Jubayr said: The enjoyment of delusion is for those who do not occupy themselves with seeking the Hereafter, but whoever is occupied with seeking it will have the enjoyment of reaching what is better than it. This sentence confirms and emphasizes the previous example.

## Tafsir al-Baghawi

God Almighty says: 20- **Know that the life of this world**, meaning that the life of this world and what is related to it, meaning that life in this world, meaning that life in this world, **is play**, meaning that it is futile and fruitless, **and amusement**, meaning that life in this world, **and diversion**, meaning that it ends, **and adornment**, meaning that you adorn yourself with, **and boasting to one another**, meaning that you boast about the abundance of wealth and children, then He gave an example of it and said: **Like the example of rain whose vegetation pleases the disbelievers**, meaning the farmers, **then it withers**, dries up, **and you see it yellow**, after its greenness and freshness, **then it becomes debris**, meaning that it shatters and breaks after it dries up and perishes, **and in the Hereafter is a severe punishment**, Muqatil said: for the enemies of God, **and forgiveness from God and approval**, for His friends and those who obey Him.

**The life of this world is nothing but the enjoyment of delusion.** Saeed bin Jubair said: The enjoyment of delusion is for those who do not occupy themselves with seeking the Hereafter. But whoever is occupied with seeking it will have the enjoyment of transport to something better than it.

## Tafsir al-Baidawi

20- **Know that the life of this world is only play and amusement and adornment and boasting to one another and competition in increase of wealth and children.** When he mentioned the state of the two groups in the Hereafter, he belittled the matters of this world, I mean that which does not lead to ultimate victory, by explaining that they are imaginary matters of little benefit and quickly disappear because they are games in which people tire themselves out greatly, like children in playgrounds without benefit, and amusement with which they distract themselves from what concerns them, and adornment like fine clothes, splendid processions, and lofty houses, and boasting about lineage or competition in numbers and numbers. Then he confirmed that by saying: **Like the example of rain whose growth pleases the disbelievers, then it dries up and you see it turn yellow; then it becomes debris.** This is a metaphor for its speed and little benefit, like the state of plants that rain grows, so they become straight and the farmer is pleased with it, or the disbelievers in God, because they are more impressed by the adornments of this world, and because when the believer sees something impressive, his thoughts move to the power of its Creator and he is impressed by it, while the disbeliever's thoughts do not go beyond what he senses and become absorbed in it. Admiration, then it became agitated, that is, it dried up with a defect and turned yellow, then it became debris. Then He magnified the eternal matters of the Hereafter by saying: **And in the Hereafter is a severe punishment**, discouraging from being absorbed in this world and urging on that which brings about a dignified outcome. Then He emphasized that by saying: **And forgiveness from God and approval**, that is, for whoever turns to it and seeks nothing but the Hereafter. **And the life of**

**this world is only the enjoyment of delusion**, that is, for whoever turns to it and does not seek the Hereafter with it.

Surat al-Hadid 57:21

Race one another toward forgiveness from your Lord and a Paradise whose width is like the width of the heavens and earth, prepared for those who believe in God and His messengers. That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.

### Surat al-Hadid 57:21

Race one another toward forgiveness from your Lord and a Paradise whose width is like the width of the heavens and earth, prepared for those who believe in God and His messengers. That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.

### Tafsir al-Jalalayn

21 - **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth** If you were to connect one of them to the other, the width and spaciousness (prepared for those who believe in God and His messengers. That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.)

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **Race one another** O people, to do deeds that will bring you “forgiveness from your Lord and a Paradise as wide as the heavens and earth. This Paradise has been prepared for those who believe in God and His Messengers,” meaning those who believed in the Oneness of God and believed in His Messengers.

And His statement: **That is the bounty of God which He gives to whom He wills**, meaning, the Most High is saying: This Paradise, whose width is like the width of the heavens and the earth, which God has prepared for those who believe in God and His Messenger, is the bounty of God which He has bestowed upon the believers. And God gives His bounty to whom He wills of His creation, and He is the possessor of great bounty upon them, because He has expanded for them provision in this world, bestowed upon them blessings, and made them aware of the place of gratitude. Then He will reward them in the Hereafter for their obedience with what He has described as having prepared for them.

### Tafsir al-Qurtubi

The Almighty said: **Race one another to forgiveness from your Lord**. That is, hasten to do righteous deeds that will bring about forgiveness from your Lord. It was said: Hasten to repent, because it leads to forgiveness. This was said by Al-Kalbi. It was also said: The first Takbir with the Imam. This was said by Makhul. It was also said: The first summer. **And a Garden as wide as the heaven and the earth**. If you joined some of them

to each other. Al-Hasan said: It means all of the heavens and the earth spread out, each one over the other. It was also said: He means for one man, that is, for each one a Garden of this vastness. Ibn Kaysan said: He meant by it one Garden from the Gardens. Width is derived from length, and it is the custom of the Arabs to express the vastness of something by its width rather than its length. He said:

As if the lands of God are wide and wide for the fearful and wanted, like a heavy load.

All of this has already been mentioned in Al Imran. Tariq bin Shihab said that some people from Al Hirah said to Omar **may God be pleased with him**: “Have you seen the statement of God the Almighty: “And a Paradise whose width is like the width of the heaven and the earth”? So where is Hell? Omar said to them: **Have you seen the night when it has passed and the day comes? Where is the night?** They said: **You have taken something similar to what is in the Torah**. “Prepared for those who believe in God and His messengers” is only a condition of faith, and it strengthens hope. It has been said that the condition of faith here is added to it in Al Imran, saying: **Prepared for the righteous \* Who spend during ease and hardship and who restrain anger and pardon the people** “That is the bounty of God which He bestows on whom He wills” meaning that Paradise cannot be attained or entered except by the mercy and grace of God the Almighty. This has already been mentioned in Al Iraq and other verses. **And God is the possessor of great bounty**.

### Tafsir Ibn Kathir

God Almighty says, belittling and belittling the life of this world: **The life of this world is only play and amusement, adornment and boasting to one another and competition in increase of wealth and children**. That is, this is the essence of its situation for its people, as God Almighty says: “Beautified for people is the love of desires - of women and children, and heaped-up sums of gold and silver, and branded horses, and livestock and tillage. That is the enjoyment of worldly life, and God has with Him the best return.” Then God Almighty gave an example of worldly life in that it is a fleeting flower and a passing blessing, saying: **like the example of rain**, which is the rain that comes after people have despaired, as God Almighty says: **And it is He who sends down rain after they have despaired**.

And the Almighty said: **The disbelievers are amazed by its growth**, meaning the farmers are amazed by the growth of that crop that grew with rain. Just as the farmers are amazed by that, so too the life of this world amazes the disbelievers, for they are the most eager for it and the most inclined towards it. **Then it withers and you see it yellow, then it becomes debris**, meaning that the crop withers and you see it yellow after it was



green and fresh, then after all of that it becomes debris, meaning it becomes dry and shattered. This is how the life of this world is: first young, then mature, then old and ugly. Man is like this in the prime of his life and the prime of his youth, fresh, tender, soft, and beautiful in appearance. Then he begins to reach middle age, so his nature changes and he loses some of his strength. Then he grows up and becomes an old man, weak in strength, with little movement, unable to do anything, as the Almighty said: "God is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent." And since this example indicates the passing of this world, Its expiration and emptiness are inevitable, and the Hereafter is bound to happen. He warned against its matter and desired what is good in it, saying: "And in the Hereafter is severe punishment and forgiveness from God and approval. And the life of this world is nothing but the enjoyment of delusion." That is, there is nothing in the Hereafter that is coming and near except either this or that: either severe punishment, or forgiveness from God and approval.

God the Almighty said: **And the life of this world is nothing but the enjoyment of delusion.** That is, it is an enjoyment that will make those who rely on it jealous, for they will be deceived by it and will become arrogant to the point that they believe that there is no home other than it and no place to return after it. It is insignificant and small in comparison to the home of the Hereafter. Ibn Jarir said: Ali ibn Harb al-Mawsili told us, al-Maharbi told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: "The space of a whip in Paradise is better than this world and whatever is in it. Recite: 'And the life of this world is nothing but the enjoyment of delusion.'" This hadith is authentic in Sahih without this addition, and God knows best. Imam Ahmad said: Ibn Numayr and Waki' both told us, on the authority of al-A'mash, on the authority of Shaqiq, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Paradise is nearer to any one of you than the strap of his sandal, and the Fire is likewise.** Al-Bukhari alone transmitted it in his chapter on asceticism, from the hadith of al-Thawri, on the authority of al-A'mash. This hadith is evidence of the proximity of good and evil to man. If this is the case, then God the Almighty urged him to hasten to do good deeds, perform acts of obedience and leave forbidden things, which will expiate his sins and mistakes and bring him reward and degrees. God the Almighty said: **Race one another to forgiveness from your Lord and a Paradise as wide as the heavens and earth.** What is meant is the type of heaven and earth, as God the Almighty said in another verse: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous.** And He said here: "Prepared for those who believe in God and His messengers. That is the bounty of God. He bestows it upon whom He wills, and God is the possessor of great bounty." That is, what God has qualified them for is from His bounty, favor, and kindness to them, as we mentioned earlier in the Sahih that the poor emigrants said: O Messenger of God, the

wealthy have taken the rewards, the highest degrees, and the everlasting bliss. He said: **And what is that?** They said: They pray as we pray, they fast as we fast, they give in charity but we do not give in charity, they free slaves but we do not free slaves. He said: "Shall I not guide you to something which, if you do it, will make you precede those who come after you, and no one will be better than you except the one who does as you do: glorify, magnify and praise God thirty-three times after every prayer." He said: So they returned and said: Our wealthy brothers heard what we did and did the same. The Messenger of God, may God bless him and grant him peace, said: **That is the bounty of God which He gives to whomever He wills.**

## Fath al-Qadir

Then He urged His servants to compete in what necessitates forgiveness, such as repentance and righteous deeds, because that is a path to Paradise. He said: 21- **Race one another to forgiveness from your Lord** meaning, hasten like those who race one another in righteous deeds that necessitate forgiveness from your Lord, and repent for the sins you have committed. It was said that what is meant by the verse is the first takbir with the imam, as Makhul said. It was also said that what is meant is the first row. There is no reason to specify what is in the verse with something like this, rather it is part of what is true in a comprehensive or alternative sense. **And a Paradise whose width is like the width of the heaven and the earth** meaning like their width. If this is the extent of its width, then what do you think of its length? Al-Hasan said: It means all of the heavens and the earth spread out, each one towards its companion. It was said that what is meant by the Paradise whose width is this width is the Paradise of each one of the people of Paradise. Ibn Kaysan said: He meant by it one of the gardens, and the width is less than the length. It is the custom of the Arabs to express something by its width rather than its length, and from that is the saying of the poet:

As if the lands of God, which are wide, are like a rope to the fearful and sought after.

This has been explained in Surah Al Imran, then God the Almighty described Paradise with another attribute, saying: **It has been prepared for those who have believed in God and His messengers.** This sentence may be a new sentence. This is evidence that Paradise is deserved merely by believing in God and His messengers. However, this is restricted by the evidence that no one deserves it except the one who does what God has enjoined upon him and avoids what God has forbidden. There is much evidence for this in the Qur'an and Sunnah. The reference in His statement: *that* is to what God the Almighty has promised of forgiveness and Paradise. It is a subject and predicate. **The bounty of God which He bestows upon whom He wills** means that He gives it to whom He wills, as a favor and kindness. **And God is the possessor of great bounty**, so He bestows upon whom He wills whatever He wills. There is no one who can withhold what He gives, nor can He give what He withholds. All good is in His hand, and He is the Absolutely Generous and Bountiful Who does not

Surat al-Hadid 57:21

Race one another toward forgiveness from your Lord and a Paradise whose width is like the width of the heavens and earth, prepared for those who believe in God and His messengers. That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty.

withhold.

### Tafsir al-Baghawi

21- **Race one another**, hasten, **to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth**, if some of them were connected to each other, "prepared for those who believe in God and His messengers. That is the bounty of God which He bestows upon whom He wills, and God is the possessor of great bounty." So He made it clear that no one enters Paradise except by the grace of God.

### Tafsir al-Baidawi

21- **Race one another** Hasten as racers race in a racetrack. **To forgiveness from your Lord** To its requirements. **And a Paradise as wide as the heaven and the earth** That is, its width is like their width. And if the width is like that, then what do you think of length? And it was said that what is meant by it is the vastness, like His statement: **Then the possessor of a broad supplication** "Prepared for those who believe in God and His messengers" This is evidence that Paradise was created and that faith alone is sufficient for deserving it. "That is the bounty of God which He bestows upon whom He wills" That which is promised, He bestows it upon whom He wills without requiring it. "And God is the possessor of great bounty" From Him is the bounty of that, even if His status is great.

## Surat al-Hadid 57:22

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for God, is easy.

### Tafsir al-Jalalayn

22 - **No disaster strikes upon the earth** such as drought **or among yourselves** such as sickness or the loss of a child **except that it is in a register** meaning the Preserved Tablet **before We bring it into being** We create it. And the same is said of a blessing **indeed, that, for God, is easy**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **No disaster befalls you, O people, on the earth with its barrenness, drought, loss of crops, or corruption, "nor in yourselves** with ailments, pains, or diseases, **except that it is in a Book** meaning except in the Mother of the Book **before We bring it into being** meaning: before We bring the souls into being, it is said that He brought this thing into being, meaning He created it, so He is its Creator.

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, **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence**, he said: It is something that has been completed before We bring the soul into existence.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: **Whatever disaster strikes upon the earth**: As for the disaster of the earth, it is the years. As for in yourselves, it is these diseases and afflictions. **Before We bring them into being**: before We create them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Whatever disaster strikes upon the earth**, he said: **It is the years**, "nor within yourselves," he said: **It is the pains and diseases**. He said: **It has reached us that no one is afflicted with a prick from a stick, a cut on the foot, or a vein except for a sin, and what is forgiven is greater**.

Yaqub told me: Ibn Ulayyah told us on the authority of Mansur ibn Abd al-Rahman who said: I was sitting with al-Hasan when a man said: Ask him about the verse, **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being**. So I asked him about it and he said: Glory be to God, and who doubts this? Every disaster

between the heaven and the earth is in the register of God before a soul is brought into being.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say: Concerning His statement, **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being**, he said: It is something that has been completed and prevented before We bring it into being, before We bring the souls into being.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the statement of God, the Most High: **In a Book before We bring them into being**, he said: Before We create them. He said: Calamities, sustenance, and all the things that you like and dislike, God finished all of that before He brought souls into being and created them.

Others said: What he meant by that is: what befalls a calamity in religion or the world.

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 disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being**, meaning: in religion and in this world except that it is in a register before We create it.

The Arabists differed about the meaning of *fi* which comes after his saying *except*. Some of the grammarians of Basra said: He means, and God knows best, **except it is in a book**, so it is permissible to omit it. He said: He says: I have this, there is nothing except him, he means except him. And someone else among them said: His saying **in a book** is from the connection of what he hit, and the omission of *he* is nothing, and he said: His saying **I have this, there is nothing except** is like it, because *except* is sufficient from the verb, as if he said: There is nothing other than it.

And His saying: **Indeed, that is easy for God** means that God Almighty says: Indeed, the creation of souls and the enumeration of the calamities that they will encounter is easy and simple for God.

### Tafsir al-Qurtubi

The Almighty says: **Whatever disaster strikes upon the earth** Muqatil said: drought and scarcity of plants and fruits. It was also said: catastrophes in crops. **nor within yourselves** with afflictions and diseases, said Qatadah. It was also said: the implementation of the prescribed punishments, said Ibn Hayyan. It was also said: narrowness of livelihood, and this is the meaning narrated by Ibn Jurayj. **except in a Book** meaning in the Preserved Tablet. **before We bring it into being** The pronoun in **we bring it into being** refers to the souls or the earth or the disasters or all of them. Ibn Abbas said: Who was before He created the disaster. Saeed bin Jubair said: before He created the earth and the soul. **Indeed, that is easy for God** meaning He created that and preserved it all. **Easy for God** is easy.

Surat al-Hadid 57:22

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for God, is easy.

Al-Rabi' bin Salih said: When Saeed bin Hubayr **may God be pleased with him** was taken, I cried, so he said: What makes you cry? I said: I cry because of what I see in you and what you are going to. He said: Do not cry, for it was in God's knowledge that it would happen. Have you not heard the words of God the Almighty: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being** (al-Baqarah 2:170). Ibn Abbas said: When God created the pen, He said to it, *Write*, and it wrote down everything that would happen until the Day of Resurrection. A group of virtuous people left behind this verse as a cure for their illnesses, but they did not use it out of trust in their Lord and reliance on Him. They said, **God's knowledge counts the days of sickness and the days of health**. If people had been eager to reduce or increase that, they would not have been able to do so. God the Almighty said: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being** (al-Baqarah 2:170). It has been said that this verse is connected to what came before it, which is that God the Almighty is responsible for whatever befalls them in jihad, such as killing and wounding. He explained that what keeps them from jihad, such as preserving wealth and the loss that befalls it, for everything is decreed and cannot be averted. Rather, a person is required to obey the command.

## Tafsir Ibn Kathir

God the Almighty informs us of His previous decree in His creation before He created the world, saying: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence** meaning before We create the creation and bring the soul into existence. Some of them said: **Before We bring it into existence** refers to the souls. It was also said: "It refers to the disaster, but it is better to refer it to creation and the world because the statement indicates them, as Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told me on the authority of Mansur ibn Abd al-Rahman who said: I was sitting with al-Hasan and a man said, "Ask him about the statement of God the Almighty: "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence" So I asked him about it and he said: Glory be to God, and who doubts this? Every disaster between the heaven and the earth is in the Book of God before He brings the soul into existence. Qatada said: **Whatever calamity befalls the earth** he said: **It is the years** meaning the drought **nor in yourselves** meaning: the pains and diseases. He said: **It has reached us that no one is afflicted with a scratch from a stick, a foot injury, or a vein rupture except for a sin, and what God forgives is greater.**

This great and noble verse is one of the clearest proofs against the Qadarites, who deny foreknowledge - may God curse them. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah and Ibn Lahi'ah told us: Abu Hani' al-Khawlani told us that he heard Abu Abd

al-Rahman al-Hubli say: I heard Abdullah ibn Amr ibn al-'As say: I heard the Messenger of God (peace and blessings of God be upon him) say: **God decreed the destinies fifty thousand years before He created the heavens and the earth**. Muslim narrated it in his Sahih from the hadith of Abdullah ibn Wahb, Haywah ibn Shuraih, and Nafi' ibn Zayd, all three of them from Abu Hani' with this chain of narration. Ibn Wahb added: **and His Throne was over the water**. At-Tirmidhi narrated it and said: **It is hasan sahih**. God the Almighty said: **That, for God, is easy** means that His knowledge of things before they come into being and His writing them down in accordance with what will occur at the time is easy for God the Almighty, because He knows what has been and what will be, and what would not have been, how it would have been.

God the Almighty says: {So that you may not grieve over what has escaped you or exult over what He has given you} meaning, We informed you of Our advanced knowledge and predestination of things before they came into being, and of Our predestination of all things before they came into existence, so that you may know that what befell you could not have missed you and what missed you could not have befallen you. So do not grieve over what has escaped you because if something had been predestined, it would have come to pass. {And do not rejoice over what He has given you} meaning, it came to you. The interpretation of **gave you** means **gave you**, and both are intertwined, meaning, do not boast to people about what God has bestowed upon you, because that is not due to your own effort or toil, but rather it is due to God's decree and provision for you. So do not take God's blessings as a means of evil and arrogance, boasting about them to people. For this reason, God the Almighty says: {And God does not like any self-deluded boaster} meaning, one who is self-deluded and proud, that is, over others. Ikrimah said: There is no one who rejoices and grieves except Him, but make joy gratitude and sadness patience. Then God Almighty said: **Those who are stingy and enjoin stinginess on people** meaning they do evil and urge people to do it. **And whoever turns away** meaning from God's command and obedience to Him, **then indeed, God is the Free of need, the Praiseworthy** as Moses, peace be upon him, said: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need, Praiseworthy.**

## Fath al-Qadir

Then the Almighty made clear that whatever calamities befall His servants has been predestined and decreed and recorded in the Mother of the Book, saying: 22- **Whatever disaster strikes upon the earth** from drought, poor vegetation, and lack of fruits. Muqatil said: drought and lack of vegetation and fruits, and it was said: catastrophes in crops. **nor within yourselves** Qatadah said: with afflictions and diseases. Muqatil said: the implementation of the prescribed punishments. Ibn Jurayj said: the narrowness of livelihood **except in a Book** is in the accusative case as a state of calamity: that is, except when it is written in a

Book, which is the Preserved Tablet. The phrase **before We bring it into being** is in the genitive case as an attribute of Book, and the pronoun in **we bring it into being** refers to the calamity, or to the souls, or to the earth, or to all of that. The meaning of **we bring it into being** is **we create it**. "Indeed, that, for God, is easy," that is, establishing it in the Book, despite its abundance, is easy for God, not difficult.

### Tafsir al-Baghawi

God Almighty says: 22- **No disaster strikes upon the earth**, meaning: drought, scarcity of vegetation, or lack of fruits, **or within yourselves**, meaning: diseases and loss of children, **except that it is in a register**, meaning: the Preserved Tablet, **before We bring it into being**, before We create the earth and the souls. Ibn Abbas said: before We bring the disaster into being. Abu Al-Aliyah said: meaning the soul, **that, for God, is easy**, meaning that proving that, despite its abundance, is easy for God Almighty.

### Tafsir al-Baidawi

22- **No disaster strikes upon the earth** such as drought or affliction. **nor within yourselves** such as sickness or disease. **except it is in a register** except it is written on the tablet and recorded in the knowledge of God the Most High. **before We bring it into being** We create it. The pronoun refers to *calamity* or **the earth** or *themselves*. "That" meaning its recording in a register. **is easy for God** because He the Most High does not need a number or a period.



Surat al-Hadid 57:23

So that you may not grieve over what has escaped you or exult over what He has given you. And God does not like everyone self-deluded and boastful.

### Surat al-Hadid 57:23

So that you may not grieve over what has escaped you or exult over what He has given you. And God does not like everyone self-deluded and boastful.

### Tafsir al-Jalalayn

23 - **so that** *kay* is the subject of the verb, meaning that God Almighty informed us of that so that you will not **give grief** grieve **over what has escaped you and do not rejoice** with arrogance, rather with gratitude for the blessing **over what He has given you** with the long vowel **gave you** and with the short vowel **it came to you from Him and God does not like anyone who is arrogant** who is proud of what he has been given *boasting* with it to the people.

### Tafsir al-Suyuti

### Tafsir al-Tabari

He, the Most High, means: No calamity befalls you, O people, in your wealth or in your souls, except that it was written in a book before We created your souls, **so that you will not despair** meaning: so that you will not grieve **over what you missed** of this world, for you did not attain it, **nor rejoice** over what He gave you of it.

The meaning of his saying **with what He has given you** if you lengthen the alif is **with what your Lord has given you from it, and made you your king and empowered you**, and if you shorten the alif then its meaning is **with what He has given you from it**.

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: **So that you will not grieve over what has escaped you** of this world **nor rejoice over what He has given you** of it.

It was narrated on the authority of Al-Husayn bin Yazid Al-Tahan, who said: Ishaq bin Mansur narrated to us on the authority of Qais on the authority of Samak on the authority of Ikrimah on the authority of Ibn Abbas, **So that you will not grieve over what has escaped you**. He said: Patience in times of calamity and gratitude in times of blessing.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Samak Al-Bakri, on the authority of Ikrimah, on the authority of Ibn Abbas, **So that you will not grieve over what has escaped you**. He said: There is no one who does not grieve and rejoice, but whoever is afflicted with a calamity, he turns it into patience, and whoever is afflicted with good, he turns it into gratitude.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding the words of God Almighty, **So that you may not grieve over what has escaped you and not rejoice over what He has given you**, he said: Do not grieve over what has escaped you of this world and do not rejoice over what He has given you of it.

The reciters differed in his saying **by what He has given you**. The majority of the reciters of Hijaz and Kufa read it as **by what He has given you** with a long alif, and some of the reciters of Basra read it as **by what He has given you** with a short alif. It seems that whoever read it with a short alif chose to read it that way, since what came before it was **by what you missed** and not **by what you missed**, so the action is referred back to God, so he attached his saying **by what He has given you** to it and did not refer it back to it being report from God.

The correct thing to say about that is that they are two readings, both of which have a correct meaning, so whichever one the reader recites, he is correct, even though I choose to lengthen the alif because of the large number of reciters of that. And the meaning that the weak reciters have used in their criticism of the short alif does not have much meaning, because what is made of that as report from God and what is diverted from it to report from someone else is not outside of it, all of it, according to its listeners from the people of knowledge, is from the action of God Almighty. So what is lost from this world is he who has missed something from it, and what is attained from it is what is attained from the progress of God Almighty and His decree. And He, may His praise be glorified, has made that clear to whoever understands it by His saying, **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being**, so He informed that what was lost from it was lost to them by His missing it, and what was attained from it was by His giving it to them, and that it was preserved for them in a register before He created them.

And his saying: **And God does not love anyone who is arrogant and boastful**, meaning: God does not love anyone who is arrogant about what he has been given in this world and boasts about it to people.

### Tafsir al-Qurtubi

Then he disciplined them and said this: **So that you will not grieve over what has passed you by**, meaning so that you will not be sad over what has passed you by of sustenance, and that is because if they knew that sustenance had been lost, they would not grieve over what they had missed of it. And on the authority of Ibn Mas'ud that the Prophet of God, may God bless him and grant him peace, said:

**None of you will taste the sweetness of faith until he knows that what has befallen him was not going to miss him and what missed him was not going to befall him**. Then he recited, **So that you may not grieve over**

**what has escaped you**, meaning, so that you may not be sad over what has escaped you of this world, for it was not destined for you, and had it been destined for you, it would not have escaped you. **And do not rejoice in what He has given you**, meaning of this world, Ibn Abbas said. Sa'd ibn Jubayr said: of well-being and fertility. Ikrimah narrated: meaning of this world. Ibn Abbas said: There is no one who does not grieve, and the two forbidden joys are those in which one goes beyond what is permissible. God the Most High said: **And God does not like everyone self-deluded and boastful**, meaning, regarding what he has been given of this world, boasting about it to people. The common reading of *ataakum* with a long alif means, **He gave you of this world**. Abu Hatim preferred this. Abu Al-Aliyah, Nasr ibn Asim, and Abu Amr read *ataakum* with a short alif, and Abu Ubaid preferred this meaning, **He came to you**. It is equivalent to **missed you**, and that is why he did not say **missed you**. Ja'far ibn Muhammad al-Sadiq said: O son of Adam, why do you grieve over something lost that death cannot restore to you, or rejoice over something you have that death cannot leave in your hand? It was said to Buzurgmihr: O wise man! Why do you not grieve over what has passed, and rejoice over what is to come? He said: Because what is lost cannot be made up for by a lesson, and what is to come cannot be sustained by ink. Al-Fudayl ibn Iyadh said in this regard: The world is both destroyer and beneficiary; that which is destroyed has no return, and that which is beneficial heralds departure. It was also said: The arrogant one is the one who looks at himself with an eye of pride, and the boastful one is the one who looks at people with eyes of contempt; both are hidden polytheism. The boastful one is like a milkmaid whose two strings are tied together so that milk can be collected inside them, so the buyer thinks that this is normal, but it is not. Similarly, the one who sees himself in a good state and adornment while pretending to be so, is the boastful one.

### Tafsir Ibn Kathir

God the Almighty informs us of His previous decree in His creation before He created the world, saying: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence** meaning before We create the creation and bring the soul into existence. Some of them said: **Before We bring it into existence** refers to the souls. It was also said: "It refers to the disaster, but it is better to refer it to creation and the world because the statement indicates them, as Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told me on the authority of Mansur ibn Abd al-Rahman who said: I was sitting with al-Hasan and a man said, "Ask him about the statement of God the Almighty: "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence" So I asked him about it and he said: Glory be to God, and who doubts this? Every disaster between the heaven and the earth is in the Book of God before He brings the soul into existence. Qatada said: **Whatever calamity befalls the earth** he

said: **It is the years** meaning the drought **nor in yourselves** meaning: the pains and diseases. He said: **It has reached us that no one is afflicted with a scratch from a stick, a foot injury, or a vein rupture except for a sin, and what God forgives is greater.**

This great and noble verse is one of the clearest proofs against the Qadarites, who deny foreknowledge - may God curse them. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah and Ibn Lahi'ah told us: Abu Hani' al-Khawlani told us that he heard Abu Abd al-Rahman al-Hubli say: I heard Abdullah ibn Amr ibn al-As say: I heard the Messenger of God (peace and blessings of God be upon him) say: **God decreed the destinies fifty thousand years before He created the heavens and the earth**. Muslim narrated it in his Sahih from the hadith of Abdullah ibn Wahb, Haywah ibn Shuraih, and Nafi' ibn Zayd, all three of them from Abu Hani' with this chain of narration. Ibn Wahb added: **and His Throne was over the water**. At-Tirmidhi narrated it and said: **It is hasan sahih**. God the Almighty said: **That, for God, is easy** means that His knowledge of things before they come into being and His writing them down in accordance with what will occur at the time is easy for God the Almighty, because He knows what has been and what will be, and what would not have been, how it would have been.

God the Almighty says: {So that you may not grieve over what has escaped you or exult over what He has given you} meaning, We informed you of Our advanced knowledge and predestination of things before they came into being, and of Our predestination of all things before they came into existence, so that you may know that what befell you could not have missed you and what missed you could not have befallen you. So do not grieve over what has escaped you because if something had been predestined, it would have come to pass. {And do not rejoice over what He has given you} meaning, it came to you. The interpretation of **gave you** means **gave you**, and both are intertwined, meaning, do not boast to people about what God has bestowed upon you, because that is not due to your own effort or toil, but rather it is due to God's decree and provision for you. So do not take God's blessings as a means of evil and arrogance, boasting about them to people. For this reason, God the Almighty says: {And God does not like any self-deluded boaster} meaning, one who is self-deluded and proud, that is, over others. Ikrimah said: There is no one who rejoices and grieves except Him, but make joy gratitude and sadness patience. Then God Almighty said: **Those who are stingy and enjoin stinginess on people** meaning they do evil and urge people to do it. **And whoever turns away** meaning from God's command and obedience to Him, **then indeed, God is the Free of need, the Praiseworthy** as Moses, peace be upon him, said: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need, Praiseworthy.**

### Fath al-Qadir

23- **So that you may not grieve over what has escaped you** meaning, We tested you with that so that you may not grieve over what has escaped you of this world. **And do not rejoice over what He has given you** of it:

## Surat al-Hadid 57:23

So that you may not grieve over what has escaped you or exult over what He has given you. And God does not like everyone self-deluded and boastful.

meaning, what He has given you of it, because that will soon disappear, and everything that disappears soon does not deserve to be rejoiced over its attainment or grieved over its loss. And although everything is by the decree and predestination of God, no one will go beyond what has been written for him, and whatever will inevitably occur, he does not deserve to be rejoiced over its attainment or grieved over its loss. It was said that the grief and joy that are forbidden are those in which one transgresses into what is not permissible, otherwise there is no one who does not grieve and rejoice. The majority of scholars read **By what He has given you** with a long vowel, meaning He gave you. Abu Al-Aaliyah, Nasr ibn Asim, and Abu Amr read it with a short vowel, meaning He brought it to you. Abu Hatim preferred the first reading, and Abu Ubaid preferred the second reading. **And God does not like anyone who is arrogant and boastful**, meaning He does not like anyone who has these two characteristics: arrogance and boasting. It was said that this is a criticism of the joy in which a person is arrogant and haughty. It was also said that whoever rejoices in worldly fortunes and feels great in his soul will be arrogant and boastful about them. It was also said that the arrogant is the one who looks at himself, and the proud is the one who looks at people with contempt. It is better to interpret these two characteristics with their legal meaning and then their linguistic meaning. Whoever has them is the one whom God does not love.

its loss will overtake it since it is left with its nature, and as for its occurrence and continuation, there must be a reason that brings it into existence and sustains it, and the intended meaning is to negate the sorrow that prevents submission to God's command and the joy that causes arrogance and deceit, and for this reason he followed it with his saying: **And God does not love every arrogant boaster** because few are steadfast in the states of adversity and prosperity.

## Tafsir al-Baghawi

23- **So that you will not despair**, be sad, **over what has escaped you**, of this world, **nor rejoice over what He has given you**, Abu Amr read it with a shortened alif, because he said **has escaped you** so he made the verb belong to it, and the others read **He has given you** with a long alif, meaning: He gave you. Ikrimah said: There is no one who does not rejoice and grieve, but make joy gratitude and sadness patience, **and God does not like any arrogant boaster**, one who is proud of what he has been given of this world, *proud* who boasts about it to people.

Jaafar ibn Muhammad al-Sadiq said: O son of Adam, why do you regret what you have lost that death cannot restore to you, and why do you rejoice in what you have that death cannot leave in your hand?

## Tafsir al-Baidawi

23- **So that you will not grieve** means, it was written so that you will not be sad **over what you have missed** of worldly blessings **and do not rejoice in what He has given you** because God has given you of them, for whoever knows that everything is predestined, the matter becomes easy for him. Abu Amr read **with what He has given you** from the coming to equal what you have missed, and according to the first, it indicates that

## Surat al-Hadid 57:24

Those who are miserly and enjoin miserliness upon people. And whoever turns away - then indeed, God is the Free of need, the Praiseworthy.

### Tafsir al-Jalalayn

24 - **Those who are stingy** with what is due from them **and enjoin miserliness on people** with it, there is a severe threat for them **and whoever turns away** from what is due from him **then indeed, God is** a disjunctive pronoun, and in a reading with its omission **the Rich** from other than Him **the Praiseworthy** for His allies.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: God does not love any arrogant, boastful misers with what they have been given in this world. They are arrogant and boastful about it to people. They are miserly in giving God's right that He has made obligatory upon them and they are stingy with it. In addition to their stinginess with it, they also command people to be stingy.

And His statement, **And whoever turns away, then indeed, God is the Free of need, the Praiseworthy**, God Almighty says: And whoever turns away, averse to the admonition of God, **then indeed, God is the Free of need, the Praiseworthy**, God Almighty says: And whoever turns away, averse to the admonition of God, abandoning the work to which He has called him of spending in His cause, rejoicing in what he has been given, arrogant therewith, boastful, miserly, then indeed, God is the One free of his own wealth and spending and of all of His creation, the Praiseworthy to His creation for the blessings He has bestowed upon them.

The Arab scholars differed about the position of the answer to His statement, **Those who are miserly and enjoin miserliness on people**. Some of them said: It is sufficient to use the report of those like them and for them in the Qur'an, as He said, **And if there were a Qur'an by which mountains could be moved or the earth could be split asunder or the dead could be made to speak** (Ar-Ra'd: 31). There was no report of this position, and God knows best what is revealed, it is as it was revealed or as He intended it to be. Other Arab scholars said: The report has already come in the verse before this, "Those who are miserly and enjoin miserliness on people. And whoever turns away - then indeed, God is the Free of need, the Praiseworthy." He connected two parts to one part and made their answer one, as you say, **If you stand up and if you do good, I will give you**. He did not delete the report.

The reciters differed in their reading of His statement, **For God is the Rich, the Praiseworthy**. The majority of the people of Medina read it as, **For God is the Rich**, without *He* in the sentence, and likewise in their copies of the Qur'an without *He*. The majority of the

reciters of Kufa read it as, **For God is the Rich, the Praiseworthy**, without *He* in the reading, and likewise in their copies of the Qur'an.

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

### Tafsir al-Qurtubi

The Almighty says: **Those who are miserly** meaning He does not like the arrogant. **Those who are miserly** "Those who are miserly" is in the accusative case as an attribute of the arrogant. It was also said that it is in the nominative case as a predicate of "those who are miserly" so God has protected me from them. It was also said that he meant the Jewish leaders who were miserly in explaining the description of Muhammad (peace and blessings of God be upon him) in their books, lest people believe in him and their livelihood would be lost. This was said by Al-Suddi and Al-Kalbi. Saeed bin Jubair said: "Those who are miserly" means with knowledge. "And enjoin miserliness on people" meaning not to teach people anything. Zayd bin Aslam said: It is miserliness in fulfilling the duty of God the Almighty. It was also said that it is miserliness with charity and rights. This was said by Amir bin Abdullah Al-Ash'ari. Tus said that it is miserliness with what is in one's hands. These three sayings are close in meaning. The scholars differentiated between miserliness and generosity into two categories: One is that which takes pleasure in withholding; and the generous is that which takes pleasure in giving. The second is that the miser is the one who gives when asked, and the generous is the one who gives without being asked. **And whoever turns away from faith, then indeed, God** has no need of him. It is possible that when He encouraged charity, He informed them that those who are miserly with it and order people to be miserly with it, then indeed, God has no need of them. The common reading is *al-Bukhl* with a damma on the ba' and a sukoon on the kha'. Anas, Ubayd ibn Umair, Yahya ibn Ya'mar, Mujahid, Hamid, Ibn Muhaisin, Hamzah, and al-Kisa'i read *ab-Khal* with two fathahs, which is the dialect of the Ansar. Abu al-Aaliyah and Ibn al-Suma'iqah read *al-Bukhl* with a fatha on the ba' and a sukoon on the kha'. Nasr ibn Asim reported that *al-Bukhl* with two dhammahs, and all of these are well-known dialects. The difference between miserliness and stinginess was mentioned at the end of Al-Imran.

Nafi' and Ibn 'Amir read **For God is the Rich, the Praiseworthy** without *He*. The rest read **He is the Rich**, as a disjunction. It is also permissible for it to be the subject and **the Rich** to be its predicate, and the sentence to be the predicate of *in*. Whoever deletes it, it is better for it to be a disjunction, because deleting it is better for it to be a disjunction, because deleting the disjunction is easier than deleting the subject.

### Tafsir Ibn Kathir

God the Almighty informs us of His previous decree in



Those who are miserly and enjoin miserliness upon people. And whoever turns away - then indeed, God is the Free of need, the Praiseworthy.

His creation before He created the world, saying: **No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence** meaning before We create the creation and bring the soul into existence. Some of them said: **Before We bring it into existence** refers to the souls. It was also said: "It refers to the disaster, but it is better to refer it to creation and the world because the statement indicates them, as Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told me on the authority of Mansur ibn Abd al-Rahman who said: I was sitting with al-Hasan and a man said, "Ask him about the statement of God the Almighty: "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into existence" So I asked him about it and he said: Glory be to God, and who doubts this? Every disaster between the heaven and the earth is in the Book of God before He brings the soul into existence. Qatada said: **Whatever calamity befalls the earth** he said: **It is the years** meaning the drought **nor in yourselves** meaning: the pains and diseases. He said: **It has reached us that no one is afflicted with a scratch from a stick, a foot injury, or a vein rupture except for a sin, and what God forgives is greater.**

This great and noble verse is one of the clearest proofs against the Qadarites, who deny foreknowledge - may God curse them. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah and Ibn Lahi'ah told us: Abu Hani' al-Khawlani told us that he heard Abu Abd al-Rahman al-Hubli say: I heard Abdullah ibn Amr ibn al-'As say: I heard the Messenger of God (peace and blessings of God be upon him) say: "God decreed the destinies fifty thousand years before He created the heavens and the earth." Muslim narrated it in his Sahih from the hadith of Abdullah ibn Wahb, Haywah ibn Shuraih, and Nafi' ibn Zayd, all three of them from Abu Hani' with this chain of narration. Ibn Wahb added: "and His Throne was over the water." At-Tirmidhi narrated it and said: "It is hasan sahih." God the Almighty said: "That, for God, is easy" means that His knowledge of things before they come into being and His writing them down in accordance with what will occur at the time is easy for God the Almighty, because He knows what has been and what will be, and what would not have been, how it would have been.

God the Almighty says: {So that you may not grieve over what has escaped you or exult over what He has given you} meaning, We informed you of Our advanced knowledge and predestination of things before they came into being, and of Our predestination of all things before they came into existence, so that you may know that what befell you could not have missed you and what missed you could not have befallen you. So do not grieve over what has escaped you because if something had been predestined, it would have come to pass. {And do not rejoice over what He has given you} meaning, it came to you. The interpretation of **gave you** means **gave you**, and both are intertwined, meaning, do not boast to people about what God has bestowed upon you, because that is not due to your own effort or toil, but rather it is due to

God's decree and provision for you. So do not take God's blessings as a means of evil and arrogance, boasting about them to people. For this reason, God the Almighty says: {And God does not like any self-deluded boaster} meaning, one who is self-deluded and proud, that is, over others. Ikrimah said: There is no one who rejoices and grieves except Him, but make joy gratitude and sadness patience. Then God Almighty said: **Those who are stingy and enjoin stinginess on people** meaning they do evil and urge people to do it. **And whoever turns away** meaning from God's command and obedience to Him, **then indeed, God is the Free of need, the Praiseworthy** as Moses, peace be upon him, said: **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need, Praiseworthy.**

### Fath al-Qadir

24- "Those who are miserly and enjoin miserliness on people" The relative pronoun is in the nominative case as a subject, and it is a new statement with no connection to what precedes it. The predicate is understood: those who are miserly, then God is independent of them. This is indicated by His statement: "And whoever turns away - then indeed, God is the Free of need, the Praiseworthy. **It was also said that the relative pronoun is in the genitive case as a substitute** for arrogant," but this is far-fetched, because this miser who is miserly with what is in his hand and enjoins miserliness on people is not the same as the arrogant and proud one, neither linguistically nor religiously. It was also said that it is in the genitive case as an attribute of it, but this is also far-fetched. Sa'id ibn Jubayr said: Those who are miserly with knowledge and enjoin miserliness on people with it so that they do not teach people anything. Zayd ibn Aslam said: It is miserliness in fulfilling God's duty. It was also said that it is miserliness in giving charity. Tawus said: It is miserliness with what one has. It was also said that he meant the Jewish leaders who were miserly in describing Muhammad (peace and blessings be upon him) in their books lest people believe in him and their food would be lost. As-Suddi and Al-Kalbi said: The majority read **by miserliness** with a damma on the ba' and a sukoon on the kha'. Anas, Ubayd ibn Umair, Yahya ibn Ya'mar, Mujahid, Hamid, Ibn Muhaisin, Hamzah, and Al-Kisa'i read it with two fathahs, which is the dialect of the Ansar. Abu Al-Aliyah and Ibn As-Samee' read it with a fathah on the ba' and a sukoon on the kha'. Nasr ibn Asim read it with a damma on both of them, and all of them are dialects. **And whoever turns away, then indeed, God is the Free of need, the Praiseworthy.** That is, whoever turns away from spending, then indeed, God is Free of need of him and is praised by His creation, and it will not harm Him. The majority read **He is the Rich** by affirming the separating pronoun. Nafi' and Ibn 'Amir read **then indeed, God is the Free of need, the Praiseworthy** without the pronoun.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, **No**



**disaster strikes upon the earth or among yourselves** meaning in religion and this world **except that it is in a register before We bring it into being** meaning We create it, **so that you may not grieve over what has escaped you of this world, nor rejoice over what He has given you** of it. Ibn Jarir narrated on his authority regarding the verse, he said: It is something that has been completed before the souls are brought into being. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Shu'b also narrated on his authority regarding the verse, **so that you may not grieve over what has escaped you** he said: There is no one who does not grieve and rejoice, but whoever is afflicted with a calamity turns it into patience, and whoever is afflicted with good turns it into gratitude. Ibn al-Mundhir narrated on his authority regarding the verse, saying: He means the calamities of livelihood, not the calamities of religion. He said: **So that you will not grieve over what has escaped you and not rejoice over what He has given you.** This is not from the calamities of religion. He commanded them to grieve over the bad and rejoice over the good.

### Tafsir al-Baghawi

24- **Those who are stingy**, it was said: It is in the accusative case as a description of the arrogant. It was also said: It is in the nominative case as a subject and its predicate is what follows. "And they enjoin miserliness on people. And whoever turns away," that is: turns away from faith, **then indeed, God is the Free of need, the Praiseworthy**, the people of Medina and Ash-Sham read: **then indeed, God is the Free of need**, omitting *he*, and that is how it is in their copies of the Qur'an.

### Tafsir al-Baidawi

24- "Those who are stingy and enjoin stinginess on people" is a substitute for every arrogant person, for the one who is arrogant with money is usually guaranteed by it, or it is a subject whose predicate is omitted and indicated by His statement: "And whoever turns away - then indeed, God is the Free of need, the Praiseworthy" because its meaning is, and whoever turns away from spending - then indeed, God is Free of need of him and of his spending, and is praiseworthy in and of itself. Turning away from thanking Him does not harm Him, nor does drawing near to Him by thanking Him for His blessings benefit him. It contains a threat and a notification that the command to spend is for the benefit of the spender. Nafi' and Ibn Amir read, "then indeed, God is Free of need."

Surat al-Hadid 57:25

Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron, in which is great force and benefits for people, and that God may make evident who supports Him and His messengers unseen. Indeed, God is Powerful and Exalted in Might.

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### Tafsir al-Jalalayn

25 - **Indeed, We sent Our messengers** the angels to the prophets **with clear proofs** with decisive arguments **and sent down with them the Scripture** meaning the books **and the balance** justice (that people may uphold justice. And We sent down iron) We brought it forth from minerals **in which is great force** with which to fight **and benefits for people, and that God may know** knowledge of observation, conjoined with so that people may uphold **and His messengers in the unseen** a state of the ha' of *supports* meaning absent from them in this world. Ibn Abbas said that they support Him, but they do not see Him **Indeed, God is Powerful and Exalted in Might** He has no need for support, but it benefits whoever brings it.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: We have sent with clear explanations and proofs, and We sent down with them the Book with rulings and laws and the balance with justice.

As Ibn Abd al-A'la told us, he said: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, **The Book and the Balance**. He said: The Balance is justice.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And We sent down with them the Book and the Balance**, with the truth: The Balance is what people do and deal with in this world of their livelihood, which they take and give. They take with a balance and give with a balance that knows what they take and what they give. He said: The Book contains the religion of the people, which they do and leave. So the Book is for the Hereafter and the Balance is for this world.

And His statement: **So that people may act justly** means that God Almighty says: So that people may act justly among themselves.

And His statement: **And We sent down iron, in which is great force**. God Almighty says: And We sent down for them iron, in which is great force. He says: It has great strength. **And benefits for the people**. This is what they

benefit from when they meet the enemy and other benefits from it.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Al-Ala' bin Ahmar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Three things descended with Adam, may God's prayers be upon him: the anvil, the two bitches, the hammer, and the sword.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And We sent down iron, in which is great force**, he said: Great force is the swords and weapons with which people fight, **and benefits for people**, after they dig with it the earth and mountains and other things.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And We sent down iron, in which is great power and benefits for people**, and a shield and a weapon, and He sent it down so that God might know who would support Him.

And His statement: **And that God may know who supports Him and His messengers in secret**, God Almighty says: We sent Our messengers to Our creation and sent down these things with them so that they may be just between them and so that the party of God may know who supports the religion of God and His Messenger in secret from Him.

And His saying: **Indeed, God is Powerful and Exalted in Might**. God Almighty says: Indeed, God is Powerful in taking revenge on those who openly display enmity and disobey His commands and prohibitions. He is Exalted in taking revenge on them. No one is able to take revenge on Him from the punishment He has permitted.

### Tafsir al-Qurtubi

The Almighty says: **Indeed, We sent Our messengers with clear proofs**, meaning with clear miracles and manifest laws. It was said: sincerity to God Almighty in worship, establishing prayer, and giving zakat. This is what the messengers called for: Noah and those after him to Muhammad, peace and blessings of God be upon him. **And We sent down with them the Scripture**, meaning the Scriptures, meaning We revealed to them the report of what came before them. **And the balance**, Ibn Zayd said: It is what is weighed and dealt with, **that people may conduct themselves with justice**, meaning with fairness in their dealings. His statement, **with justice**, indicates that he meant the well-known balance. So the meaning is that We sent down the Scripture and set up the balance, so it is from the category of:

I fed her straw and cold water.

This is indicated by the words of God Almighty: **And the heaven He raised and set up the balance** (al-Rahman 55:7). Then He said: **And establish weight in justice** (al-Rahman 55:9). This has already been discussed. **And We sent down iron, in which is great force.** Umar, may God be pleased with him, narrated that the Messenger of God, may God bless him and grant him peace, said:

"God sent down four blessings from the sky to the earth: iron, fire, water, and salt." Ikrimah narrated on the authority of Ibn Abbas, who said: Three things came down with Adam, peace be upon him: the Black Stone, which was whiter than snow; the staff of Moses, which was made of myrtle from Paradise, and its length was ten cubits the length of Moses; and iron. Three things came down with him: the anvil, the two hooks, and the miqa'ah, which is the hammer. This was mentioned by Al-Mawardi. Al-Tha'labi said: Ibn Abbas said: Adam came down from Paradise with five iron tools from the blacksmiths: the anvil, the two hooks, the miqa'ah, the hammer, and the needle. Al-Qushayri narrated it, saying: The miqa'ah is what is sharpened with. It is said that the iron fell, meaning it was sharpened. In As-Sahah: The miqa'ah is the place where the falcon lands, the short piece of wood on which it is pounded, the hammer, and the long whetstone. It was narrated that iron was sent down on a Tuesday. **In it is great force**, meaning to exhaust the blood. Therefore, he forbade cupping and cutting on Tuesdays, because it is a day when blood flows. It was narrated that the Messenger of God, may God bless him and grant him peace, said: **On Tuesday there is an hour when the blood does not stop.** It was also said: **And We sent down iron**, meaning We created it and fashioned it, as God the Almighty said:

**And He has sent down for you from the grazing livestock eight mates.** This is the statement of Al-Hasan. So it is from the earth and not sent down from the sky. The scholars of semantics said: That is, He brought out iron from the minerals and taught them how to make it through His revelation. **In it is great might** means weapons, legs, and Paradise. It was also said: That is, there is great fear in it from the fear of being killed. **And benefits for people.** Mujahid said: It means Paradise. It was also said: It means people's benefit from iron tools, such as knives, axes, needles, and the like. **And that God may know who supports Him** means He sent down iron to know who supports Him. It was also said that it is an apostrophe for the statement of God, the Most High: **That people may uphold justice** meaning We sent Our messengers and sent down with them the Book and these things, so that people may deal with truth. **And that God may know who supports Him** and that God may see who supports His religion and supports. **And His messengers unseen** Ibn Abbas said: They support them, they do not deny them, and they believe in them unseen, meaning even though they do not see them. **Indeed, God is Powerful and Exalted in Might.** Powerful in taking, Exalted in Might, meaning impregnable and victorious. It has been mentioned before. It has also been said: **in the unseen** with sincerity.

## Tafsir Ibn Kathir

God Almighty says: **Indeed, We sent Our messengers with clear proofs**, meaning miracles, dazzling arguments, and conclusive evidence, **and sent down with them the Book**, which is the true transmission, **and the Balance**, which is justice, as Mujahid, Qatadah, and others said. It is the truth to which sound, upright minds testify, opposing unsound opinions, as God Almighty said: **Is one who is on clear evidence from his Lord, and a witness from Him recites it?** And God Almighty said: **The nature of God upon which He created mankind.** And God Almighty said: **And the heaven He raised and set up the Balance.** That is why He said in this verse: **That people may maintain justice**, meaning with truth and justice, which is following the messengers in what they informed them of and obeying them in what they commanded them to do. For what they brought is the truth beyond which there is no truth, as He said: **And the word of your Lord has been fulfilled in truth and justice**, meaning truth in the report and justice in the commands and prohibitions. That is why the believers say when they occupy the rooms of Paradise, the lofty dwellings, and the arranged thrones, **Praise be to God who has guided us to this, and we were not...** We would not have been guided if God had not guided us. The messengers of our Lord have brought the truth.

And the Almighty said: **And We sent down iron, in which is great force.** That is, We made iron a deterrent to whoever refused the truth and opposed it after the proof had been established against him. For this reason, the Messenger of God, may God bless him and grant him peace, stayed in Mecca for thirteen years after the Prophethood, during which the Meccan surahs were revealed to him, all of which were arguments with the polytheists and clarification and explanation of monotheism, and clear proofs and evidence. When the proof was established against those who opposed it, God prescribed emigration and commanded them to fight with swords and strike the necks and heads of those who opposed the Qur'an, denied it, and opposed it. Imam Ahmad and Abu Dawud narrated from the hadith of Abd al-Rahman ibn Thabit ibn Thauban from Hassan ibn Atiyah from Abu al-Munib al-Jurashi al-Shami from Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "I was sent with the sword before the Hour so that God alone, with no partner, would be worshipped. My provision was placed under the shade of my spear, and humiliation and degradation were placed upon whoever opposed my command, and whoever imitates a people is one of them." For this reason, the Almighty said: **In it is great force**, meaning weapons such as swords, spears, lances, blades, shields, and the like, **and benefits for people**, that is, in Their livelihoods such as the plow, the axe, the pickaxe, the saw, the chisel, the shovel and the tools that are used in plowing, weaving, cooking, baking, and other things that people cannot live without. Al-Ala' bin Ahmad said on the authority of Ikrimah on the authority of Ibn Abbas who said: Three things were sent down with Adam: the anvil, the two hooks, and the hammer. This was narrated by Ibn Jarir and Ibn

Surat al-Hadid 57:25

Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron, in which is great force and benefits for people, and that God may make evident who supports Him and His messengers unseen. Indeed, God is Powerful and Exalted in Might.

Abi Hatim. And the saying of God the Almighty: {And that God may know who supports Him and His messengers unseen} meaning of his intention in carrying weapons to support God and His Messenger. {Indeed, God is Powerful and Exalted in Might} meaning He is Powerful and Exalted in Might and He supports whoever supports Him without needing people. And Jihad was only prescribed to test some of you by others.

## Fath al-Qadir

His statement: 25- **Indeed, We sent Our messengers with clear proofs** meaning with clear miracles and manifest laws **and sent down with them the Scripture** meaning the genus, so it includes the book of every messenger **and the balance that people may maintain justice** Qatadah and Muqatil ibn Hayyan said: The balance is justice, and the meaning is: We commanded them to be just as in His statement: **And the heaven He raised and placed the balance** and His statement: **It is God who sent down the Book with the truth and the balance** Ibn Zayd said: It is what is weighed and dealt with, and the meaning of **that people may maintain justice** is that they may follow what they were commanded to do of justice and deal with one another fairly, and justice is justice, and it indicates that what is meant by the balance is justice, and the meaning of sending it down is sending down its causes and requirements. According to the view that what is meant by it is the instrument with which weighing is done, then sending it down means guiding people to it and inspiring them to weigh with it, and the speech is of the type - **I fed them straw and cold water**. "And We sent down iron" means We created it, as in His statement: **And He sent down for you from the livestock eight mates**. The meaning is that He created it from minerals and taught people how to make it. It was also said that it was sent down with Adam. **Therein is great force** because weapons of war are made from it. Al-Zajjaj said: It is used to protect oneself and to fight. The meaning is that a tool for pushing and a tool for striking is made from it. Mujahid said: It contains a shield and weapons. The meaning of **and benefits for people** is that they benefit from it in many of their needs, such as knives, axes, needles, and agricultural, carpentry, and building tools. **And that God may know who will support Him and His messengers unseen** is conjoined with His statement: **That people may establish a position**. That is, We have sent Our messengers and done such and such so that people may establish a position and so that He may know. It was also said that it is conjoined with an implied reason, as if it was said so that they may practice it and that God may know, but the first is more appropriate. Meaning: God has commanded in the Book that He revealed to support His religion and His messengers. So whoever supports His religion and His messengers, He knows that he will support them, and whoever disobeys, He knows that he will be the opposite. And *unseen* is in the accusative case as a

state of the subject of *supports* or its object: meaning absent from them or absent from Him. **Indeed, God is Powerful and Exalted in Might** meaning capable of everything, dominant over everything, and He has no need for any of His servants to support Him and His messengers. Rather, He charged them with that so that they may benefit from it if they comply and so that what He promised His obedient servants may be obtained for them.

## Tafsir al-Baghawi

God Almighty says: 25- **Indeed, We sent Our messengers with clear proofs**, with verses and arguments, **and sent down with them the Scripture and the balance**, meaning: justice. Muqatil ibn Sulayman said: It is what is weighed with, meaning: We placed the balance as He said: **And the heaven He raised and placed the balance** (al-Rahman 55:7) **that people may maintain justice**, so that they may deal with one another in justice.

**And We sent down iron**. It was narrated on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: God sent down four blessings from the sky to the earth: iron, fire, water, and salt.

The scholars of semantics said that the meaning of His statement, **We sent down iron**, is that He created and brought about, meaning that He brought out iron for them from the minerals and taught them how to make it through His revelation.

Qatib said: This is from the word *nazl*, just as one says: The prince granted someone a good accommodation. The meaning of the verse is that he made that a place of accommodation for them. Similar to this is His statement: **And He has sent down for you from the grazing livestock eight mates** (al-Zumar 39:6).

**Therein is great might**, great power, meaning: weapons for war. Mujahid said: There is a paradise and weapons in it, meaning tools for pushing and striking, **and benefits for the people**, from what they benefit from in their interests, such as knives, axes, needles, and the like, since it is a tool for every craft, **and that God may know**, meaning: We sent Our messengers and sent down with them these things so that people would deal with truth and justice, and that God may know and see, **who supports Him**, meaning: His religion, **and His messengers in secret**, meaning: who supported the religion and did not see God or the Hereafter, and only he who obeys God in secret is praised and rewarded, **Indeed, God is Powerful and Exalted in Might**, strong in His command, mighty in His kingdom.

## Tafsir al-Baidawi

25- **We have certainly sent Our messengers** meaning the angels to the prophets or the prophets to the nations. **with clear proofs** with arguments and miracles. **And We sent down with them the Scripture** to make clear the truth and distinguish between correct actions. **And the Balance** to level rights and establish justice, as God Almighty said: **That people may uphold justice.** Its sending down means sending down its causes and commanding its preparation. It was said that the Balance was sent down to Noah, peace be upon him, and it is possible that it means justice. **That people may uphold justice** to establish politics and repel enemies, as He said: **And We sent down iron, in which is great might** because the tools of war are made from it. **And benefits for people** because there is no craft except that iron is its tool. **And that God may make evident who will support Him and His messengers** by using weapons in fighting the disbelievers. The conjunction with an omitted word indicated by what preceded it is a state that includes a reason, or the lam is a connection to an omitted word, meaning He sent it down so that God may make evident. **In the unseen** is a state of the hidden one who supports him. **Indeed, God is Powerful**, to destroy whomever He wants to destroy. *Mighty* does not need support, but rather He ordered them to fight in order to benefit from it and deserve the reward for obeying it.



Surat al-Hadid 57:26

And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Scripture. And among them were those who were guided, but many of them were defiantly disobedient.

### Surat al-Hadid 57:26

And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Scripture. And among them were those who were guided, but many of them were defiantly disobedient.

### Tafsir al-Jalalayn

26 - **And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Scripture** meaning the four books: the Torah, the Gospel, the Psalms, and the Criterion, for they are among the descendants of Abraham **and among them are those who are guided, and many of them are wicked**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "And We sent, O mankind, Noah to Our creation and Abraham, his friend, to them as a messenger. And We placed among their descendants prophethood and the Book." And thus was prophethood among their descendants, and upon them were revealed the books: the Torah, the Gospel, the Psalms, the Criterion, and all the other well-known books. **And among them is he who is guided.** He says: Among their descendants is he who is guided to the truth and has insight. **And many of them**, meaning among their descendants, **are wicked**, meaning misguided, departing from the obedience of God to His disobedience.

### Tafsir al-Qurtubi

The Almighty says: **And We had certainly sent Noah and Abraham.** He explained how beautiful it is to send messengers with the Book. He informed us that He sent Noah and Abraham and made prophethood among their offspring. **And We placed among their offspring prophethood and the Book.** That is, We made some of their offspring prophets, and some of them nations who recite the books sent down from the heaven: the Torah, the Gospel, the Psalms, and the Criterion. Ibn Abbas said: The Book is written with a pen. **And among them** that is, those who followed Abraham and Noah, **are guided.** It was also said: **And among them are guided** that is, among their offspring are those who are guided. **And many of them are wicked** that is, disbelievers who have disobeyed God.

### Tafsir Ibn Kathir

God the Almighty informs us that since He sent Noah, peace be upon him, He did not send after him a messenger or prophet except from his descendants. Likewise, Abraham, peace be upon him, the friend of the Most Merciful. No book was sent down from the sky, nor was any messenger sent, nor was any revelation given to any human after him except that he was from his lineage, as God the Almighty said in another verse: **And We placed among his descendants prophethood and the Book** until the last of the prophets of the Children of Israel was Jesus, son of Mary, who gave good tidings after him of Muhammad, may the peace and blessings of God be upon them both. For this reason, God the Almighty said: **Then We followed up their footsteps with Our messengers, and followed up with Jesus, son of Mary, and gave him the Gospel** which is the book that God revealed to him **and We placed in the hearts of those who followed him** and they are the disciples *kindness* meaning tenderness which is fear **and mercy** towards creation. And His statement: **And monasticism which they innovated** meaning the nation of Christians innovated it **We did not prescribe it for them** meaning We did not legislate it for them, but they adhered to it of their own accord.

God the Almighty said: **Except seeking the pleasure of God** There are two opinions about it. *One* That they intended thereby to seek the pleasure of God, as stated by Saeed bin Jubair and Qatadah. **The other** - We did not prescribe that for them, We only prescribe it to seek the pleasure of God. And God the Almighty said: **But they did not observe it with its right observance** meaning they did not fulfill what they were obligated to do with the right fulfillment. This is a blame on them from two aspects. *One* - innovating in the religion of God that God did not command, and **the second** - in their failure to fulfill what they were obligated to do, which they claimed was an act of worship that would bring them closer to God the Almighty. Ibn Abi Hatim said: Ishaq bin Abi Hamza Abu Yaqub al-Razi narrated to us, al-Sarri bin Abd Rabbih narrated to us, Bakir bin Maruf narrated to us, from Muqatil bin Hayyan, from al-Qasim bin Abd al-Rahman bin Abdullah bin Masoud, from his father, from his grandfather Ibn Masoud, who said: The Messenger of God (peace and blessings of God be upon him) said to me: **O Ibn Masoud.** I said: At your service, O Messenger of God. He said: "Did you know that the Children of Israel were divided into seventy-two sects? Only three sects survived. They rose up among the kings and tyrants after Jesus, son of Mary, peace be upon him. They called to the religion of God and the religion of Jesus, son of Mary. They fought the tyrants and were killed, but they were patient and were saved. Then another group rose up that did not have the strength to fight. They rose up among the kings and tyrants and called to the religion of God and the religion of Jesus, son of Mary. They were killed, cut with saws and burned with fire, but they were patient and were saved. Then another group rose up that did not have the strength to fight and were unable to stand

up for justice, so they took to the mountains and worshipped and became monastics. They are the ones about whom God Almighty mentioned: 'And monasticism, which they invented for themselves. We did not prescribe it for them.'

Ibn Jarir narrated it with a different wording from another chain of transmission. He said: Yahya ibn Abi Talib told us, Dawud ibn al-Muhbir told us, al-Sa'q ibn Hazn told us, 'Aqil al-Ja'di told us, on the authority of Abu Ishaq al-Hamadani, on the authority of Suwayd ibn Ghafila, on the authority of 'Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **Those who came before us differed into seventy-three sects, three of whom were saved and the rest perished.** He mentioned something similar to what was mentioned above, and in it is: **So We gave those among them who believed their reward,** meaning those who believed in me and believed me. **And many of them are wicked,** meaning those who denied me and opposed me. This corroboration does not undermine the case of Dawud ibn al-Muhbir, for he is one of the fabricators of hadith. However, Abu Ya'la has attributed it to Shaiban ibn Farukh, on the authority of al-Sa'q ibn Hazn, with something similar to that, so the hadith is strengthened from this aspect.

Ibn Jarir and Abu Abd al-Rahman al-Nasa'i said, and the wording is his: Al-Husayn ibn Harith told us, al-Fadl ibn Musa told us, on the authority of Sufyan ibn Sa'id, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: There were kings after Jesus, peace be upon him, and the Torah and the Gospel were changed. There were believers among them who read the Torah and the Gospel. It was said to their kings: We do not find anything more severe than the cursing they curse these people for. They read: **And whoever does not judge by what God has revealed - then it is those who are the disbelievers.** These verses, along with what they criticize us for regarding our actions in their reading, so call them, so let them read as we read and believe as we believe. So he called them and gathered them and offered them death or to abandon the reading of the Torah and the Gospel except what they changed from them. They said: What do you want? Let us. A group of them said: Build us a pillar, then raise us to it, then give us something to raise our food and drink with, so that we will not be rejected. A group said: Let us wander in the land and wander and drink as wild animals drink. If you gain power over us in... Your land, so kill us. A group said: Build us houses in the deserts, and we will dig wells and cultivate the vegetables, so that we will not return to you or pass by you. There is no one among the tribes who does not have a close friend among them. So they did that, and God Almighty revealed: "And monasticism, which they invented for themselves. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance."

And others said: We will worship as so-and-so worships, and we will travel as so-and-so traveled, and we will take homes as so-and-so did. They were still polytheists and had no knowledge of the faith of those who followed their example. When God sent the Prophet (peace and blessings of God be upon him)

and only a few remained, a man descended from his monastery, a traveler came from his travels, and the owner of the monastery from his monastery. They believed in him and confirmed him. God the Almighty said: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy." They were rewarded for their belief in Jesus, son of Mary, and their belief in the Torah and the Gospel, and for their belief in Muhammad (peace and blessings of God be upon him) and their confirmation. He said: **And He will make for you a light by which you will walk.** The Qur'an and their following of the Prophet (peace and blessings of God be upon him) said: **So that the People of the Scripture** who imitate you "will not know that they have no power over any of the bounty of God, and that bounty is in God's hand. He gives it to whom He wills, and God is the possessor of great bounty." This context is strange, and the interpretation of these two verses will come later, and God knows best.

Al-Hafiz Abu Ya'la Al-Mawsili said: Ahmad bin Isa told us, Abdullah bin Wahb told us, Saeed bin Abdul Rahman bin Abi Al-Am'a told me that Sahl bin Abi Umamah told him that he and his father entered upon Anas bin Malik in Madinah during the time of Umar bin Abdul Aziz, who was the governor, and he was praying a short prayer that was like the prayer of a traveler or close to it. When he finished, he said: May God have mercy on you, do you think this is the prescribed prayer or something you are doing without? He said: It is the prescribed prayer and it is the prayer of the Messenger of God (peace and blessings of God be upon him). I only made a mistake that I forgot. The Messenger of God (peace and blessings of God be upon him) used to say: "Do not be too hard on yourselves, lest God be hard on you. A people were too hard on themselves, so God was hard on them. Those are the remnants of them in the monasteries and convents, innovating monasticism which We did not prescribe for them." Then they went out the next day and said: **Shall we ride and see and consider?** He said: *Yes.* So they all rode and found themselves in deserted lands whose people had perished, vanished and disappeared, empty on their roofs. They said: **Do you recognize these lands?** He said: I do not know it or its people. These are the people of the land that were destroyed by oppression and envy. Envy extinguishes the light of good deeds, and oppression confirms or denies that. The eye commits adultery, the hand commits adultery, the foot, the body, the tongue, and the private parts confirm or deny that.

Imam Ahmad said: Ya'mar told us, Abdullah told us, Sufyan told us, on the authority of Zaid al-Ami, on the authority of Abu Iyas, on the authority of Anas ibn Malik that the Prophet (peace and blessings of God be upon him) said: **For every prophet there is monasticism, and the monasticism of this nation is jihad in the cause of God.** Al-Hafiz Abu Ya'la narrated it on the authority of Abdullah ibn Muhammad ibn Asma', on the authority of Abdullah ibn al-Mubarak, with the same wording: **For every nation there is monasticism, and the monasticism of this nation is jihad in the cause of God.** Imam Ahmad said: Husayn told us - he is Ibn Muhammad - Ibn Ayyash, meaning Isma'il, told us on the authority of al-Hajjaj ibn Marwan al-Kila'i and Aqeel ibn Mudrik al-Sulami, on the

Surat al-Hadid 57:26

And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Scripture. And among them were those who were guided, but many of them were defiantly disobedient.

authority of Abu Sa'id al-Khudri **may God be pleased with him** that a man came to him and said: **Advise me.** He said: "You have asked what you asked the Messenger of God (peace and blessings of God be upon him) before you. I advise you to fear God, for it is the head of everything. You should engage in jihad, for it is the monasticism of Islam. You should remember God and recite the Qur'an, for it is your spirit in the heavens and your remembrance on earth." Ahmad is the only one to narrate this hadeeth, and God knows best.

### Fath al-Qadir

26- **And We sent Noah and Abraham.** When God Almighty mentioned sending the messengers in general, He indicated here a type of detail, so He mentioned His message to Noah and Abraham, and repeated the oath for emphasis. **And We placed among their descendants prophethood and the Scripture.** That is, We placed among them prophethood and the Scriptures revealed to the prophets among them. It was said that He made some of them prophets and some of them recite the Scripture. **And among them is he who is guided.** That is, among the descendants is he who is guided by the guidance of Noah and Abraham. It was said that the meaning is: Among those to whom the prophets were sent from the people of the prophets is he who is guided by what the prophets brought of guidance. **And many of them are wicked.** Those who disobey.

### Tafsir al-Baghawi

26- "And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Scripture. But among them were those who were guided, and many of them were wicked."

### Tafsir al-Baidawi

26- **And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Book** by asking them to prophesy and revealing to them the Book. It was said that what is meant by the Book is writing. **And among them** are the descendants or those to whom the message was sent, and **We sent** indicates them. **Some are guided, but many of them are wicked** deviating from the straight path and deviating from the Sunnah, which is susceptible to exaggeration in blame and indicates that misguidance is predominant.

## Surat al-Hadid 57:27

Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance. So We gave those who believed among them Their reward, and many of them are wicked.

### Tafsir al-Jalalayn

27 - (Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism. They innovated it. We did not prescribe it for them except to seek the pleasure of God. But they did not observe it with its right observance.) Many of them abandoned it and disbelieved in the religion of Jesus and entered into the religion of their king. Many of them remained in the religion of Jesus and believed in Our Prophet. So We gave those who believed in him their reward, and many of them are wicked.)

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Then We followed in their footsteps with Our messengers whom We sent with clear proofs, in the footsteps of Noah and Abraham with Our messengers, and We followed with Jesus, son of Mary. **And We placed in the hearts of those who followed him** meaning: those who followed Jesus according to his method and law *kindness* and He is the most merciful **and mercy and monasticism, which they innovated** meaning: they invented it. **We did not prescribe it for them** meaning: We did not impose that monasticism upon them **except seeking the pleasure of God** meaning: but they innovated it seeking the pleasure of God **so they did not observe it with its right observance**.

The interpreters differed regarding those who did not observe monasticism properly. Some of them said: They are the ones who invented it and did not practice it, but they changed and contradicted the religion of God with which Jesus was sent, so they became Christians and Jews.

Others said: Rather, they are a people who came after those who invented it, but they did not observe it properly because they were infidels. Rather, they said, **We will do as those who were first to do it**. So they are the ones whom God described as not observing it properly.

In a manner similar to what we said in the interpretation of these letters to the point where we mentioned that the people of interpretation differed in

that, the people of interpretation said.

Who said that?

Bishr told me: Yazid told us: Saeed told us on the authority of Qatada: **And We placed in the hearts of those who followed him compassion and mercy**. These two are from God. Monasticism was invented by a people from among themselves and was not prescribed for them, but they sought thereby and desired the pleasure of God, but they did not observe it as it should be observed. It was mentioned to us that they rejected women and took monasteries.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And monasticism which they innovated**. He said: It was not prescribed for them. They innovated it seeking the pleasure of God.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **We did not prescribe it for them**, he said, **Then why?** He said, **They innovated it, seeking the pleasure of God voluntarily, but they did not observe it as it should be observed**.

It was mentioned that those who did not observe monasticism properly were not the ones who invented it, but they were the ones who should be emulated.

Al-Husayn ibn al-Harith Abu Ammar narrated: Al-Fadl ibn Musa narrated from Sufyan from Ata' ibn al-Sa'ib from Sa'id ibn Jubayr from Ibn Abbas, who said: There were kings after Jesus who changed the Torah and the Gospel, and among them were believers who read the Torah and the Gospel. It was said to their king: We do not find anything more severe for us than the insults that these people insult us with, that they read: **And whoever does not judge by what God has revealed - then it is those who are the disbelievers** (al-Ma'idah 5:44). These verses, along with what they criticize us for in their recitation, so call them, let them recite as we recite and believe as we believe in it. He said: So he called them and gathered them and offered them death or to abandon the recitation of the Torah and the Gospel except what they changed from them. They said: What do you want? So leave us. He said: A group of them said: Build us a pillar and raise us to it, then give us something to raise our food and drink with, so that we will not be thrown back to you. A group of them said: Let us wander in the land and wander and drink as wild beasts drink. If you gain control over us in your land, kill us. A group said: Build us houses in the deserts, and we will dig wells and cultivate vegetables, so that we will not come back to you or pass by you. There is no one among them who does not have a close friend among them. He said: So they did that, so God, the Most High, revealed: "And monasticism, which they invented for themselves. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance." The others said: We will worship as so-and-so worships, and we will travel as so-and-so travels, and you will build houses as so-and-so did, and they were in their polytheism, having no knowledge of the faith of those who followed them. He said: When the Prophet, may God bless him and grant him peace, was sent and only a few of them remained, a man descended from his monastery, a traveler came



## Surat al-Hadid 57:27

Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance. So We gave those who believed among them Their reward, and many of them are wicked.

from his travels, and the owner of the house came from his house, and they believed in him and confirmed him. So God, the Most High, said: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy." He said: Two rewards for their belief in Jesus and their belief in the Torah and the Gospel, and their belief in Muhammad, may God bless him and grant him peace, and their belief in him. He said: And He will make for you a light by which you will walk. The Qur'an and their following the Prophet, may God bless him and grant him peace. And peace and blessings be upon him, he said: "So that the People of the Scripture may know that they have no power over anything of the bounty of God and that bounty is in the hand of God. He gives it to whom He wills, and God is the possessor of great bounty." (al-Hadid 57:29)

Yahya ibn Abi Talib narrated: Dawud ibn al-Muhbir narrated: al-Sa'iq ibn Hazn narrated: Aqil al-Ja'di narrated: Abu Ishaq al-Hamadani narrated: Suwaid ibn Ghafila narrated: Abdullah ibn Mas'ud said: The Messenger of God, may God bless him and grant him peace, said: Those who came before us differed into seventy-one sects, three of which were saved and the rest perished. One of the three sects challenged the kings and fought them over the religion of God and the religion of Jesus, son of Mary, peace be upon him, so the kings killed them. Another sect did not have the strength to challenge the kings, so they stayed among their people, calling them to the religion of God and the religion of the son of Mary, peace be upon him, so the kings killed them and sawed them through with saws. Another sect did not have the strength to challenge the kings or to stay among their people, calling them to the religion of God and the religion of Jesus, peace be upon him, so they fled to the wilderness and mountains and became monastics there. This is the saying of God, the Almighty: **And monasticism which they invented for themselves, We did not prescribe it for them.** He said: **They did it only seeking the pleasure of God.** "So what..." They took care of it as it should be taken care of." He said: **Those who came after them did not take care of it as it should be taken care of.** "So We gave those among them who believed their reward." He said: **They are those who believed in Me and believed Me.** He said: **And many of them are wicked.** He said: **They are those who denied Me and called Me a liar.**

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And monasticism, which they invented for themselves, which we did not write down.** Others said that those who worshipped from among the polytheists and those who were destroyed among them say, **We worship as so-and-so worships and we wander as so-and-so wanders,** while they are in their polytheism and have no knowledge of the faith of those who follow

their example.

Mention of those who said that those who did not take care of it properly are the ones who invented 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: **And We placed in the hearts of those who followed him compassion and mercy to the words the observance of which is due.** He says: They did not obey me in it and spoke therein in disobedience to God. This is because God, the Almighty, prescribed fighting for them before He sent Muhammad, peace and blessings of God be upon him. Then when the people of faith were expelled and only a few of them remained and the polytheists increased in number and the messengers were gone and were subjugated, they secluded themselves in caves. This continued with them until a group of them disbelieved and abandoned the command of God, the Almighty, and His religion and took to innovation, Christianity and Judaism, but they did not observe them as they should be observed. A group remained steadfast in the religion of Jesus, son of Mary, peace be upon him, when he came to them with clear proofs and God, the Almighty, sent Muhammad as a Messenger, peace and blessings of God be upon him, and they were like that. This is what His statement: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy" to **And God is Forgiving and Merciful.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd narrated to us: I heard Ad-Dahhak say: Concerning His statement, **And monasticism, which they innovated for themselves, We did not prescribe it for them,** God, the Almighty, had prescribed fighting for them before He sent Muhammad, may God bless him and grant him peace. Then when the people of faith were expelled and only a few of them remained, and the polytheists increased in number and the messengers were cut off, they isolated themselves from the people and became ghouls. They remained like that until a group of them changed their ways and abandoned the religion of God, His command and His covenant which He had enjoined upon them, and they adopted innovations, so they innovated Christianity and Judaism. Then God, the Almighty, said to them, **They did not observe them with their right observance,** and a group of them remained steadfast in the religion of Jesus, may God bless him and grant him peace, until God sent Muhammad, may God bless him and grant him peace, and they believed in him.

Yaqub ibn Ibrahim told me: Hisham told us: Zakariya ibn Abi Maryam told us: I heard Abu Umamah al-Bahili say: God has prescribed for you the fasting of Ramadan, but He has not prescribed for you the standing in prayer during it. Rather, standing in prayer



is something that you have innovated. A people innovated an innovation that God did not prescribe for them, seeking thereby the pleasure of God, but they did not observe it as it should be observed. So God rebuked them for abandoning it, saying: "And monasticism, which they innovated for themselves. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it as it should be observed."

The most correct of the sayings on this matter is to say: Those whom God described as not observing monasticism as it should be observed are some of the sects that invented it. This is because God, the Most High, informed us that He gave those among them who believed their reward. He said: This indicates that among them were those who observed it as it should be observed. If there were not those among them who were like that, they would not have deserved the reward for which God, the Most High, said: **So We gave those among them who believed their reward**, unless they were after them. Because if those who are their descendants did not observe it, then it is permissible in the speech of the Arabs to say that the people did not observe it in general, and what is meant by them is the present group. A similar example of this has passed in many places in this book.

And His statement, **So We gave those among them who believed their reward**, means, the Most High, the Majestic, says: So We gave those among them who believed in God and His Messengers their reward for seeking God's pleasure and their belief in Him and His Messenger in the Hereafter, and many of them are people of sin and disobedience to Him and belief 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: **Then We gave those among them who believed their reward**. He said: Those who observed that truth.

## Tafsir al-Qurtubi

It contains four issues:

God the Almighty says: **Then We followed up** meaning We followed **in their footsteps** meaning the descendants. It was said: after Noah and Abraham. **With Our messengers** Moses, Elias, David, Solomon, Jonah, and others. **And We followed up with Jesus, the son of Mary** so he is from the descendants of Abraham through his mother. **And We gave him the Gospel** which is the book revealed to him. Its derivation was mentioned previously at the beginning of Surah Al Imran.

Second: The Almighty's statement: **And We placed in the hearts of those who followed him** in his religion, meaning the disciples and their followers, **compassion and mercy**, meaning affection, so they would love one another. It was said: This is an indication that they were commanded in the Gospel to make peace and

refrain from harming people, and God softened their hearts for that reason, unlike the Jews whose hearts hardened and who distorted words from their proper meanings. Compassion is gentleness, and mercy is compassion. It was said: Compassion is the alleviation of all, and mercy means carrying a burden. It was said: Compassion is the most intense mercy. The statement is complete. Then He said: **And monasticism which they innovated**, meaning on their own. It is better for monasticism to be in the accusative case with an implied verb. Abu Ali said: **And they innovated it as monasticism, they innovated it**. Al-Zajaj said: Meaning, they innovated it as monasticism, just as you say, **I saw Zaid and Amr, I spoke**. It was said: It is connected to compassion and mercy, and the meaning according to this is that God Almighty gave it to them, but they changed and innovated in it. Al-Mawardi said: There are two readings for it, one of them with a fat-ha on the ra', which refers to the fear of monasticism. The second is with a damma on the ra', and it is attributed to the monks, like the Radwaniyyah from Ridwan, because they forced themselves to endure hardships by abstaining from food, drink, and marriage, and clinging to caves and monasteries. This is because their kings changed and altered, and a few remained who became monastic and ascetic. Ad-Dahhak said: Kings after Jesus, peace be upon him, committed forbidden acts for three hundred years, but those who remained on the path of Jesus denounced them, so they killed them. Then some people who remained after them said: If we forbid them, they will kill us, as it is not appropriate for us to remain among them. So they isolated themselves from people and took monasteries. Qatadah said: The monasticism that they innovated is the rejection of women and the taking of monasteries. In a hadith with a chain of transmission traceable to the Prophet, peace and blessings be upon him, it means their clinging to the wilderness and mountains. **We did not prescribe it for them** means we did not impose it on them nor did we command them to do it. This was said by Ibn Zayd. And the statement of God, **except seeking the pleasure of God** means we did not command them except with what pleases God. Ibn Muslim said: Al-Zajaj said: **We did not prescribe it for them** means we did not prescribe anything for them at all. **Seeking the pleasure of God** can be used as a substitute for the ha' and the alif in **We wrote it** and the meaning is: We did not prescribe it for them except seeking the pleasure of God. It was said: **Except seeking** is an interrupted exception and the meaning is: We did not prescribe it for them, but they innovated it seeking the pleasure of God. **They did not observe it as it should be observed** meaning they did not perform it as it should be performed. This is particular, because some people did not observe it, but rather, through monasticism, they sought leadership over the people and consumed their wealth, as God the Almighty said: {O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [people] from the way of God.} (al-Tawbah 9:34) This is about a people whose monasticism led them to seek leadership in the end. Sufyan Ath-Thawri narrated from Ata' ibn As-Sa'ib from Sa'id ibn Jubayr from Ibn Abbas, regarding the words of God the Almighty: {And monasticism, which they innovated}, he said: There were kings after Jesus who changed the Torah and the Gospel, and among

## Surat al-Hadid 57:27

Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance. So We gave those who believed among them Their reward, and many of them are wicked.

them were believers who read the Torah and the Gospel and called to the religion of God the Almighty. So some people said to their king: Why don't you kill this group? The believers said: We will suffice you against ourselves. A group said, **Build for us a pillar and raise us up on it, and give us something to raise our food and drink with, and we will not be turned back to you.** A group said, **Let us wander through the land and drink as wild beasts drink, and when you get the better of us, kill us.** A group said, **Build for us houses in the deserts and we will dig wells and cultivate vegetables so that you will not see us.** There was not one of these who did not have a close friend among them. So they did, and those people followed the way of Jesus, and after them came a people who changed the Book and said, **We will wander and worship as you worship.** Those people were still polytheists and had no knowledge of the faith of those who came before them, whom they followed. This is what God the Most High said, "And monasticism, which they invented for themselves. We did not prescribe it for them except seeking the pleasure of God." He says that these righteous people invented it, **but they did not observe it** the later ones **with the observance it should be observed** "so We gave those among them who believed their reward" meaning those who invented it first and observed it **and many of them are wicked** meaning the later ones, when God sent Muhammad, may God bless him and grant him peace, and only a few of them remained, they came from the caves, monasteries and caverns and believed in Muhammad, may God bless him and grant him peace.

Third: This verse indicates that every innovation is an innovation, so whoever innovates something good should persist in it and not deviate from it to its opposite, lest he be included in the verse. On the authority of Abu Umamah al-Baahili - whose name was Sadi ibn Jillan - who said: You innovated the night prayer of Ramadan, but it was not prescribed for you. Rather, fasting was prescribed for you, so persist in performing the night prayer if you do it and do not abandon it, because some people from the Children of Israel innovated innovations that God had not prescribed for them, seeking thereby the pleasure of God, but they did not observe them as they should have been observed. So God rebuked them for abandoning them, saying: "And monasticism, which they innovated for them. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it as it should have been observed."

Fourth: The verse indicates that people should not slip up in monasteries and houses, and this is recommended when times become corrupt and friends and brothers change. A promise has been made that is fully explained in Surat Al-Kahf, and praise be to God. In the Musnad of Ahmad ibn Hanbal, on the authority of Abu Umamah Al-Baahili **may God be pleased with him**, he said: "We set out with the Messenger of God

(blessings and peace of God be upon him) on one of his expeditions. A man passed by a cave in which there was some water. He thought to himself that he would stay in that cave, so that the water in it would sustain him and he would eat the plants around it and give up the world. He said: I came to the Prophet (blessings and peace of God be upon him) and mentioned that to him. If he gives me permission, I will do so, otherwise I will not. So he came to him and said: O Prophet of God, I passed by a cave in which there was water and plants that would sustain me, and I thought to myself that I would stay in it and give up the world. The Prophet (blessings and peace of God be upon him) said: I was not sent with Judaism or Christianity, but I was sent with the easy-going, tolerant faith. By the One in Whose hand is the soul of Muhammad, a morning or afternoon in the cause of God is better than the world and whatever is in it, and the standing of one of them in the first row is better than his prayer of sixty years." The Kufians narrated on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me: Do you know which people are most ignorant? I said: God and His Messenger know best. He said: The most knowledgeable of people are those who are most aware of the truth when people differ about it, even if he is limited in action and even if he crawls on his backside. Do you know from where the Children of Israel adopted monasticism? The tyrants appeared among them after Jesus, and they committed sins against God. The people of faith became angry and fought them, and the people of faith were defeated three times, and only a few of them remained. They said: If they annihilate us and no one remains for the religion to call to it, then let us disperse throughout the earth until God sends the unlettered Prophet whom Jesus promised us - meaning Muhammad, may God bless him and grant him peace - so they dispersed among the mountains and created monasticism, some of them held fast to their religion and some of them disbelieved - and he recited: **And monasticism the verse** - Do you know what the monasticism of my nation is? Migration, jihad, fasting, prayer, Hajj, Umrah, and glorifying God on the hills. O Ibn Masoud, those Christians who came before you differed into seventy-two sects, and three of them were saved. And the rest of them perished, a group that competed with the kings and fought them for the religion of God and the religion of Jesus - peace be upon him - until they were killed, and another group that was not able to compete with the kings stayed among their people, calling them to the religion of God and the religion of Jesus, son of Mary. So they wandered in the mountains and practiced monasticism therein, which is what God the Most High said about them: **And monasticism which they invented** - the verse - "And among them is he who believed in Me, followed Me, and confirmed Me - he has observed it with its right observance. And whoever does not believe in Me - then those are the defiantly disobedient." He means

those who became Jews and Christians. And it was said: These are the ones who lived at the time of Muhammad, peace and blessings of God be upon him, but did not believe in him, so those are the defiantly disobedient. And in the verse there is consolation for the Prophet, peace and blessings of God be upon him, meaning that the first ones persisted in disbelief as well, so do not be surprised at the people of your time if they persist in disbelief. And God knows best.

## Tafsir Ibn Kathir

God the Almighty informs us that since He sent Noah, peace be upon him, He did not send after him a messenger or prophet except from his descendants. Likewise, Abraham, peace be upon him, the friend of the Most Merciful. No book was sent down from the sky, nor was any messenger sent, nor was any revelation given to any human after him except that he was from his lineage, as God the Almighty said in another verse: **And We placed among his descendants prophethood and the Book** until the last of the prophets of the Children of Israel was Jesus, son of Mary, who gave good tidings after him of Muhammad, may the peace and blessings of God be upon them both. For this reason, God the Almighty said: **Then We followed up their footsteps with Our messengers, and followed up with Jesus, son of Mary, and gave him the Gospel** which is the book that God revealed to him **and We placed in the hearts of those who followed him** and they are the disciples *kindness* meaning tenderness which is fear and *mercy* towards creation. And His statement: **And monasticism which they innovated** meaning the nation of Christians innovated it **We did not prescribe it for them** meaning We did not legislate it for them, but they adhered to it of their own accord.

God the Almighty said: **Except seeking the pleasure of God** There are two opinions about it. *One* That they intended thereby to seek the pleasure of God, as stated by Saeed bin Jubair and Qatadah. **The other** - We did not prescribe that for them, We only prescribe it to seek the pleasure of God. And God the Almighty said: **But they did not observe it with its right observance** meaning they did not fulfill what they were obligated to do with the right fulfillment. This is a blame on them from two aspects. *One* - innovating in the religion of God that God did not command, and **the second** - in their failure to fulfill what they were obligated to do, which they claimed was an act of worship that would bring them closer to God the Almighty. Ibn Abi Hatim said: Ishaq bin Abi Hamza Abu Yaqub al-Razi narrated to us, al-Sarri bin Abd Rabbih narrated to us, Bakir bin Maruf narrated to us, from Muqatil bin Hayyan, from al-Qasim bin Abd al-Rahman bin Abdullah bin Masoud, from his father, from his grandfather Ibn Masoud, who said: The Messenger of God (peace and blessings of God be upon him) said to me: **O Ibn Masoud**. I said: At your service, O Messenger of God. He said: "Did you know that the Children of Israel were divided into seventy-two sects? Only three sects survived. They rose up among the kings and tyrants after Jesus, son of Mary, peace be upon him. They called to the religion of God and the religion of Jesus, son of Mary. They fought the tyrants

and were killed, but they were patient and were saved. Then another group rose up that did not have the strength to fight. They rose up among the kings and tyrants and called to the religion of God and the religion of Jesus, son of Mary. They were killed, cut with saws and burned with fire, but they were patient and were saved. Then another group rose up that did not have the strength to fight and were unable to stand up for justice, so they took to the mountains and worshipped and became monastics. They are the ones about whom God Almighty mentioned: 'And monasticism, which they invented for themselves. We did not prescribe it for them.'"

Ibn Jarir narrated it with a different wording from another chain of transmission. He said: Yahya ibn Abi Talib told us, Dawud ibn al-Muhbir told us, al-Sa'q ibn Hazn told us, 'Aqil al-Ja'di told us, on the authority of Abu Ishaq al-Hamadani, on the authority of Suwayd ibn Ghaffa, on the authority of 'Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **Those who came before us differed into seventy-three sects, three of whom were saved and the rest perished**. He mentioned something similar to what was mentioned above, and in it is: **So We gave those among them who believed their reward**, meaning those who believed in me and believed me. **And many of them are wicked**, meaning those who denied me and opposed me. This corroboration does not undermine the case of Dawud ibn al-Muhbir, for he is one of the fabricators of hadith. However, Abu Ya'la has attributed it to Shaiban ibn Farukh, on the authority of al-Sa'q ibn Hazn, with something similar to that, so the hadith is strengthened from this aspect.

Ibn Jarir and Abu Abd al-Rahman al-Nasa'i said, and the wording is his: Al-Husayn ibn Harith told us, al-Fadl ibn Musa told us, on the authority of Sufyan ibn Sa'id, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: There were kings after Jesus, peace be upon him, and the Torah and the Gospel were changed. There were believers among them who read the Torah and the Gospel. It was said to their kings: We do not find anything more severe than the cursing they curse these people for. They read: **And whoever does not judge by what God has revealed - then it is those who are the disbelievers**. These verses, along with what they criticize us for regarding our actions in their reading, so call them, so let them read as we read and believe as we believe. So he called them and gathered them and offered them death or to abandon the reading of the Torah and the Gospel except what they changed from them. They said: What do you want? Let us. A group of them said: Build us a pillar, then raise us to it, then give us something to raise our food and drink with, so that we will not be rejected. A group said: Let us wander in the land and wander and drink as wild animals drink. If you gain power over us in... Your land, so kill us. A group said: Build us houses in the deserts, and we will dig wells and cultivate the vegetables, so that we will not return to you or pass by you. There is no one among the tribes who does not have a close friend among them. So they did that, and God Almighty revealed: "And monasticism, which they invented for themselves. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its

## Surat al-Hadid 57:27

Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance. So We gave those who believed among them Their reward, and many of them are wicked.

right observance.”

And others said: We will worship as so-and-so worships, and we will travel as so-and-so traveled, and we will take homes as so-and-so did. They were still polytheists and had no knowledge of the faith of those who followed their example. When God sent the Prophet (peace and blessings of God be upon him) and only a few remained, a man descended from his monastery, a traveler came from his travels, and the owner of the monastery from his monastery. They believed in him and confirmed him. God the Almighty said: “O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy.” They were rewarded for their belief in Jesus, son of Mary, and their belief in the Torah and the Gospel, and for their belief in Muhammad (peace and blessings of God be upon him) and their confirmation. He said: **And He will make for you a light by which you will walk.** The Qur’an and their following of the Prophet (peace and blessings of God be upon him) said: **So that the People of the Scripture** who imitate you “will not know that they have no power over any of the bounty of God, and that bounty is in God’s hand. He gives it to whom He wills, and God is the possessor of great bounty.” This context is strange, and the interpretation of these two verses will come later, and God knows best.

Al-Hafiz Abu Ya’la Al-Mawsili said: Ahmad bin Isa told us, Abdullah bin Wahb told us, Saeed bin Abdul Rahman bin Abi Al-Am’a told me that Sahl bin Abi Umamah told him that he and his father entered upon Anas bin Malik in Madinah during the time of Umar bin Abdul Aziz, who was the governor, and he was praying a short prayer that was like the prayer of a traveler or close to it. When he finished, he said: May God have mercy on you, do you think this is the prescribed prayer or something you are doing without? He said: It is the prescribed prayer and it is the prayer of the Messenger of God (peace and blessings of God be upon him). I only made a mistake that I forgot. The Messenger of God (peace and blessings of God be upon him) used to say: “Do not be too hard on yourselves, lest God be hard on you. A people were too hard on themselves, so God was hard on them. Those are the remnants of them in the monasteries and convents, innovating monasticism which We did not prescribe for them.” Then they went out the next day and said: **Shall we ride and see and consider?** He said: Yes. So they all rode and found themselves in deserted lands whose people had perished, vanished and disappeared, empty on their roofs. They said: **Do you recognize these lands?** He said: I do not know it or its people. These are the people of the land that were destroyed by oppression and envy. Envy extinguishes the light of good deeds, and oppression confirms or denies that. The eye commits adultery, the hand commits adultery, the foot, the body, the tongue, and the private parts confirm or deny that.

Imam Ahmad said: Ya’mar told us, Abdullah told us, Sufyan told us, on the authority of Zaid al-Ami, on the authority of Abu Iyas, on the authority of Anas ibn Malik that the Prophet (peace and blessings of God be upon him) said: **For every prophet there is monasticism, and the monasticism of this nation is jihad in the cause of God.** Al-Hafiz Abu Ya’la narrated it on the authority of Abdullah ibn Muhammad ibn Asma’, on the authority of Abdullah ibn al-Mubarak, with the same wording: **For every nation there is monasticism, and the monasticism of this nation is jihad in the cause of God.** Imam Ahmad said: Husayn told us - he is Ibn Muhammad - Ibn Ayyash, meaning Isma’il, told us on the authority of al-Hajjaj ibn Marwan al-Kila’i and Aqeel ibn Mudrik al-Sulami, on the authority of Abu Sa’id al-Khudri **may God be pleased with him** that a man came to him and said: **Advise me.** He said: “You have asked what you asked the Messenger of God (peace and blessings of God be upon him) before you. I advise you to fear God, for it is the head of everything. You should engage in jihad, for it is the monasticism of Islam. You should remember God and recite the Qur’an, for it is your spirit in the heavens and your remembrance on earth.” Ahmad is the only one to narrate this hadeeth, and God knows best.

## Fath al-Qadir

27- **Then We followed up their footsteps with Our messengers** meaning We followed up the footsteps of the offspring or the footsteps of Noah and Abraham with Our messengers whom We sent to the nations, such as Moses, Elijah, David, Solomon, and others. **And We followed up with Jesus, the son of Mary** meaning We sent messenger after messenger until we reached Jesus, the son of Mary, who is from the offspring of Abraham on his mother’s side. **And We gave him the Gospel** which is the book that God revealed to him, and the mention of its derivation was mentioned previously in Surat Al Imran. The majority read **the Gospel** with a kasra on the hamza, while Al-Hasan read it with a fatha on it. **And We placed in the hearts of those who followed him compassion and mercy.** Those who followed him are the disciples. God placed in their hearts affection for one another, and mercy with which they show mercy to one another, unlike the Jews, who are not like that. The root of compassion is gentleness, and mercy is pity. It was said that compassion is the most intense mercy. **And monasticism which they invented.** Monasticism is in the accusative case due to the preoccupation: that is, and they invented monasticism which they invented, and it is not conjoined with what preceded it. It was said that it is conjoined with what preceded it: that is, and We placed in their hearts compassion and mercy, and monasticism which they invented from themselves. The first is more appropriate, and Abu Ali Al-Farisi and others preferred it. The phrase **We did not prescribe it**



**for them** is a second description of monasticism, or a new sentence confirming that it was an innovation from their own side. The meaning is: We did not impose it on them. Monasticism, with the fatha or damma of the ra', has been read with both. With the fatha it means fear of monasticism, and with the damma it is attributed to the monks. This is because they went to extremes in worship and imposed hardships on themselves by abstaining from food, drink and sex, and they clung to caves and monasteries, because their kings changed and altered, and only a few of them remained, so they became monastics and ascetics. Its meaning was mentioned by Ad-Dahhak, Qatadah and others: **Except seeking the pleasure of God**. The exception is disjunctive: that is, We did not prescribe it for them at all, but they innovated it seeking the pleasure of God. Al-Zajaj said: **We did not prescribe it for them** means that We did not prescribe anything for them at all. He said: **Except seeking the pleasure of God** is a substitute for the ha' and the alif in **We wrote it**, and the meaning is: We did not prescribe it for them except seeking the pleasure of God. **But they did not observe it with its right observance**, that is, they did not observe this monasticism that they innovated on their own, but rather they distorted it and disbelieved in the religion of Jesus, and entered into the religion of the kings that they changed and altered and abandoned monasticism. Only a few of them remained on the religion of Jesus, and they are the ones meant by His statement: **So We gave those who believed among them their reward**, which they deserved for their faith, because they believed in Jesus and remained steadfast in his religion until they believed in Muhammad, may God bless him and grant him peace, when God sent him. **And many of them are wicked**, outside of the faith in what they were commanded to believe in. The reason for blaming them, assuming that the exception is discontinuous, is that they had obligated themselves to monasticism believing that it was obedience and that God was pleased with it, so abandoning it and not observing it with its right observance was It indicates their indifference to what they believe to be religious. As for the view that the exception is connected, and that the meaning is: We did not prescribe it for them for any reason except that they might seek thereby the pleasure of God after We had guided them to invent it, then the reason for the blame is clear.

## Tafsir al-Baghawi

27- Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him, in his religion, *kindness*, which is the most intense tenderness, and *mercy*, they were affectionate to one another, as God Almighty said in describing the companions of the Prophet, may God bless him and grant him peace: **Merciful among themselves** (al-Fath 48:29), and **monasticism which they innovated**, of their own volition. This is not in apposition to what preceded it, and its being in the accusative case is an implied verb, as if he said: and they innovated monasticism,

meaning they brought it on their own volition. **We did not prescribe it**, meaning We did not impose it, **upon them except seeking the pleasure of God**, meaning: but they sought the pleasure of God through that monasticism, and that monasticism is the hardships they burdened themselves with in abstaining from food, drink, clothing, marriage, and worship in the mountains, **but they did not observe it with its right observance**, meaning they did not observe monasticism with its right. Rather, they neglected it and disbelieved in the religion of Jesus, so they became Jews and Christians, and entered the religion of their kings, and abandoned monasticism. Some of them remained in the religion of Jesus, peace be upon him, until they reached Muhammad, peace be upon him, and believed in him. This is what God Almighty said: **So We gave those among them who believed their reward**, and they are those who remained steadfast in it and they are the people of compassion and mercy, **and many of them are wicked**, and they are those who abandoned monasticism and disbelieved in the religion of Jesus, peace be upon him.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid told us, Ahmad bin Abdullah Al-Muzani told us, Muhammad bin Abdullah bin Sulaiman told us, Shaiban bin Farukh told us, Al-Sa'aq bin Hazn told us, on the authority of Aqil Al-Ja'di, on the authority of Abu Ishaq, on the authority of Suwaid bin Ghafla, on the authority of Ibn Mas'ud, may God be pleased with him, who said: I entered upon the Messenger of God, may God bless him and grant him peace, and he said: "O Ibn Mas'ud, those who came before you differed into seventy-two sects, three of which survived and the rest perished. One sect rebelled against the kings and fought them over the religion of Jesus, peace be upon him, so they captured them and killed them. Another sect did not have the strength to compete with the kings or to stay among them, calling them to the religion of God and the religion of Jesus, peace be upon him, so they roamed the lands and became monastics. They are the ones about whom God Almighty said: 'And monasticism, which they invented for themselves. We did not prescribe it for them.' So the Prophet, may God bless him and grant him peace, said: 'Whoever believes in me, confirms me, and follows me has observed it properly.'" Take care of her, and whoever does not believe in me, it is they who will perish."

It was narrated on the authority of Ibn Mas'ud, may God be pleased with him, who said: I was riding behind the Prophet, may God bless him and grant him peace, on a donkey, and he said to me: **O son of Umm 'Abd, do you know from where the Children of Israel adopted monasticism?** I said: **God and His Messenger know best**. He said: "The tyrants appeared among them after Jesus, peace be upon him, and they committed sins. The people of faith became angry and fought them. The people of faith were defeated three times, and only a few of them remained. They said: 'If we prevail over these people, they will annihilate us, and no one will remain to call people to the religion.' They said: 'Come, let us disperse throughout the land until God sends the Prophet whom Jesus, peace be upon him, promised us,' meaning Muhammad, may God bless him and grant him peace. So they dispersed among the mountains and introduced monasticism.



## Surat al-Hadid 57:27

Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance. So We gave those who believed among them Their reward, and many of them are wicked.

Some of them adhered to their religion, and some disbelieved." Then he recited this verse: **And monasticism which they invented** (al-Baqarah 2:17). **Then We gave those among them who believed**, meaning those who remained steadfast in it, their reward. Then the Prophet, may God bless him and grant him peace, said: **O son of Umm `Abd, do you know what the monasticism of my nation is?** I said: **God and His Messenger know best.** He said: *Migration.* Jihad, prayer, fasting, Hajj, Umrah, and Takbir on the hills.

It was narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, said: **Every nation has monasticism, and the monasticism of this nation is jihad in the way of God.**

Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: There were kings after Jesus, peace be upon him, who changed the Torah and the Gospel, and among them were believers who read the Torah and the Gospel and called them to the religion of God. So it was said to their kings: If you gather these people who have caused trouble for you, kill them or they enter into what we are doing. So their king gathered them and offered them to be killed or to abandon the reading of the Torah and the Gospel except for what they changed from them. They said: We will suffice you with ourselves. So a group said: Build us a pillar, then raise us to it, then give us something to raise our food and drink with, and we will not return to you. And a group said: Let us wander in the land and wander and drink as wild animals drink. If you gain control over a land, then kill us. And a group said: Build us houses in the deserts so that we can dig wells and cultivate vegetables, so that we will not return to you or pass by you. So they did that to them. So those people followed the path of Jesus, peace be upon him, and a people came after them who changed the Book. So a man would say: We will be in the place of so-and-so, we worship as so-and-so worships, and we travel as so-and-so travels, and we take houses as so-and-so did. They are in their polytheism, and they have no knowledge of the faith of those who follow them. This is what God Almighty says: **And monasticism, which they innovated**, meaning these righteous people innovated it, **but they did not observe it with its right observance**, meaning the others who came after them, **so We gave those among them who believed their reward**, meaning those who innovated it seeking God's pleasure, **and many of them are wicked**, meaning those who came after them.

**Mary.** That is, We sent messenger after messenger until we reached Jesus, peace be upon him. The pronoun refers to Noah and Abraham and those to whom they were sent, or to the messengers who were their contemporaries, not to the offspring, for the messengers will be met by the offspring. **And We gave him the Gospel.** It is also read with a fat-ha on the hamza, and its matter is easier than the matter of al-Bartil because it is foreign. **And We placed in the hearts of those who followed him compassion.** It is also read with compassion on the basis of fa'ala. **And mercy and monasticism, which they innovated.** That is, they innovated monasticism, which they innovated, or innovated monasticism, as it is one of the fabrications, which is exaggeration in worship, asceticism, and seclusion from people. It is attributed to al-Burhan, which is exaggeration in fear from rahab, like khashiyan from khashi. It is also read with a damma as if it is attributed to al-Burhan, which is the plural of rahabib, like rakib and rakban. **We did not prescribe it for them** We did not impose it on them. **Except seeking the pleasure of God** is a disjunctive exception, meaning, but they innovated it **seeking the pleasure of God.** It was also said that it is connected, because **We did not prescribe it for them** means We did not command them to do it. Just as it negates the obligation intended to avert punishment, it negates the recommendation intended to merely seek God's pleasure. This contradicts His statement, **They innovated it**, unless it is said, **They innovated it**, then they were encouraged to do it, or **They innovated it** means they introduced it and brought it, or because they invented it on their own. **They did not observe it** means they did not observe it all. **Its due observance** by adding the trinity, saying the union, intending to seek fame, and disbelief in Muhammad, peace and blessings be upon him, and the like. **So We gave to those who believed** they came with the correct faith, including belief in Muhammad, peace and blessings be upon him, and they preserved its rights. **From them** are those who are known for following him. **Their reward is great, but many of them are wicked.** They are outside the state of following.

## Tafsir al-Baidawi

27- Then We followed up their footsteps with Our messengers, and followed up with Jesus, the son of

## Surat al-Hadid 57:28

O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you. And God is Forgiving and Merciful.

## Tafsir al-Jalalayn

28 - **O you who have believed in Jesus fear God and believe in His Messenger Muhammad**, may God bless him and grant him peace, and Jesus **He will give you a double portion** two shares of His mercy for your belief in the prophets **and will provide for you a light by which you will walk on the path and will forgive you, and God is Forgiving and Merciful**

## Tafsir al-Suyuti

And Al-Tabarani narrated in Al-Awsat with a chain of transmission that includes someone who is not known on the authority of Ibn Abbas that forty of the Negus' companions came to the Prophet, may God bless him and grant him peace, and they witnessed Uhud with him. There were wounds among them, but none of them were killed. When they saw the need of the believers, they said, **O Messenger of God, we are people of journeying, so give us permission to come with our wealth to help the Muslims.** So God revealed about them, **Those to whom We gave the Scripture before it believe in it.** So when it was revealed, they said, **O group of Muslims, as for he who believes among us in your Scripture, he will have two rewards, and he who does not believe in your Scripture, he will have a reward like your rewards.** So God revealed, **O you who have believed, fear God and believe in His Messenger; He will give you a double portion of His mercy.**

Ibn Abi Hatim narrated on the authority of Muqatil that when the verse **Those will be given their reward twice for what they patiently endured** was revealed, the believers from the People of the Book fell down before the Companions of the Prophet, may God bless him and grant him peace, and said, **We have two rewards and you have one.** This was difficult for the Companions, so God revealed, **O you who have believed, fear God and believe in His Messenger; He will give you a double portion of His mercy.** So He made for them two rewards like the rewards of the believers from the People of the Book.

## Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger from among the People of the Two Scriptures, the Torah and the Gospel, fear God by performing His obedience and avoiding His disobedience and believe in His Messenger Muhammad, may God bless him and grant him peace.

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: **O you who have**

**believed, fear God and believe in His Messenger**, meaning those who believed among the People of the Book.

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, **O you who have believed, fear God and believe in His Messenger**, meaning those who believed from among the People of the Book.

And His statement, **He will give you a double portion of His mercy**, means He will give you double the reward for your belief in Jesus, peace and blessings be upon him, and the prophets before Muhammad, peace and blessings be upon him, and then your belief in Muhammad, peace and blessings be upon him, when he was sent as a prophet. The root of the word *kaff* is *fortune*, and its root is what a rider holds onto, holding him back and protecting him from falling. He says, **This kaff protects you from punishment, just as a kaff protects a rider from falling.**

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

Who said that?

Abu Ammar Al-Marwazi told us: Al-Fadl bin Musa told us, on the authority of Sufyan, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **He will give you a double portion of His mercy.** He said: Two rewards for their belief in Jesus, peace and blessings be upon him, and their belief in the Torah and the Gospel, and their belief in Muhammad, peace and blessings be upon him, and their belief in him.

He said: Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **He will give you a double portion of His mercy.** He said: Two rewards: their belief in Muhammad, may God bless him and grant him peace, and their belief in Jesus, may God bless him and grant him peace, and the Torah and the Gospel.

And on his authority, on the authority of Ata' ibn Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas and Harun bin Antara, on the authority of his father, on the authority of Ibn Abbas, **He will give you two portions of His mercy**, he said: two rewards.

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **He will give you double of His mercy**, meaning: double.

He said: Mihran told us: Ya'qub told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: The Prophet, may God bless him and grant him peace, sent Ja'far with seventy horsemen to the Negus to invite him. He came to him and invited him, and the Negus responded to him and believed in him. When he was about to return, some of those who had believed in him from his kingdom, and they were forty men, said: Give us permission to go to this Prophet and greet him and help these people at sea, for we know the sea better

Surat al-Hadid 57:28

O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you. And God is Forgiving and Merciful.

than they do. So they came with Ja'far to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, had prepared for the Battle of Uhud. When they saw the hardship and difficulty of the Muslims, they asked the Prophet, may God bless him and grant him peace, for permission. They said: O Prophet of God, we have wealth and we see the hardship of the Muslims. If you give us permission, we will return, bring our wealth, and help the Muslims with it. So he gave them permission and they returned, brought their wealth, and helped the Muslims with it. Then God revealed about them: **Those to whom We gave the Scripture before it - they believe in it.** (al-Qasas 28:52) And from what We have provided them they spend (al-Qasas 28:54). This was the spending with which they helped the Muslims. When the People of the Book heard from those who did not believe in His saying, **They will be given their reward twice over for what they patiently endured** (al-Qasas 28:54), they fell down on the Muslims and said, "O group of Muslims, as for he among us who believes in your Book and our Book, he will have his reward twice over, and he who does not believe in your Book will have a reward like your rewards. What is your superiority over us?" Then God revealed, "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy." So He made their reward for them and increased them in light and forgiveness. Then He said, **lest the People of the Book know** and this is how Saeed bin Jubayr read it, **lest the People of the Book know that they have no power over anything.**

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 will give you double of His mercy**, he said: double.

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: **He will give you a double portion of His mercy.** He said: The two portions are two rewards for their first faith and for the Book that Muhammad, may God bless him and grant him peace, brought.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say: In His statement, **O you who have believed, fear God and believe in His Messenger**, meaning those who believed from among the People of the Book, **He will give you a double portion of His mercy**, he said: A reward for your belief in the first book and the one brought by Muhammad, may God bless him and grant him peace.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **He will give you a double portion of His mercy**, he said: Two rewards, the reward of this world and the reward of the Hereafter.

Ibn Hamid told us: Hakam told us, on the authority of Sufyan, who said: Anbasa told us, on the authority of

Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abu Musa: **He will give you double portions of His mercy.** He said: The double portions are double the reward in the language of Abyssinia.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Sha'bi, who said: "People will be divided into four categories on the Day of al-Qiyamah 75: a man who believed in Jesus and then believed in Muhammad, may God bless him and grant him peace, will have two rewards; a man who disbelieved in Jesus and then believed in Muhammad, may God bless him and grant him peace, will have one reward; a man who disbelieved in Jesus and then disbelieved in Muhammad, may God bless him and grant him peace, so he incurred wrath upon wrath; and a man who disbelieved in Jesus from among the polytheists of the Arabs and died in his disbelief before Muhammad, so he incurred wrath."

Al-Abbas bin Al-Walid told me: My father told me: I asked Saeed bin Abdul Aziz about the guarantee, how much is it? He said: Three hundred and fifty good deeds, and the two guarantees are seven hundred good deeds. Saeed said: Omar bin Al-Khattab **may God be pleased with him** asked one of the Jewish rabbis, how much is the best of what you have doubled for you as a good deed? He said: The guarantee is three hundred and fifty good deeds. Omar praised God for giving us two guarantees, then Saeed mentioned the words of God the Almighty in Surat Al-Hadid, **He will give you two guarantees from His mercy.** I said to him: The two guarantees on a Friday are like this? He said: Yes.

In a similar manner to what we have said about this, the hadith from the Messenger of God, may God bless him and grant him peace, is authentic.

Who said that?

Yaqub told me: Ibn Ulayyah told us: Muammar ibn Rashid told us, on the authority of Firas, on the authority of al-Sha'bi, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three who will be given their reward twice: a man who believed in the first book and the second book; a man who had a mother and educated her and educated her well, then freed her and married her; and a slave who worshipped his Lord well and was sincere to his master."

Yaqub told me: Ibn Abi Zaydah told us: Salih ibn Salih al-Hamdani told me, on the authority of Amer, on the authority of Abu Musa, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Muhammad bin Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us, on the authority of Salih bin Salih, who heard Al-Sha'bi narrating on the authority of Abu Burdah, on the authority of Abu Musa Al-Ash'ari, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Muhammad ibn Abd al-Hakim told me: Ishaq ibn al-Furat told us on the authority of Yahya ibn Ayyub: Yahya ibn Saeed told us: Nafi' told us that Abdullah ibn Umar said: I heard the Messenger of God, may God bless him and grant him peace, say: "Your appointed times are like the appointed times of those who came before among the nations, like the time between the afternoon prayer and sunset. Your example and that of the Jews and Christians are like that of a man who hired workers and said: 'Who will work from morning until midday for one qirat?' So the Christians worked. Then he said: 'Who will work from the afternoon prayer until sunset for two qirats?' So you worked."

Ali bin Sahl told me: Sufyan told us on the authority of Abdullah bin Dinar that he heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: "The example of this nation, or he said my nation, and the example of the Jews and Christians is like that of a man who said: 'Who will work for me from morning until noon for one qirat?' The Jews said: 'We are the Jews.' So they worked. He said: 'Who will work from midday until the afternoon prayer for one qirat?' The Christians said: 'We are the Christians.' So they worked, and you Muslims work from the afternoon prayer until night for two qirats. The Jews and Christians became angry and said: 'We work more and have less reward.' He said: 'Have I wronged you in any of your rewards?' They said: 'No.' He said: 'Then that is My bounty which I give to whomever I wish.'"

Yunus told me: Ibn Wahb told us: Al-Layth and Ibn Lahi'ah told me on the authority of Sulayman ibn Abd al-Rahman on the authority of al-Qasim ibn Abd al-Rahman on the authority of Abu Umamah al-Bahili that he said: I witnessed the sermon of the Messenger of God, may God bless him and grant him peace, on the day of the Farewell Pilgrimage. He said many good and beautiful words, and in it was: "Whoever from among the People of the Two Books becomes Muslim will have a double reward and will have the same as we have and will bear the same as we are. And whoever from among the polytheists becomes Muslim will have the same reward and will have the same as we have and will bear the same as we are."

And His statement, **And He will make for you a light by which you will walk**, the people of interpretation differed as to what is meant by light in this passage. Some of them said: It means the Qur'an.

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Who said that?

Abu Ammar Al-Marwazi told us: Al-Fadl bin Musa told us, on the authority of Sufyan, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And He will make for you a light by which you will walk**. He said: The Criterion and their followers, the Prophet, may God bless him and grant him peace.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And He will make for you a light by which you will walk**. He said: The Criterion and their followers, the Prophet, may God bless him and grant him peace.

Abu Kurayb and Abu Hisham told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And He will make for you a light by which you will walk**. He said: The Qur'an.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata', on the authority of Saeed, similarly.

Others said: What is meant by light in this place is guidance.

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, **You walk with it**, he said: Guidance.

The most correct of the statements on this matter is to say: God Almighty promised these people that He would make for them a light by which they would walk, and the Qur'an is with the followers of the Messenger of God, may God bless him and grant him peace, a light for whoever believes in them and confirms them, and guidance, because whoever believes in that has been guided.

And His saying, **And He forgives you**, means: And He pardons your sins and conceals them from you. **And God is Forgiving and Merciful**, means: God Almighty says: And God is the possessor of forgiveness and mercy.

## Tafsir al-Qurtubi

The Almighty's saying: **O you who have believed** Where did you believe in Moses and Jesus **Fear God and believe in His Messenger** in Muhammad, peace and blessings be upon him **He will give you a double portion of His mercy** meaning twofold reward for your belief in Jesus and Muhammad, peace and blessings be upon him. This is similar to the Almighty's saying: **Those will be given their reward twice over for what they patiently endured** and this has already been discussed. The portion is the share and the portion and this has already been discussed in the chapter on women and it is in the chapter on a cloak that a rider wraps himself in to protect him from falling, as Ibn Jurayj said. Az-Zuhri said something similar. He said: Its derivation is from the cloak that a camel rider covers his hump with, so that he does not fall. Its interpretation is that He will give you two shares that will protect you from the destruction of sins, just as a cloak protects the rider. Abu Musa Al-Ash'ari said: **Two shares** means double in the dialect of Abyssinia. From Zaid: *From* the reward of this world and the hereafter. It was said: When the verse **Those will be given their reward twice for what they patiently endured** was revealed, the believing People of the Book boasted to the Companions of the Prophet (peace and blessings of God be upon him), so this verse was revealed. Some scholars have used this verse as evidence that a good deed only has one reward. He said: A good deed is a general term that applies to every type of



Surat al-Hadid 57:28

O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you. And God is Forgiving and Merciful.

faith, and we apply it generally. So if a good deed is applied to one type, then it does not have more than one reward for it. If it is based on a good deed that includes two types, then the reward for it is double, as evidenced by this verse, for He said: **double portions of His mercy**. A portion is a share, like a likeness. So He made for the one who feared God and believed in His Messenger two shares: a share for fearing God and a share for his belief in His Messenger. This indicates that the good deed for which He made ten is the one that combines ten types of good deeds, which is faith in which God the Most High combines ten types, as He the Most High says: **Indeed, the Muslim men and the Muslim women** (Al-Ahzab 33:35), the entire verse. So these ten types, which are their rewards, are their likes, so each type of them is like. This is a corrupt interpretation, and its justification is from the general apparent meaning, in His statement: **Whoever brings a good deed will have ten times the like thereof** (Al-An'am 6:16), in a way that does not permit a specific generality, because what combines ten good deeds, then only the like of them will be recompensed for each good deed. If it were as mentioned, then there would be no difference between a good deed and a bad deed. **And He will make for you a light** meaning clarification and guidance, according to Mujahid. Ibn Abbas said: It is the Qur'an. It was also said: It is a light **by which you will walk** in the Hereafter on the Bridge, and on the Day of Resurrection to Paradise. He said: You will walk with them among the people, calling them to Islam, so you will be leaders in the religion of Islam, and the leadership you held will not be removed from you. This is because they feared that their leadership would be removed if they believed in Muhammad, peace be upon him. What they would miss out on was taking bribes from the weak by distorting the rulings of God, not true leadership in the religion. **And He will forgive you your sins, and God is Forgiving and Merciful**.

## Tafsir Ibn Kathir

It was mentioned in the narration of al-Nasa'i on the authority of Ibn Abbas that he applied this verse to the believers among the People of the Book and that they will be given their reward twice, as in the verse in Al-Qasas and as in the hadith of Al-Sha'bi on the authority of Abu Burdah on the authority of his father on the authority of Abu Musa Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet and believed in me, so he will have two rewards; a slave who fulfilled the right of God and the right of his masters, so he will have two rewards; and a man who disciplined his female slave and disciplined her well, then freed her and married her, so he will have two rewards." They included it in the two Sahihs. Ad-Dahhak, Utbah bin Abi Hakim, and others agreed with Ibn Abbas on this interpretation,

and it is the choice of Ibn Jarir. Sa'id bin Jubayr said: When the People of the Book boasted that they will be given their reward twice, God Almighty revealed this verse to him regarding this nation: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion" meaning twice **of His mercy** and **and He will increase them** and **and He will make for you a light by which you will walk**. "It means guidance by which you can see from blindness and ignorance and forgive you. So He favored them with light and forgiveness. Narrated by Ibn Jarir on his authority.

This verse is like the saying of God the Almighty: "O you who have believed, if you fear God, He will grant you a criterion and remove from you your misdeeds and forgive you. And God is the possessor of great bounty." Sa'id ibn Abd al-Aziz said: Umar ibn al-Khattab asked one of the Jewish rabbis: **How much is the best of what you have doubled as a good deed?** He said: **It is equal to three hundred and fifty good deeds**. Umar then praised God for giving us two parts, then Sa'id mentioned the saying of God the Almighty: **He will give you a double portion of His mercy**. Sa'id said: **The two portions on Friday are the same**. Narrated by Ibn Jarir. What supports this statement is what Imam Ahmad narrated: Ismail told us, Ayoub told us, 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, said: "Your example and that of the Jews and Christians is like that of a man who hired workers and said, 'Who will work for me from the dawn prayer until noon for one qirat, one qirat?' So the Jews worked. Then he said, 'Who will work for me from the noon prayer until the afternoon prayer for one qirat, one qirat?' So the Christians worked. Then he said, 'Who will work for me from the afternoon prayer until sunset for two qirats, two qirats?' So you are the ones who worked. The Christians and Jews became angry and said, 'We work more and are paid less.' He said, 'Have I wronged you in any way regarding your reward?' They said, 'No.' He said, 'It is only My bounty which I give to whomever I wish.'"

Ahmad said: Muammil narrated to us from Sufyan from Abdullah bin Dinar from Ibn Umar something similar to the hadith of Nafi' from him. Al-Bukhari alone transmitted it. He narrated it from Sulayman bin Harb from Hammad from Nafi' with it, and from Qutaybah from Al-Layth from Nafi' with a similar hadith. Al-Bukhari said: Muhammad bin Al-Ala' narrated to me, Abu Usamah narrated to us from Burayd from Abu Burdah from Abu Musa from the Prophet, may God bless him and grant him peace, who said: "The example of the Muslims, Jews, and Christians is like that of a man who employs people to do work for him from day to night for a known wage. They work until midday, then they say: We have no need of the wage you stipulated for us, and what we do is in vain. He said to them: Do not do that. Complete the rest of your work and take your full wage. They refused and left. Then he hired others after them and said: Complete the rest of your day and you will have the wage you



stipulated for them. So they worked until the time for the 'Asr prayer came, and they said: What we did was in vain, and you will have the wage you promised us for it. He said: Complete the rest of your work, for only a little of the day remains, but they refused. So he hired some people to work for him for the rest of their day, and they worked." He had the rest of their day until sunset, and they completed the reward of both groups. This is their example and the example of what they accepted from this light. This was reported only by Al-Bukhari. That is why God Almighty said: **So that the People of the Scripture may know that they have no power over anything of the bounty of God** meaning, so that they may realize that they are not able to return what God has given them or give what God has withheld. **And that bounty is in God's hand; He gives it to whom He wills.** "And God is the possessor of great bounty."

Ibn Jarir said, **So that the People of the Book may know**, meaning so that he may know. It was reported that Ibn Masoud recited it so that he may know, as did Hattan ibn Abdullah and Saeed ibn Jubayr. Ibn Jarir said, "Because the Arabs add 'la' to every statement that has a denial at the beginning or end that is not explicitly stated. So the previous one is like His saying, 'What prevented you from prostrating?' 'And what makes you perceive that, when it comes, they will not believe' in God, 'And it is forbidden for a city which We have destroyed that they will not return.'" End of the interpretation of Surat Al-Hadid. All praise and thanks are due to God.

### Fath al-Qadir

Then the Almighty commanded the believers in the previous messengers to fear God and to have faith in Muhammad, may God bless him and grant him peace, saying: 28- **O you who have believed, fear God** by abandoning what He has forbidden you, **and believe in His Messenger**, Muhammad, may God bless him and grant him peace, **and He will give you a double portion of His mercy**, meaning two shares of His mercy because of your belief in His Messenger after your belief in the messengers who came before him. The root of **a portion** is **a share** and **a portion**. We have already discussed its interpretation in Surat An-Nisa'. **And He will make for you a light by which you will walk**, meaning on the path, as He said: **Their light will proceed before them**. It has also been said that the meaning is: **And He will make for you a clear path in the religion by which you will be guided**, "and He will forgive you," your previous sins, **and God is Forgiving and Merciful**, meaning He is eloquent in forgiveness and mercy.

### Tafsir al-Baghawi

He said: When the Prophet, may God bless him and grant him peace, was sent, and only a few of them remained, a man descended from his monastery, and a traveler came from his travels, and the owner of a monastery came from his monastery, and they believed in him, so God Almighty said:

28- **O you who have believed, fear God**, the address is

to the People of the Book, the Jews and the Christians. He says: O you who have believed in Moses and Jesus, fear God in Muhammad, peace and blessings be upon him, **and believe in His Messenger**, Muhammad, peace and blessings be upon him, **and He will give you two portions**, two shares, **of His mercy**, meaning He will give you two rewards for your belief in Jesus, peace and blessings be upon him, and the Gospel, and in Muhammad, peace and blessings be upon him, and the Qur'an.

Some people said: The speech stopped at His saying **and mercy** and then He began: **and monasticism which they innovated**, and that is because they abandoned the truth and ate pork and drank alcohol and abandoned ablution and ritual washing after sexual impurity and circumcision, so they did not observe it, meaning: obedience and religion **with the right observance of it** as a metaphor for something not mentioned, **so We gave those who believed among them their reward** and they are the people of compassion and mercy, **and many of them are wicked**, and they are the ones who innovated monasticism, and Mujahid went with this.

The meaning of his saying: **Except seeking the pleasure of God** according to this interpretation is: We did not command them or prescribe anything for them except seeking the pleasure of God, and we did not command them to become monks.

God Almighty says: **O you who have believed**, in Moses and Jesus, **fear God** and believe in His Messenger Muhammad, may God bless him and grant him peace, **and He will give you a double portion of His mercy**.

We narrated on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, that he said: "There are three who will be given their reward twice: a man who had a female slave and disciplined her well, then freed her and married her; a man from the People of the Book who believed in His Book and believed in Muhammad, may God bless him and grant him peace; and a servant who worshipped God well and advised his master well."

**And He will make for you a light by which you will walk**. Ibn Abbas and Muqatil said: It means on the path, just as He said: **Their light will proceed before them** (al-Tahrim 66:8). It is narrated on the authority of Ibn Abbas **may God be pleased with him** that the light is the Qur'an. Mujahid said: It is guidance and clarification, meaning He will make for you a clear path in religion by which you will be guided. **And He will forgive you, for God is Forgiving and Merciful**. It was said that when those of the People of the Book who did not believe heard the words of God the Almighty: **Those will be given their reward twice over** (al-Qasas 28:54), they said to the Muslims: As for those of us who believe in your Book, they will have a reward twice over them for believing in your Book and our Book. As for those of us who do not believe, they will have a reward like your rewards. So what is your superiority over us? Then God the Almighty revealed: **O you who have believed, fear God and believe in His Messenger; He will give you a double portion of His mercy**. So He gave them two rewards if they believed

Surat al-Hadid 57:28

O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you. And God is Forgiving and Merciful.

in His Messenger Muhammad (peace and blessings be upon him), and He increased them in light and forgiveness.

### Tafsir al-Baidawi

28- **O you who have believed** in the previous messengers. **Fear God** in what He has forbidden you. **And believe in His Messenger** Muhammad, peace and blessings be upon him. **He will give you a double portion** two shares **of His mercy** for your belief in Muhammad, peace and blessings be upon him, as you believed in those before him. It is not far-fetched that they will be rewarded for their previous religion, even if it was abrogated by the blessing of Islam. It was said that the address was to the Christians who were in his time, peace and blessings be upon him. **And He will make for you a light by which you will walk** means what is mentioned in His statement: **Their light will run** or the guidance by which one will be led to the side of holiness. **And He will forgive you, and God is Forgiving and Merciful.**

## Surat al-Hadid 57:29

So that the People of the Scripture will know that they have no power over anything of the bounty of God and that the bounty is in the hand of God. He gives it to whom He wills. And God is the possessor of great bounty.

## Tafsir al-Jalalayn

29 - **lest he know** I inform you of this so that he may know **the People of the Book** the Torah who did not believe in Muhammad, may God bless him and grant him peace. The meaning is that they **do not have power over anything of God's bounty** contrary to what they claim that they are beloved of God and people of His pleasure (and that bounty is in God's hand. He gives it) He gives it **to whomever He wills** so He gave the believers among them their reward twice as we mentioned **and God is the possessor of great bounty**.

## Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Qatada who said: It has reached us that when the verse, **He will give you double portions of His mercy**, was revealed, the People of the Book envied the Muslims for it, so God revealed the verse, **So that the People of the Book will not know**.

K and Ibn al-Mundhir narrated on the authority of Mujahid who said: The Jews said: A prophet will soon emerge from among us who will cut off hands and feet. So when he emerged from among the Arabs, they disbelieved. So God revealed the verse: **So that the People of the Book will not know**. He meant by the virtue of prophethood.

## Tafsir al-Tabari

God Almighty says: To the believers in Him and in Muhammad, may God bless him and grant him peace, from among the People of the Book, your Lord will do this to you so that the People of the Book may know that they are not able to do anything of the bounty of God which He has given you and made you special with, because they thought that God had given them preference over all of creation. So God, may He be glorified and exalted, informed them that He had given the nation of Muhammad, may God bless him and grant him peace, of the bounty and honor that He had not given them, and that the People of the Book envied the believers when the verse was revealed: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and provide for you a light by which you will walk and will forgive you. And God is Forgiving and Merciful." So God Almighty said: I did that so that the People of the Book may know that they are not able to do anything of the bounty of God.

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

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **O you**

**who have believed, fear God and believe in His Messenger**... the verse. He said, **When this verse was revealed, the People of the Book envied the Muslims for it, so God, the Almighty, revealed, "So that the People of the Scripture will not know that they have no power**... the verse. He said: It was mentioned to us that the Prophet, peace and blessings be upon him, used to say, 'Our example and the example of the People of the Two Scriptures before us is that of a man who hired laborers to work until the night for one qirat. When it was noon, they grew tired of his work and grew fed up, so he settled the account with them and paid them according to that amount. Then he hired laborers until the night for two qirats to work for him the rest of his work. It was said to him, **What is the matter with these people who work the least and are paid the most?** He said, **Why do I give to whomever I wish? I hope that we will be the ones with the two qirats**.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada, **Two portions of His mercy**. He said: It has reached us that when it was revealed, the People of the Book envied the Muslims, so God revealed, **So that the People of the Book will not know that they have no power over anything of the bounty of God**.

Abu Ammar told us, he said: Al-Fadl bin Musa told us, on the authority of Sufyan, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **So that the People of the Scripture who are eavesdropping will not know that they have no power over anything of the bounty of God**.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, similarly.

It was said that **lest he know** is **lest he know**. It was mentioned that in the reading of Abdullah, it is **lest the People of the Book know that they will not be able**, because the Arabs make /a a connective in every statement that has at the beginning or end a denial that is not explicit, like his saying in the previous denial that was not explicit, **What prevented you from prostrating when I commanded you?** (al-A'raf 7:12), and his saying, **And what makes you perceive that when it comes they will not believe?** (al-An'am 6:109), and his saying, **And it is forbidden for a city which We have destroyed** (Al-Anbiya': 95)... the verse, and the meaning of that is: We destroyed them. We said about that what the people of interpretation said.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Abu Harun al-Ghanawi told us: Khattab bin Abdullah said: **So that the People of the Book will not know that they have no power over anything of the bounty of God**.

He said: Ibn Ulayyah narrated to us on the authority of Abu al-Mu'alla, who said: Sa'id ibn Jubayr used to say: **So that the People of the Book may not know** and His statement, **and that bounty is in the hand of God** means, the Most High said: And so that they may know that bounty is in the hand of God, not them or anyone else among creation. **He gives it to whomever He wills**

Surat al-Hadid 57:29

So that the People of the Scripture will know that they have no power over anything of the bounty of God and that the bounty is in the hand of God. He gives it to whom He wills. And God is the possessor of great bounty.

means He gives that bounty to whomever He wills among His creation. That is not for anyone other than Him. **And God is the possessor of great bounty** means, the Most High said: And God is the possessor of great bounty over His creation.

## Tafsir al-Qurtubi

The Almighty's statement: **So that the People of the Scripture may not know** means to know, and that **there is no** is an additional, emphatic conjunction, as stated by Al-Akhfash. Al-Farra' said: Its meaning is so that he may know, and there is no additional conjunction in every statement that contains denial. Qatadah said: The People of the Scripture envied the Muslims, so the verse: **So that the People of the Scripture may not know** was revealed, meaning so that the People of the Scripture may know that **they have no power over anything of God's bounty, and that bounty is in God's hand**. Mujahid said: The Jews said, **Soon there will come forth from among us a prophet who will cut off hands and feet**. But when he came forth from among the Arabs, they disbelieved, so the verse: **So that he may not know** was revealed, meaning so that the People of the Scripture may know, **that they have no power**, meaning that they are not able, like the Almighty's statement: **So that no word will return to them** (Ta-Ha: 89). And on the authority of Al-Hasan: **So that the People of the Scripture may not know**. This was narrated on the authority of Ibn Mujahid. And it was narrated

Qatrab with a kasra on the lam and a sukoon on the yaa. The fatha on the lam of jar is a well-known language. The reason for the sukoon on the yaa is that the hamza of an was deleted, so it became lan, then the nun was assimilated into the lam, so it became lala. When the two lams met, the middle one was replaced with a yaa, as they said in amma: ayma. The same applies to the reading of those who read laila with a kasra on the lam, except that they kept the lam according to the well-known language in it, so it is stronger in this respect. And from Ibn Masoud: so that he may not know, and from Hattan bin Abdullah: because he knows. And from Ikrimah: so that he may know, and this is contrary to the written law. **From the bounty of God** It was said: Islam. And it was said: the reward. Al-Kalbi said: From the provision of God. And it was said: the countless blessings of God. **And that the bounty is in the hand of God** It is not in their hands, so they can divert the prophethood from Muhammad, peace and blessings be upon him, to whomever they love. And it was said: **And that the bounty is in the hand of God** meaning it belongs to Him. **He gives it to whomever He wills**. In Al-Khari: Al-Hakam bin Nafi' narrated to us, he said: Shu'aib narrated to us, on the authority of Al-Zuhri, he said: Salim bin Abdullah informed me, and that Abdullah bin Omar said: I heard the Messenger of God, peace and blessings be upon him, say while he was standing on the pulpit: Your survival in comparison to the nations that came before

you is like the period between the afternoon prayer and sunset. The People of the Torah were given the Torah and they acted upon it until midday. They were unable to do so, so they were given one qirat each. Then the People of the Gospel were given the Gospel and they acted upon it until the afternoon prayer. Then they were unable to do so, so they were given one qirat each. They were given the Qur'an and you acted upon it until the sun set. So you were given two qirats each. The People of the Torah said: Our Lord, these do less work and have more reward. He said: Have I wronged you in any respect in your reward? They said: No. He said: Then that is My bounty which I give to whom I will. In another narration: "The Jews and Christians became angry and said: Our Lord" the hadith **and God is the possessor of great bounty**. The interpretation of Surat Al-Hadid is complete, and praise be to God.

## Tafsir Ibn Kathir

It was mentioned in the narration of al-Nasa'i on the authority of Ibn Abbas that he applied this verse to the believers among the People of the Book and that they will be given their reward twice, as in the verse in Al-Qasas and as in the hadith of Al-Sha'bi on the authority of Abu Burdah on the authority of his father on the authority of Abu Musa Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet and believed in me, so he will have two rewards; a slave who fulfilled the right of God and the right of his masters, so he will have two rewards; and a man who disciplined his female slave and disciplined her well, then freed her and married her, so he will have two rewards." They included it in the two Sahihs. Ad-Dahhak, Utbah bin Abi Hakim, and others agreed with Ibn Abbas on this interpretation, and it is the choice of Ibn Jarir. Sa'id bin Jubayr said: When the People of the Book boasted that they will be given their reward twice, God Almighty revealed this verse to him regarding this nation: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion" meaning twice **of His mercy** and **and He will increase them** and **and He will make for you a light by which you will walk**. "It means guidance by which you can see from blindness and ignorance and forgive you. So He favored them with light and forgiveness. Narrated by Ibn Jarir on his authority.

This verse is like the saying of God the Almighty: "O you who have believed, if you fear God, He will grant you a criterion and remove from you your misdeeds and forgive you. And God is the possessor of great bounty." Sa'id ibn Abd al-Aziz said: Umar ibn al-Khattab asked one of the Jewish rabbis: **How much is the best of what you have doubled as a good deed?** He said: **It is equal to three hundred and fifty good deeds**. Umar then praised God for giving us two parts,

then Sa'id mentioned the saying of God the Almighty: **He will give you a double portion of His mercy. Sa'id said: The two portions on Friday are the same.** Narrated by Ibn Jarir. What supports this statement is what Imam Ahmad narrated: Ismail told us, Ayoub told us, 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, said: "Your example and that of the Jews and Christians is like that of a man who hired workers and said, 'Who will work for me from the dawn prayer until noon for one qirat, one qirat?' So the Jews worked. Then he said, 'Who will work for me from the noon prayer until the afternoon prayer for one qirat, one qirat?' So the Christians worked. Then he said, 'Who will work for me from the afternoon prayer until sunset for two qirats, two qirats?' So you are the ones who worked. The Christians and Jews became angry and said, 'We work more and are paid less.' He said, 'Have I wronged you in any way regarding your reward?' They said, 'No.' He said, 'It is only My bounty which I give to whomever I wish.'"

Ahmad said: Muammil narrated to us from Sufyan from Abdullah bin Dinar from Ibn Umar something similar to the hadith of Nafi' from him. Al-Bukhari alone transmitted it. He narrated it from Sulayman bin Harb from Hammad from Nafi' with it, and from Qutaybah from Al-Layth from Nafi' with a similar hadith. Al-Bukhari said: Muhammad bin Al-Ala' narrated to me, Abu Usamah narrated to us from Burayd from Abu Burdah from Abu Musa from the Prophet, may God bless him and grant him peace, who said: "The example of the Muslims, Jews, and Christians is like that of a man who employs people to do work for him from day to night for a known wage. They work until midday, then they say: We have no need of the wage you stipulated for us, and what we do is in vain. He said to them: Do not do that. Complete the rest of your work and take your full wage. They refused and left. Then he hired others after them and said: Complete the rest of your day and you will have the wage you stipulated for them. So they worked until the time for the 'Asr prayer came, and they said: What we did was in vain, and you will have the wage you promised us for it. He said: Complete the rest of your work, for only a little of the day remains, but they refused. So he hired some people to work for him for the rest of their day, and they worked." He had the rest of their day until sunset, and they completed the reward of both groups. This is their example and the example of what they accepted from this light. This was reported only by Al-Bukhari. That is why God Almighty said: **So that the People of the Scripture may know that they have no power over anything of the bounty of God** meaning, so that they may realize that they are not able to return what God has given them or give what God has withheld. **And that bounty is in God's hand; He gives it to whom He wills.** "And God is the possessor of great bounty."

Ibn Jarir said, **So that the People of the Book may know**, meaning so that he may know. It was reported that Ibn Masoud recited it so that he may know, as did Hattan ibn Abdullah and Saeed ibn Jubayr. Ibn Jarir said, "Because the Arabs add 'la' to every statement that has a denial at the beginning or end that is not explicitly stated. So the previous one is like His saying, 'What prevented you from prostrating?' 'And what

makes you perceive that, when it comes, they will not believe' in God, 'And it is forbidden for a city which We have destroyed that they will not return.'" End of the interpretation of Surat Al-Hadid. All praise and thanks are due to God.

## Fath al-Qadir

29- **So that the People of the Book may not know** The lam is related to what preceded the command to believe and fear God. The meaning is: Be pious and believe, and He will give you such and such, so that those among the People of the Book who did not fear God nor believe may know **that they have no power over anything of God's bounty.** The *la* in His statement: **so that they may not have power** is redundant for emphasis, as stated by Al-Farra', Al-Akhfash, and others. The *an* in His statement: **that they may not have power** is the lightened form of the heavy form, and its subject is a deleted pronoun of a matter, and its predicate is what follows it. The sentence is in the accusative case as the object of *knows*. The meaning is: So that the People of the Book may know that they are not able to attain anything of God's bounty that He bestowed upon those who believed in Muhammad, may God bless him and grant him peace, and they are not able to repel that bounty that God bestowed upon those who deserved it. The sentence **and that bounty is in God's hand** is conjoined with the sentence before it: that is, so that they may know that they are not able and so that they may know that bounty is in God's hand, glory be to Him. His statement: **He gives it to whomever He wills** is a second predicate. Because, or it is the predicate, and the preposition and noun in the accusative case are in the state of circumstance. **And God is the possessor of great bounty.** This sentence confirms the content of what preceded it, and what is meant by bounty here is what He bestowed upon those who feared Him and believed in His Messenger of a double reward. Al-Kalbi said: It is God's provision, and it was said that God's blessings are countless, and it was said that it is Islam, and it was also said that the *la* in *la'ala* is not redundant, and the pronoun **they are not able to** refers to the Prophet, peace and blessings be upon him, and his companions, and the meaning is: so that the People of the Book do not think that the Prophet and the believers are not able to have anything from God's bounty, which is an expression for what they were given, and the first is more appropriate. Ibn Mas'ud read **so that he may not know**, and Khattab ibn Abdullah read **because he knows**, and Ikrimah read **so that he may know**, and it was read *layla* by changing the hamza to a ya, and it was read with a fatha on the lam.

Abd bin Hamid and Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated it and authenticated it, and Ibn Mardawayh and Al-Bayhaqi in Al-Sha'b, through the chains of transmission of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said to me: O Abdullah! I said, 'At your service, O Messenger of God,' three times. He said: 'Do you know which lineage of Islam is the most trustworthy?' I said: 'God and His Messenger know best.' He said: 'The best of people are those who do best in deeds if they understand their religion. O Abdullah! Do you



So that the People of the Scripture will know that they have no power over anything of the bounty of God and that the bounty is in the hand of God. He gives it to whom He wills. And God is the possessor of great bounty.

know which of the people are the most knowledgeable?’ I said: ‘God and His Messenger know best.’ He said: ‘The most knowledgeable of people is the one who sees the truth when people differ, even if he is negligent in deeds and even if he crawls on his backside. And those who came before us differed into seventy-two sects, three of which were saved and the rest were destroyed: A sect supported the kings and fought them for the religion of God and Jesus, son of Mary. A sect did not have the strength to support the kings, so they stayed among their people and called them to the religion of God and the religion of Jesus, so the kings killed them and sawed them through with saws ... By supporting the kings and not staying with them, they wandered in the mountains and practiced monasticism there, and they are the ones about whom God said: “And monasticism they invented for themselves. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance. So We gave those among them who believed their reward” they are those who believed in Me and confirmed Me **and many of them are wicked** those who denied Me and disbelieved in Me.” Al-Nasa’i, Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: There were kings after Jesus who changed the Torah and the Gospel. There were believers among them who read the Torah and the Gospel. It was said to their kings: They have not been saved from anything more severe than the insults that these people insult us with. They read: **And whoever does not judge by what God has revealed - then it is they who are the disbelievers** “And whoever does not judge by what God has revealed - then it is they who are the wrongdoers” **These are they who are the wicked** in addition to what they criticize us for regarding our actions in their reading. So call them to read as we read and believe as we believe. So he called them and gathered them and offered them to be killed, or to abandon reading the Torah and the Gospel except what they changed from them. They said: What do you want to do with that? So a group of them said: Build us a pillar and raise us up to it, then give us something to raise our food and drink with and we will not turn back to you. A group said: Let us roam the earth and wander and eat what the wild beasts eat and drink what they drink. If you gain control over us in your land, kill us. A group said: Build us houses in the deserts and we will dig wells and cultivate vegetables and we will not turn back to you or pass by you. There is no one among the tribes who does not have a kinsman among them. So they did that, and God revealed: “Monasticism, which they invented for themselves. We did not prescribe it for them except seeking the pleasure of God, but they did not observe it with its right observance.” The others, from among the polytheists who worshipped and those who died out, said: We will worship as so-and-so worshipped and wander as so-and-so wandered and take houses as so-and-so did while they were still polytheists. They have no knowledge of the faith of those who followed their example. When the Prophet

(peace and blessings of God be upon him) was sent and only a few of them remained, the hermit descended from his hermitage, the traveler returned from his travels, and the monastery owner returned from his monastery. They believed in him and confirmed his belief. God said, “O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy.” They were rewarded for their belief in Jesus and their establishment of the Torah and the Gospel, and for their belief in Muhammad and their confirmation. **And He will make for you a light by which you will walk.** They followed the Prophet (peace and blessings of God be upon him). Ahmad, al-Hakim at-Tirmidhi, Abu Ya’la and al-Bayhaqi in al-Shu’ab narrated from Anas that the Prophet (peace and blessings of God be upon him) said, **Every nation has monasticism, and the monasticism of this nation is jihad in the cause of God.** Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Abu Musa al-Ash’ari regarding his statement, **two portions**, he said, *twice*, and it is in the Ethiopian dialect. Al-Faryabi, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Umar regarding his statement: **He will give you two parts of His mercy**, that he said: The two parts are three hundred and fifty parts of God’s mercy.

## Tafsir al-Baghawi

Then he said:

**29- So that the People of the Scripture may not know.** Qatada said: Those of the People of the Scripture who did not believe envied the believers among them, so God Almighty revealed: **So that the People of the Scripture may not know.**

Mujahid said: The Jews said, **A prophet will soon emerge from among us who will cut off hands and feet.** When he emerged from among the Arabs, they disbelieved in him. Then God, the Most High, revealed: **So that the People of the Scripture will not know** meaning, so that they will know, and there is no connection, **that they have no power over anything of the bounty of God** meaning, so that those who did not believe will know that they have no reward or share in the bounty of God, “and that bounty is in the hand of God. He gives it to whom He wills, and God is the possessor of great bounty.” Abd al-Wahid al-Malihi informed us, Ahmad ibn Abdullah al-Nu’aimi informed us, Muhammad ibn Yusuf informed us, Muhammad ibn Ismail informed us, Qutaybah ibn Sa’id informed us, al-Layth informed us, on the authority of Nafi’, on the authority of Ibn ‘Umar, on the authority of the Messenger of God, may God bless him and grant him peace, who said, “Your lifespan in comparison to the lifespan of those who came before among the nations is like the time between the ‘Asr prayer and sunset. Your example and that of the Jews and Christians is like a man who hired workers and said, ‘Who will work

for me until noon for one qirat, one qirat?' So the Jews worked until noon for one qirat, one qirat. Then he said, 'Who will work for me from noon until the 'Asr prayer for one qirat, one qirat?' So I worked." Christians from noon until the afternoon prayer for one qirat each. Then he said: Who will work for me from the afternoon prayer until sunset for two qirats each? You are the ones who work from the afternoon prayer until sunset. Will you not have a double reward? The Jews and Christians became angry and said: We work more and are paid less. God the Almighty said: Have I wronged you in any of your rights? They said: No. He said: It is My bounty that I give to whomever I wish.

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-Ala told me, Abu Usama told us, on the authority of Yazid, on the authority of Abu Burdah, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, who said: "The example of the Muslims, Jews, and Christians is like that of a man who hired people to do work for him until the night for a known wage. They worked until midday, then they said: 'We have no need of the wage you stipulated for us, and what we did is invalid.' He said to them: 'Do not do that. Complete the rest of your work and take your full wage.' But they refused and left. Then he hired other people after them and said: 'Complete the rest of this day and you will have the wage you stipulated for them.' So they worked until the time of the 'Asr prayer came and they said: 'What we did was invalid and you will have the wage you promised us for it.' He said: 'Complete the rest of your work, for only a little of the day remains.' But they refused. So he hired people to work for him for the rest of their day, and they worked for the rest of their day until the sun set, and they completed the wage for both groups. That is..." Like them and like what they accepted from this light.

the lam, then it was replaced with a ya'. It was read at night, as the original form of the single letters is the fat-ha.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Hadid will be recorded among those who believed in God and His Messenger, all of them.**

## Tafsir al-Baidawi

29- **So that the People of the Scripture may not know** means so that they may know, and there is no additional word. This is supported by the fact that it was read *li-ya'lam*, *la-ki-yalama*, and *la-la'ilama*, with the assimilation of the nun into the ya'. **Do they not have power over anything of the bounty of God** is *an*, and the meaning is that they will not attain anything of what was mentioned of His bounty, nor will they be able to attain it because they did not believe in His Messenger, which is conditional upon belief in him, or they will not have power over anything of His bounty, let alone dispose of the greatest of it, which is prophethood, and they will allocate it to whomever they want. This is supported by His statement: **And that bounty is in God's hand; He gives it to whom He wills, and God is the possessor of great bounty.** It was said that *la* is nothing but additional, and the meaning is so that the People of the Scripture will not think that the Prophet and the believers in him are not able to attain anything of God's bounty, so **and that bounty** is in apposition to **so that he may not know**. It was also read *layla ya'lam*, and the reason for this is that the hamza was deleted and the nun was assimilated into

## Surat al-Mujadilah 58:1

God has heard the statement of the woman who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing.

## Surat al-Mujadilah 58:1

God has heard the statement of the woman who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing.

## Tafsir al-Jalalayn

1 - **God has heard the statement of the one who argues with you O Prophet concerning her husband** the one who has sworn allegiance to her. He had said to her, **You are to me like the back of my mother.** She asked the Prophet, may God bless him and grant him peace, about that, and he answered her that she was forbidden to him according to what is customary among them, that sworn allegiance causes a permanent separation. She is Khawlah bint Tha'labah, and he is Aws ibn al-Samit. **And she complains to God** of her loneliness, her poverty, and her young children. If she takes them with him, they will be lost or go hungry. **And God hears your dialogue** your argument. Indeed, God is Hearing and Seeing.) Knowing.

## Tafsir al-Suyuti

Al-Hakim narrated and authenticated it on the authority of Aisha, who said: Blessed is He whose hearing encompasses all things. I hear the words of Khawlah bint Tha'labah, and some of them are hidden from me. She is complaining about her husband to the Messenger of God, may God bless him and grant him peace, and she is saying: O Messenger of God, my youth has been consumed and my belly has been scattered for him. Then, when I have grown old and my children have ceased to be children, he has become apparent to me. O God, I am complaining to You. So I did not stop until Gabriel came down with these verses: God has heard the words of the one who argues with you about her husband, and he is Aws ibn al-Samit.

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **God has heard, O Muhammad, the statement of the one who argues with you concerning her husband.** The one who was arguing with the Messenger of God, may God bless him and grant him peace, concerning her husband was a woman from the Ansar.

Scholars differed about her lineage and name. Some of them said: Khawlah bint Tha'labah, and some of them said: Her name is Khawlah bint Tha'laba.

Others said: She is Khuwayla bint Khuwaylid. Others said: Khuwayla bint al-Samit. Others said: She is Khuwayla bint al-Dulaij. She used to argue with the Messenger of God, may God bless him and grant him peace, about her husband, and her husband was Aws ibn al-Samit. She used to consult him about his matter, and what he said to her: You are to me like my mother's back, and she used to debate him about that.

This is what the people of interpretation said, and the narrations agreed upon it.

Mention of who said that, and the traces that came with it:

Ibn al-Muthanna narrated: Abd al-A'la narrated: Dawud narrated: I heard Abu al-A'la say: "Khuwayla bint al-Dulaij came to the Prophet, may God bless him and grant him peace, while Aisha was washing one side of his head. She said: 'O Messenger of God, my companionship with my husband has been prolonged, and I have become pregnant with him, and he has divorced me.' The Messenger of God, may God bless him and grant him peace, said: 'I am forbidden to him.' She said: 'I complain to God of my poverty.' Then she said: 'O Messenger of God, my companionship has been prolonged, and I have become pregnant with him.' The Messenger of God, may God bless him and grant him peace, said: 'I am forbidden to him.' When he said to her: 'I am forbidden to him,' she cried out and said: 'I complain to God of my poverty.' Then the revelation came down while Aisha was washing the other side of his head. Aisha signaled to her to be quiet. She said: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, it would overtake him like a deep sleep. When the revelation had ended, he said: 'Claim your husband.' The Messenger of God, may God bless him and grant him peace, recited to him: 'God has heard the statement of the one who argues with you concerning her husband.'” And complain to God, and God hears your dialogue.” To His saying: **And those who swear off their wives and then go back on what they said** (Al-Mujadilah 75:3), that is, go back on it. **Then free a slave before they touch each other** (Al-Mujadilah 75:3). Can you free a slave? He said: No. He said: **But whoever cannot find [a slave], then a fast for two consecutive months** (Al-Mujadilah 75:4). He said: O Messenger of God, if I do not eat three times a day, I fear that my sight will go blind. He said: **But whoever cannot find [a slave], then feed sixty poor persons** (Al-Mujadilah 75:4). He said: Can you feed sixty poor persons? He said: No, O Messenger of God, unless you help me. So the Messenger of God, may God bless him and grant him peace, helped him and he fed.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, he said: It was mentioned to us that Khawlah bint Tha'labah, whose husband Aws ibn al-Samit had divorced her, came complaining to the Messenger of God, may God bless him and grant him peace, and said: My husband divorced me when I became old and my bones became weak. So God revealed about her what you hear: **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God.** So he recited until he reached: "He is Pardoning and Forgiving. And those who swear off their wives and then go back on what they said," wanting to faint after saying that, the Messenger of God, may God bless him and grant him peace, called him and said: **Can you free a freedman?** He said: **I have no hands for that,** or he said: **I do not have any.**

He said: **Can you fast for two consecutive months?** He said: **No, by God, for if he misses food every day repeatedly, his sight will fail.** He said: **Can you feed sixty poor people?** He said: **No, by God, unless you help me with your help and prayer.** Bishr said: Yazid said: meaning prayer. So he helped him. The Messenger of God, may God bless him and grant him peace, gave him fifteen sa's, so God collected it for him, and God is Forgiving and Merciful.

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Sa'id told us, "On the authority of Qatada, regarding the statement of God, 'God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue,' he said: That was Aws ibn as-Samit, declaring divorce from his wife Khuwaylah, daughter of Tha'labah. She said: O Messenger of God, my age has grown old, my bones have become weak, and my husband has declared divorce from me. So God revealed, 'Those who declare divorce from their wives,' until His statement, 'Then go back on what they said,' (al-Mujadilah 75:3). He meant to say after His statement, 'Then free a slave before they touch each other.' So the Prophet of God, may God bless him and grant him peace, called him to him and said: 'Are you able to free a slave?' He said: 'No.' He said: 'Are you able to fast for two consecutive months?' He said: 'If he misses eating three times a day, his sight will go blind.' He said: 'Are you able to feed sixty poor people?' He said: 'No, unless the Messenger of God, may God bless him and grant him peace, helps me with it by support and prayer.' So the Messenger of God, may God bless him and grant him peace, helped him with five." Ten Sa', and God will gather his affair for him, and God is Forgiving and Merciful."

Abu Kurayb narrated to us, saying: Ubaydullah bin Musa narrated to us, on the authority of Abu Hamza, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When a man said to his wife in the pre-Islamic era, **You are to me like the back of my mother**, she would be forbidden to him in Islam. The first to pronounce zihar in Islam was Aws bin as-Samit, who was married to Umar's daughter, whose name was Khuwaylid, and he pronounced zihar from her. He was disappointed and said, **I see that you are forbidden to me**, and she said the same to him. He said, "Then go to the Messenger of God, may God bless him and grant him peace." So she went to the Messenger of God, may God bless him and grant him peace, and found a hairdresser combing his hair. She told him, and he said, **O Khuwaylid, we have not been commanded to do anything about your matter**. So God revealed to His Messenger, may God bless him and grant him peace, and he said, **O Khuwaylid, be of good cheer**. She said, *Good*. So the Messenger of God, may God bless him and grant him peace, recited to her, **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God**, up to His saying, **Then the freeing of a slave before they touch each other**. (Al-Mujadilah 75:3) She said, **And what slave is that for us?** By God, he cannot find a slave except me. He said, **But whoever cannot find a slave, then a fast of two consecutive months** (Al-Mujadilah: 4). She said, **By God, if he drinks three times a day, he will lose his sight**. He said, **But whoever cannot afford it, then he**

**should feed sixty poor persons** (Al-Mujadilah: 4). He said, **From where? It is only a meal or something like it**. He said, **He should feed him half a wasq thirty sa's, and a wasq a measure of sixty sa's**. He said, **Let him feed sixty poor persons and come back to you**.

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God** to His statement: **Then feed sixty poor persons**. That is because Khawlah bint as-Samit, a woman from the Ansar, had divorced her husband, and he said: **You are to me like the back of my mother**. So she came to the Messenger of God, may God bless him and grant him peace, and said: **My husband married me while I loved him, until I grew old and entered old age**. He said: "You are to me like the back of my mother, so he left me with no one. So if you can find a dispensation for me, O Messenger of God, with which you can revive me and him, then tell me about it." So the Messenger of God, may God bless him and grant him peace, said: **I have not been commanded to do anything about you until now, but return to your house, and if I am commanded to do something, I will not conceal it for you, God willing**. So she returned to her house, and God revealed to His Messenger, may God bless him and grant him peace, in the Book her dispensation and the dispensation of her husband: **God has heard the statement of the one who argues with you concerning her husband to His statement: And for the disbelievers is a painful punishment**. (al-Mujadilah 58:5) So the Messenger of God, may God bless him and grant him peace, sent for her husband. When he came to him, the Messenger of God, may God bless him and grant him peace, said to him: What do you want with the oath that you swore? He said: Is there an expiation for it? The Messenger of God, may God bless him and grant him peace, said to him: Can you free a slave? He said: Then all my money will be gone. A slave is expensive and I have little money. The Messenger of God, may God bless him and grant him peace, said to him: Can you fast for two consecutive months? He said: No, by God, were it not for the fact that I eat three times a day because of my eyesight. The Messenger of God, may God bless him and grant him peace, said to him: Can you feed sixty poor people? He said: No, by God, unless you help me with that with help and prayer. The Messenger of God, may God bless him and grant him peace, said: I will help you with fifteen sa's, and I will pray for blessings for you. So he reconciled between them."

He said: And he stipulated in it the freeing of a slave for whoever is wealthy. Nothing can be expiated for him except the freeing of a slave if he is wealthy before they have intercourse. If he is not wealthy, then he should fast for two consecutive months. Nothing is permissible for him except fasting if he is poor, unless he is unable to do so. If he is unable to do so, then he should feed sixty poor people. All of that is before intercourse.

Ibn Humayd narrated: Mihran narrated to us, on the authority of Abu Ma'shar al-Madani, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: "Khawlah



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God has heard the statement of the woman who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing.

bint Tha'labah was married to Aws ibn al-Samit, who was a man with a defect. He said during one of his migrations: 'You are to me like my mother's back.' Then he regretted what he had said, so he said to her: 'I think you have been forbidden to me.' She said: 'Do not say that, for by God, God does not like divorce.' She said: 'Go to the Messenger of God, may God bless him and grant him peace, and ask him.' He said: 'I feel too shy to ask him about this.' She said: 'Then let me ask him.' He said to her: 'Ask him.' So she came to the Messenger of God, may God bless him and grant him peace, and said: 'O Prophet of God, Aws ibn al-Samit, the father of my children and the dearest of people to me, has said a word which, by the One upon whom the Book was revealed, he did not mention divorce.' He said: 'You are to me like my mother's back.' The Prophet, may God bless him and grant him peace, said: 'I think you have been forbidden to him.' She said: 'Do not say that, O Prophet of God, for by God, he did not mention divorce.' She turned back to the Prophet, may God bless him and grant him peace, several times, then she said: O God, today I complain of the severity of my condition and my loneliness, and how hard it is for me to be separated from him. O God, so send down on the tongue of your Prophet, and you did not leave its place until God sent down: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God" until he mentioned the expiations. Then the Prophet, may God bless him and grant him peace, called him and said: Free a slave. He said: I cannot. He said: Fast two consecutive months. He said: I cannot, for I fast one day and it is hard for me. He said: Feed sixty poor people. He said: As for this, then that is fine.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, **God has heard the statement of the one who argues with you concerning her husband.** He said: It was revealed about a woman whose name was Khawlah. Ikrimah said her name was Khawlah bint Tha'labah and her husband was Aws ibn as-Samit. The Prophet, may God bless him and grant him peace, came and she said: Her husband has made her like his mother's back to him. The Prophet, may God bless him and grant him peace, said: I see that you are forbidden to him. He was washing his head at that time. She said: Look, may I be your ransom, O Prophet of God. He said: I see that you are forbidden to him. She said: Look into my matter, O Messenger of God. She began to argue with him, then he turned his head to wash it, so she turned to the other side and said: Look, may God be your ransom, O Prophet of God. The washer said: Stop talking and addressing her, Khawlah. Do you not see the face of the Messenger of God, may God bless him and grant him peace, drooping as revelation is revealed to him? Then God revealed, **God has heard the statement of the one who argues with you concerning her husband,** until he reached, **Then they return to what they said** (Al-Mujadilah: 3). Qatada said: So he forbade her, then he wanted to go back to her and have intercourse with her, **Then the freeing of a slave** (Al-Mujadilah: 3), until

he reached, **He is Aware of what you do** (Al-Mujadilah: 3). Ayyub said: I think he mentioned it on the authority of Ikrimah, that the man said: O Prophet of God, I do not have a slave. The Prophet, may God bless him and grant him peace, said: I will not do more for you. Then God revealed, **Fasting for two consecutive months before they touch each other** (Al-Mujadilah: 4). He said: By God, O Prophet of God, I cannot fast. If I do not eat such and such a meal a day, I will encounter and encounter. So he began to complain to Him, but He said: I will not do more for you. Then the following was revealed: **But whoever is unable to do so, then the feeding of sixty poor persons** (Al-Mujadilah: 4).

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding the statement of God Almighty, **who argues with you concerning her husband,** he said: She argues with Muhammad, may God bless him and grant him peace, and she complains to God when he is old and she is old until her womb is shaken.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **who disputes with you concerning her husband,** he said: Muhammad has divorced her husband and she is complaining to God. Then he mentioned the rest of the hadith in a similar manner.

Abdul Warith bin Abdul Samad told us: My father told us: Aban Al-Attar told us: Hisham bin Urwa told us that he wrote to Abdul Malik bin Marwan: You wrote to me asking me about Khuwaylah, the daughter of Aws bin Al-Samit, and she is not the daughter of Aws bin Al-Samit, but she is the wife of Aws, and Aws was a man who had a problem, and when his problem became severe, he would swear allegiance to her, and when his problem went away, he would not say anything about it. So she came to the Messenger of God, may God bless him and grant him peace, to ask him for a fatwa and complain to God, and God revealed what you heard, and that is their affair.

Ibn Basharr narrated: Wahb ibn Jarir narrated: My father narrated: I heard Muhammad ibn Ishaq narrating on the authority of Muammar ibn Abdullah, on the authority of Yusuf ibn Abdullah ibn Salam, who said: Khawlah, the wife of Aws ibn al-Samit, narrated to me: There was something between me and him, meaning her husband. He said: You are to me like my mother's back. Then he went out to the gathering of his people, then he came back and tried to seduce me. She said: No, by the One in Whose Hand is my soul, until my affair and your affair are brought before the Messenger of God (peace and blessings of God be upon him), and he decides what he will do with me and you. He was an old, weak man, so I overcame him as a strong woman overcame a weak man. Then she went out to a neighbor of hers, borrowed her clothes, came to the Messenger of God (peace and blessings of God be upon him) and sat before him. She mentioned his affair to him, and she did not leave until the revelation came down to the Messenger of God



(peace and blessings of God be upon him). Then she said: He is not able to do that. He said: We will help him with that with a farq of dates. She said: I will help him with another farq and feed sixty poor people.

Abu Al-Sa'ib narrated: Abu Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Tamim, on the authority of Urwah, on the authority of Aisha, who said: Praise be to God, whose hearing encompasses all sounds. A woman came to the Messenger of God, may God bless him and grant him peace, while I was in a corner of the house, complaining about her husband. I could not hear what she was saying. Then God Almighty revealed: **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God** to the end of the verse.

Isa bin Othman Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Tamim bin Salamah, on the authority of Urwah, on the authority of Aisha, who said: Blessed be He whose hearing encompasses all sounds. A woman would whisper to the Prophet, may God bless him and grant him peace, and I would hear some of her words, while some of them were hidden from me, when God revealed: **God has heard the statement of the one who argues with you concerning her husband.**

Yahya bin Ibrahim Al-Mas'udi narrated to me, he said: My father narrated to me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Tamim bin Salamah, on the authority of Urwah bin Az-Zubayr, he said: Aisha said: Blessed be He whose hearing encompasses all things. I hear the words of Khawlah bint Tha'labah, and some of them are hidden from me, as she complains about her husband to the Messenger of God, may God bless him and grant him peace, and she says: O Messenger of God, he has consumed my youth and made my stomach swell for him, until I have grown old and my children have ceased to exist, and he has divorced me. O God, I complain to You. He said: I did not stop until Gabriel, peace be upon him, came down with these verses: **God has heard the statement of the one who argues with you concerning her husband.** He said: Her husband is Aws bin As-Samit.

Ibn Wakee' told us: Jarir told us, on the authority of Al-A'mash, on the authority of Tamim bin Salamah, on the authority of Urwah, on the authority of Aishah, who said: Praise be to God, whose hearing encompasses all sounds. Khawlah complains about her husband to the Messenger of God, may God bless him and grant him peace, and sometimes some of what she says is hidden from me. She said: Then God Almighty revealed: **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God.**

Al-Rabi' bin Sulaiman told us: Asad bin Musa told us: Hammad bin Salamah told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, that Jamila was the wife of Aws bin al-Samit, and he was a man who had a severe case of zihar. When his case became severe, he would pronounce zihar on his wife, so God Almighty revealed the verse of zihar.

Yahya bin Bishr Al-Qarqasani told me: Abdul Aziz bin Abdul Rahman Al-Umawi told us: Khasif told us, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The zihar of the pre-Islamic era was a divorce. The first person to perform zihar in Islam was Aws bin As-Samit, the brother of Ubadah bin As-Samit, from his Khazrajite wife, Khawlah bint Tha'labah bin Malik. When he performed zihar with her, she thought it was a divorce, so she brought him to the Prophet of God, may God bless him and grant him peace, and said: O Messenger of God, Aws has performed zihar with me, and if we separate, we will perish. My belly has been swollen by him, and I have become his companion. She complains about that and cries, but nothing has been revealed about that. Then God, the Almighty, revealed: **God has heard the statement of the one who argues with you concerning her husband** until His saying: **And for the disbelievers is a painful punishment.** So the Messenger of God, may God bless him and grant him peace, called him and said: Do you have the power to free a slave? He said: No, by God, O Messenger of God, I cannot do it. So the Messenger of God, may God bless him and grant him peace, gathered for him until he freed a slave on his behalf, then he returned to his family.

He mentioned that this was in the reading of Abdullah bin Masoud **God has heard the statement of the one who is trying to harm you concerning her husband.**

And His statement: **And she complains to God** means: And the one who is arguing complains to God about her anxiety due to her husband's divorce from her, and asks Him for relief. **And God hears your dialogue** meaning the dialogue between the Messenger of God, may God bless him and grant him peace, and the one who is arguing is Khawlah bint Tha'labah. **Indeed, God is Hearing and Seeing** God the Most High says: Indeed, God hears what they respond to and what they converse about, and other than that of the speech of His creation. He is Seeing of what they do and of the work of all of His servants.

## Tafsir al-Qurtubi

All of them are Medinan. Except for a narration from Ata' that the first ten of them are Medinan and the rest are Meccan. Al-Kalbi said: All of them were revealed in Medina except for the statement of God Almighty: "There are not three who confer privately but He is the fourth of them," which was revealed in Mecca.

There are two issues:

God the Almighty said: "God has certainly heard the statement of the one who argues with you **O Muhammad** concerning her husband and directs a complaint to God." The one who complained to God was Khawlah bint Tha'labah. It was also said that she was bint Hakeem. It was also said that her name was Jamila. Khawlah was a brother, and her husband was Aws ibn as-Samit, the brother of Ubadah ibn as-Samit. Umar ibn al-Khattab **may God be pleased with him** passed by her during his caliphate and the people were with him on a donkey. She stopped him for a long time and admonished him saying: "Omar, you used to

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God has heard the statement of the woman who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing.

be called Umayr, then you were called Omar, then you were called Commander of the Faithful. So fear God, O Omar, for whoever is certain of death fears missing out, and whoever is certain of the reckoning avoids the punishment." He stood listening to her words and it was said to him: "O Commander of the Faithful, do you stand like this for this old woman?" He said: "By God, you would have detained me from the beginning of the day to the end of it, except for the obligatory prayer. Do you know who this old woman is?" She is Khawlah bint Tha'labah, God heard his words from above the seven heavens. Does the Lord of the Worlds hear her words, O Umar? Aisha **may God be pleased with her** said: Blessed is He who encompasses all things. I hear the words of Khawlah bint Tha'labah, and some of them are hidden from me. She is going to the Messenger of God (blessings and peace of God be upon him) to uncover her husband and she is saying: O Messenger of God! He has consumed my youth and made my belly swell for him. Now that I am old and my children are cut off, he has become apparent to me. O God, I complain to You! I did not stop until Gabriel came down with this verse: **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God.** Narrated by Ibn Majah in Sunan. And in Bukhari from this: "On the authority of Aisha, she said: Praise be to God, whose hearing encompasses all sounds. A woman came to complain to the Messenger of God, may God bless him and grant him peace, and I was in a corner of the house, unable to hear what she was saying. Then God, the Almighty, revealed: {God has heard the statement of the one who argues with you concerning her husband.} Al-Mawardi said: She is Khawlah bint Tha'labah. It was also said: Tantah Khuwaylid. This is not different, because one of them is her father and the other is her grandfather, so she was named after each of them. Her husband is Aws ibn al-Samit, the brother of Ubadah ibn al-Samit. Al-Tha'labi said: Ibn Abbas said: She is Khawlah bint Khuwaylik al-Khazrajyah. She was married to Aws ibn al-Samit, the brother of 'Atada ibn al-Samit. She had a beautiful body, and her husband saw her prostrating and looked at her buttocks, and he was pleased with her. When she turned away, he wanted her, but she refused, so he became angry with her. - 'Urwah said: There was a man who had a defect, and some of his defects affected him, so he said to her: You are to me like the back of my mother. And ila' and zihar were forms of divorce in the pre-Islamic period, so she asked the Prophet, may God bless him and grant him peace, and he said to her: She is forbidden." She said: By God, he did not mention divorce. Then she said: I complain to God of my poverty, loneliness, and desolation, and separation from my husband and cousin, and I have expressed my displeasure to him. He said: I am forbidden to him. She kept asking him and he asked her until the verse was revealed to him. Al-Hasan narrated that she said: O Messenger of God! God has abrogated the traditions of the Age of Ignorance, and my husband has divorced me. The Messenger of God (peace and blessings of God be upon him) said: Nothing has been revealed to me about this. She said: O Messenger of God, has everything been revealed to

you and this has been hidden from you?! He said: It is what I told you. She said: I complain to God, not to His Messenger. Then God revealed: **God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God** *verse*. Ad-Daraqutni narrated from the hadith of Qatada that Anas ibn Malik told him that Aws ibn al-Samit declared zihar **a false declaration** from his wife Khuwaylah, and Tha'labah complained about that to the Messenger of God (peace and blessings of God be upon him). She said: **I have grown old and my bones have become thin**. So God revealed the verse of zihar. The Messenger of God (peace and blessings of God be upon him) said to Aws: **Free a slave; I have no means of doing that**. He said: **Then fast for two consecutive months**. He said: **If I make the mistake of eating three times in one day, my sight fails**. He said: **Then feed sixty poor people**. He said: **I cannot find anything except that you help me and maintain ties of kinship**. He said: So the Messenger of God (peace and blessings of God be upon him) helped him with fifteen sa's until God collected for him, and God is Forgiving and Merciful. **Indeed, God is Hearing and Seeing**. He said: **They thought that he had the same amount, and that was for sixty poor people**. In at-Tirmidhi and Sunan Ibn Majah:

"That Salamah ibn Sakhr al-Bayadhi divorced his wife, and that the Prophet, may God bless him and grant him peace, said to him: 'Free a slave.' He said: 'So I struck the side of my neck with my hand. I said: 'No, by the One who made you stumble with the truth, I do not own anything else.' He said: 'Then fast for two months.' I said: 'O Messenger of God! Did what happened to me happen only because of fasting?' He said: 'Then feed sixty poor people.'" And Ibn al-Arabi mentioned it in his Ahkam: "It was narrated:

Khawlah bint Dulaihj was divorced by her husband, so she came to the Prophet (peace and blessings of God be upon him) and asked him about that. The Prophet (peace and blessings of God be upon him) said, "She has become forbidden to him." She said, **I am complaining to God of my need**. Then she returned and the Messenger of God (peace and blessings of God be upon him) said, **She has become forbidden to him**. She said, **I am complaining to God of my need for him**. Aisha was washing the right side of his head. Then she moved to the other side and the revelation had come down to him. She was about to repeat it, but Aisha said, **Be quiet, for the revelation has come down**. When the Qur'an was revealed, the Messenger of God (peace and blessings of God be upon him) said to her husband, **Free a slave**. He said, **I do not have the means**. He said, **Fast for two consecutive months**. He said, **If I do not eat three times a day, I fear that my sight will become impaired**. He said, **Then feed sixty poor people**. He said: **He helped me**. So he helped him with something. Abu Ja'far al-Nahhas said: The people of interpretation say that she was Khawlah and her husband was Aws ibn al-Samit, and they differed about her lineage. Some of them said: She was an Ansari woman and she was a Tha'laite woman. Some of them said: She was the daughter of Dulaij. It was

said: She was the daughter of Khuwaylid. Some of them said: She was the daughter of al-Samit. Some of them said that she was a slave girl who belonged to Abdullah ibn Ubayy, and she was the one about whom God revealed: **And do not compel your slave girls to prostitution if they desire chastity** (al-Nur 24:33) because he forced her to commit adultery. It was said that she was the daughter of Hakim. Al-Nahhas said: This is not contradictory. It is possible that she was attributed once to her father, once to her mother, and once to her grandfather. It is possible that she was a slave girl who belonged to Abdullah ibn Ubayy, so she was called Ansar and Al-Wala', because he was among the Ansar even though he was one of the hypocrites.

[Third] It was read "Qad sama'a God **with idgham** and Qad sama'a God" with izhar. The basic meaning of hearing is to perceive what is heard, and this is the choice of Sheikh Abu al-Hasan. Ibn Fawrak said that it is correct to say that it is seeing what is heard. Al-Hakim Abdullah said about the meaning of hearing: It is the perception of sounds that creatures perceive with their ears without having ears. This is because sounds are not hidden from Him, even if He is not described by the sense compound in the ear. This is because sounds are not hidden from Him, even if He is not described by the sense compound in the ear, like the deaf among people who do not have this sense, are not qualified to perceive sound. Hearing and sight are two attributes like knowledge, power, life and will. They contain attributes of the Self that the Creator, glory be to Him, has always been described by. "Shaka **and** ashtaqa" have the same meaning. It was read "tawawaraka **meaning that He debates with you,** **and** tajadika" means that He questions you.

## Tafsir Ibn Kathir

Interpretation of Surat Al-Mujadalah

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

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Tamim bin Salamah, on the authority of Urwah, on the authority of Aishah, who said: Praise be to God, Whose hearing encompasses all sounds. A woman came to the Prophet, may God bless him and grant him peace, and spoke to him, and I was in a corner of the house, unable to hear what she was saying. Then God, the Almighty, revealed: **God has heard the statement of the one who argues with you concerning her husband** to the end of the verse. Al-Bukhari narrated it in this way in the Book of Monotheism, as a suspended narration, and he said: Al-A'mash said, on the authority of Tamim bin Salamah, on the authority of Urwah, on the authority of Aishah, and he mentioned it. An-Nasa'i, Ibn Majah, Ibn Abi Hatim, and Ibn Jarir narrated it through different chains of transmission on the authority of Al-A'mash. In a narration by Ibn Abi Hatim on the authority of Al-A'mash on the authority of Tamim bin Salamah on the authority of Urwah on the authority of Aishah that she said: Blessed be He whose hearing has absorbed everything. I hear the words of Khawlah bint Tha'labah,

and some of them are hidden from me, as she complains about her husband to the Messenger of God, may God bless him and grant him peace, and she says: O Messenger of God, he has consumed my wealth, wasted my youth, and scattered my belly for him, until I have grown old and my children have ceased to be with me. O God, I complain to You. She said: I did not stop until Gabriel came down with this verse: **God has heard the statement of the one who argues with you concerning her husband.**

She said: And her husband is Aws ibn al-Samit. Ibn Lahi'ah said on the authority of Abu al-Aswad on the authority of Urwah that he is Aws ibn al-Samit. Aws was a man who had a affliction, and whenever his affliction seized him and became severe, he would pronounce zihar **declaration of divorce** from his wife, but when it went away, he did not say anything. So she came to the Messenger of God (peace and blessings of God be upon him) to ask him about that and complain to God, so God revealed: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God" 1:13. And thus Hisham ibn Urwah narrated on the authority of his father that a man had a affliction, and he mentioned something similar. Ibn Abi Hatim said: My father told us: Musa ibn Ismail Abu Salamah told us: Jarir, meaning Ibn Hazim, told us: I heard Abu Yazid narrating: I met the wife of Umar, whose name was Khawlah bint Tha'labah, and he was walking with the people, so she stopped him. He stopped for her, approached her, lowered his head to her, and placed his hands on her shoulders until she had satisfied her need and left. A man said to him: O Commander of the Faithful, you have detained the men of Quraysh for this old woman. He said: Woe to you, do you know who this is? He said: No. He said, "This is a woman whose complaint God heard from above the seven heavens. This is Khawlah bint Tha'labah. By God, if she did not leave me until nightfall, I would not leave her until she had satisfied her need, unless the time for prayer came, so I could pray it and then return to her until she had satisfied her need." This is disconnected between Abu Yazid and Umar ibn al-Khattab, and it has been narrated from other chains of narration. Ibn Abi Hatim also said: Al-Mundhir ibn Shadhan told us, Ya'la told us, Zakariya told us, on the authority of Amir, who said: The woman who argued about her husband was Khawlah bint as-Samit, and her mother was Mu'adhah, about whom God revealed, **And do not compel your slave girls to prostitution if they desire chastity.** The correct version is Khawlah, the wife of Aws ibn as-Samit.

## Fath al-Qadir

It is twenty-two verses.

It is Madani. Al-Qurtubi said: According to everyone's opinion, except for a narration from Ata', the first ten of it were Madani and the rest were Makki. Al-Kalbi said: All of it was revealed in Madinah except for the statement: **There are not three who converse privately but He is the fourth of them,** which was revealed in Makkah. Ibn Al-Durais, An-Nahhas, Abu Al-Shaykh in Al-Azmah, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat Al-Mujadalah

## Surat al-Mujadilah 58:1

God has heard the statement of the woman who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing.

was revealed in Madinah. Ibn Mardawayh narrated a similar statement on the authority of Az-Zubayr.

His saying: 1- "God has heard" Abu Amr and Al-Kisa'i read it by assimilation of the *dal* into the seen, and the rest read it by *idhhar*. Al-Kisa'i said: From the *dal* when it comes to the seen, his tongue is foreign and not Arabic. "The statement of the one who argues with you concerning her husband" means she argues with you about him. "And complains to God" is in apposition to arguing with you. This argument that she had with the Messenger of God was that whenever he said something to her, she would become angry with him. She said: By God, he did not mention divorce. Then she would say: I complain to God of my poverty and loneliness, and that I have young children. If I take them with him, they will be lost, and if I take them with me, they will starve. She would raise her head to the sky and say: O God, I complain to You. This is the meaning of His saying: "And complains to God." Al-Wahidi said: The commentators said: This verse was revealed about Khawlah bint Tha'labah and her husband Aws ibn al-Samit. He had a affliction, and one day his affliction intensified, so he declared *dhihar* *repentance* from her, then he regretted it. *Dhihar* was considered a divorce in the pre-Islamic era. It was said that she is Khawlah bint Hakim, and it was said that her name is Jamila, and the first is more correct, and it was said that she is the daughter of Khuwaylid. Al-Mawardi said: She was sometimes named after her father, and sometimes after her grandfather, and one of them is her father and the other is her grandfather, so she is Khawlah bint Tha'laba bin Khuwaylid. The phrase **And God hears your dialogue** is in the accusative case as a state, or it is a new sentence that runs in the course of explaining what came before it: meaning, God knows that you both return to each other in speech. **Indeed, God is All-Hearing, All-Seeing.** He hears everything that is heard and sees everything that is seen, and among that is what this woman argued with you about.

## Tafsir al-Baghawi

1- "God has heard the statement of the one who argues with you concerning her husband," the verse. It was revealed about Khawlah bint Tha'labah, who was married to Aws ibn al-Samit. She was beautiful in body, but he had a defect, so he wanted her, but she refused. So he said to her: You are to me like the back of my mother, then he regretted what he said. *Zihar* and *Ila'* were among the divorce practices of the people of the *Jahiliyyah*. So he said to her: I think you have become forbidden to me. She said: By God, that is not a divorce. She came to the Messenger of God (peace and blessings of God be upon him) - and Aisha **may God be pleased with her** was washing the side of his head - and said: O Messenger of God, my husband Aws ibn al-Samit married me when I was a young, wealthy woman with a family. Then he consumed my wealth, wasted my youth, dispersed my family, and I became old, and he regretted it. Is there anything that

can bring us together and revive me? The Messenger of God, may God bless him and grant him peace, said: I am forbidden to him. She said: O Messenger of God, by Him who sent down the Book to you, I did not mention divorce, and he is the father of my children and the dearest of people to me. The Messenger of God, may God bless him and grant him peace, said: I am forbidden to him. She said: I complain to God of my poverty and my loneliness, for my companionship has been prolonged and my stomach is full of him. The Messenger of God (peace and blessings of God be upon him) said: I see that you have been forbidden to him, and I have not been commanded to do anything about you. So she began to argue with the Messenger of God (peace and blessings of God be upon him), and whenever the Messenger of God (peace and blessings of God be upon him) said to her: You have been forbidden to him, she cried out and said: I complain to God of my poverty and the hardship of my situation, and that I have young children. If I take them with him, they will be lost, and if I take them with me, they will starve. She began to raise her head to the sky and say: O God, I complain to You. O God, send down a revelation through the tongue of Your Prophet. This was the first *zihar* in Islam. Aisha got up to wash the other side of his head and said: Look into my situation, may God make me your ransom, O Prophet of God. Aisha said: Stop talking and arguing. Do you not see the face of the Messenger of God (peace and blessings of God be upon him)? When the revelation was revealed to the Messenger of God (peace and blessings of God be upon him), it would overtake him like a deep sleep. When the revelation was over, he said to her: Call your husband. So she called him, and the Messenger of God (peace and blessings of God be upon him) recited to him: **God has heard the statement of the one who argues with you** [verses].

Aisha said: Blessed be He whose hearing encompasses all sounds. A woman was conversing with the Messenger of God, may God bless him and grant him peace, and I was in a corner of the house, hearing some of her words, while some of them were hidden from me, when God revealed: **God has heard** and the verses.

The meaning of his saying: **The statement of the one who argues with you** is that she quarrels with you, argues with you, and argues with you about her husband, **and complains to God, and God hears your argument**, your arguments, **Indeed, God is All-Hearing, All-Seeing**, He hears what you whisper to Him and implore Him, and He sees whomever complains to Him.

## Tafsir al-Baidawi

1- "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God." It was narrated that Khawlah bint Tha'labah divorced her husband Aws ibn al-Samit, so she sought a fatwa from the Messenger of God, may

God bless him and grant him peace, and he said: "I am forbidden to him." She said: "He did not divorce me." He said: "I am forbidden to him." She was distressed because of the smallness of her children and complained to God, the Most High, so these four verses were revealed. The Messenger, may God bless him and grant him peace, or the one arguing with her expected that God would hear her argument and complaint and relieve her distress. Hamza, al-Kisa'i, Abu Amr, and Hisham, on the authority of Ibn Amir, assimilated its dal into the seen. "And God hears your dialogue" You both exchange speech, and it is predominantly in the direct address. "Indeed, God is Hearing and Seeing" of statements and conditions.



## Surat al-Mujadilah 58:2

Those among you who swear to abstain from their wives that they are not their mothers - their mothers are none but those who gave birth to them. And indeed, they say an abomination of speech and falsehood. And indeed, God is Forgiving and Forgiving.

## Surat al-Mujadilah 58:2

Those among you who swear to abstain from their wives that they are not their mothers - their mothers are none but those who gave birth to them. And indeed, they say an abomination of speech and falsehood. And indeed, God is Forgiving and Forgiving.

## Tafsir al-Jalalayn

2 - **Those who swear off their wives** its original form is yatazaharoon and the taa was assimilated into the dhaal with an alif between the dhaal and the light haa and in the reading kayqataloon and the second place is likewise (among you are their women, they are not their mothers. Their mothers are none but those) with a hamza and a yaa and without a yaa **who gave birth to them and they** with zihar **say something reprehensible and false** a lie and indeed God is **Pardoning and Forgiving** for the one who swears off with expiation

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Those who forbid their women to themselves, God forbids to them the backs of their mothers, so they say to them: You are to us like the backs of our mothers, and that was the way a man divorced his wife in the pre-Islamic era.

like that :

Yaqub told me: Ibn Ulayyah told us: Ayoub told us, on the authority of Abu Qilabah, who said: Zihar was a divorce in the pre-Islamic era, which if one of them spoke of it, he would never go back on his wife. So God Almighty revealed what He revealed about it.

The reciters differed in their recitation of this. The majority of the reciters of Medina except Nafi` read it, and the majority of the reciters of Kufa except `Asim read it as **يَذَاهِرُونَ** with a fathah on the ya`, a shaddah on the dhaal, and an alif. They also read the other one with the meaning yathaaroon, then the ta` was assimilated into the dhaal, making it a doubled dhaal. It was mentioned that in Abu's recitation it was **يَذَاهِرُونَ** and that is to correct and strengthen this recitation. Nafi` and Abu `Amr read it likewise with a fathah on the ya` and a shaddah on the dhaal, except that they read it without an alif: **يَذَاهِرُونَ**. `Asim read it as **يَذَاهِرُونَ** with a light dhaal, a damma on the ya`, and an alif.

The correct thing to say about this, in my opinion, is that all of these readings have similar meanings. As for *yadhahirun*, it is from tadhahir, so it is yatadhahir. As for *yadhahirun*, it is from tadhahir, so it is yatadhahir. Then the ta` was assimilated into the dha`, so it was said: yadhahir. As for *yadhahirun*, it is from zahir yatadhahir. So whichever of these three readings that

reciter recites, he is correct.

And His statement, **They are not their mothers**, means that God Almighty says, **Their women who swear to divorce their mothers, and say to them, 'You are to us like the backs of our mothers,' but rather they are lawful to them.**

His saying: **Their mothers are only those who gave birth to them** is not those who said that to them.

His saying: **And indeed, they say something reprehensible and false.** God Almighty says: And indeed, men say something reprehensible and false, meaning lies.

Ibn Abd al-A'la told us, saying: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Abominable speech and falsehood.** He said: Falsehood is lying. **And indeed, God is Forgiving and Pardoning.** God Almighty says: Indeed, God is Forgiving and pardons the sins of His servants if they repent from them and return to Him. He is Forgiving of them that He does not punish them for them after repentance.

## Tafsir al-Qurtubi

It contains twenty-three issues:

The first: The Almighty's saying: **Those who swear off their wives** Ibn Amir, Hamzah, Al-Kisa'i and Khalaf read *yadharoon* with a fatha on the ya', a shaddah on the tha' and an alif. Nafi', Ibn Kathir, Abu Amr and Ya'qub read *yadharoon* with a dhammah on the ya', a shaddah on the tha' and a fathah on the ya'. Abu Al-Aaliyah, Asim and Zur ibn Hubaish read *yadharoon* with a damma on the ya', a softened tha', an alif and a kasrah on the ha'. This has been mentioned previously in Al-Ahzaab. In Abu's reading it is *yadharoon* and it has the same meaning as the reading of Ibn Amir and Hamzah. The mention of the back is a metaphor for the meaning of riding, and the belly of a human being is ridden, but the back is used as a metaphor because what is ridden from non-human beings is only ridden on its back, so the back is used as a metaphor for riding. It is said: **Nal 'an 'ar'atu** means he divorced her as if he got off a mount. The meaning of **you are forbidden to me like the back of my mother** is: you are forbidden to me and it is not permissible for me to ride you.

Second: The reality of zihar is likening one back to another, and what requires the ruling is likening the purity of a permissible divorce to the back of a forbidden divorce. For this reason, the jurists agreed that whoever says to his wife, **You are to me like the back of my mother**, is performing zihar. Most of them say that if he says to her, **You are to me like the back of my daughter or sister or any other mahram**, then he is performing zihar. This is the school of Malik, because he, Abu Hanifa, and others said. There is a

difference of opinion regarding this from al-Shafi'i **may God be pleased with him**. Something similar to what Malik said was narrated from him, because he likened his wife to the back of someone who is permanently forbidden to him, like the mother. Abu Thawr narrated from him that zihar can only be performed by the mother alone. This is the school of Qatadah and al-Sha'bi. The first is the opinion of al-Hasan, al-Nakha'i, al-Zuhri, al-Awza'i, and al-Thawri.

Third: The origin of zihar is that the man says to his wife, **You are to me like my mother's back**. He only mentioned the back as a euphemism for the back and to conceal it. If he said, **You are to me like my mother**, but did not mention the back, or he said, **You are to me like my mother**, then if he intended zihar, then his intention is valid. If he intended divorce, then it is absolute and irrevocable according to Malik. If he did not intend divorce or zihar, then he has committed zihar. The explicit zihar does not refer to divorce, just as the explicit divorce and its known euphemism do not refer to zihar. The euphemism for zihar specifically refers to an irrevocable divorce by intention.

Fourth: The words of zihar are of two types: explicit and implicit. The explicit form is: **You are to me like my mother's back**, and **You are with me**, and **You are from me**, and **With me** like **My mother's back**. Similarly, **You are to me like my mother's stomach, head, vulva, or the like**. Similarly, **Your vulva, head, back, stomach, or leg are to me like my mother's back** is an act of zihar. For example, if someone says: **Your hand, leg, head, or vulva are divorced**, she is divorced. Al-Shafi'i said in one of his two opinions: **It is not zihar**. This is weak on his part, because he agreed with us that it is valid to attribute divorce to it specifically in reality, unlike Abu Hanifa, who said that it is valid to attribute zihar to it. Whenever he compares her to his mother or one of his paternal grandmothers or his maternal aunts, then this is zihar without dispute. If he compares her to other mahrams who are not permissible for him under any circumstances, such as a daughter, sister, aunt, or maternal aunt, then this is an act of zihar according to most of the jurists, and according to Imam al-Shafi'i **may God be pleased with him** according to the correct opinion of the school, as we have mentioned. A metaphor is to say: You, you are to me like my mother or like my mother, as the intention is considered in this. If he intended zihar, then it is an apparent zihar. If he did not intend zihar, then it is not an zihar according to Al-Shafi'i and Abu Hanifa. The view of Malik **may God be pleased with him** on this matter has been presented previously, and the evidence for that is that he stated the comparison of his wife to his mother, so it was an zihar. The ruling of zihar is not binding because of the wording, but rather it is binding because of its meaning, which is prohibition, as stated by Ibn Al-Arabi.

Fifth: If he compares all of his family members to one of his mother's limbs, then he has committed zihar, contrary to Abu Hanifa's statement that if he compares her to a limb that is permissible for him to look at, then he has not committed zihar. This is not correct, because looking at it with limited enjoyment is not permissible for him, and in this comparison he intends zihar. Imam Al-Shafi'i said in one opinion: It is not zihar except in the back alone. This is invalid, because every limb of hers is forbidden, so likening it to it is

zihar like purity, and because the one who makes zihar only intends to liken the permissible to the forbidden, so it is binding on him according to the meaning.

Sixth: If he likens his wife to a foreign woman, and mentions the back, it is considered zihar based on the first principle. But if he does not mention the back, our scholars differed concerning it. Some of them said: It is considered divorce. Abu Hanifa and Al-Shafi'i said: It is nothing. Ibn Al-Arabi said: This is invalid, because he likened a woman's permissible husband to a mahram, so he was restricted by his ruling like the back. Names are based on their meanings according to us, and according to their words, and this is a contradiction of the principle on their part.

I said: The disagreement regarding zihar with a foreign woman is strong according to Malik. Some of his companions do not consider zihar except with mahrams specifically and do not consider zihar with anyone else. Some of them do not consider it anything. Some of them consider it a divorce with a foreign woman. According to Malik, if he says: **Like the back of my son or my slave** or **Like the back of Zayd** or **Like the back of a foreign woman**, it is zihar and it is not permissible for him to have intercourse with her while he is swearing an oath. It has also been narrated from him that zihar with anyone other than a mahram is nothing, as al-Kufi and al-Shafi'i said. Al-Awza'i said: If he says to her, **You are to me like the back of so-and-so**, then it is an oath for which he must make expiation. And God knows best.

Seventh: If he says: You are forbidden to me like my mother's back, then it is a zihar and not a divorce, because his saying: You are forbidden to me may mean that it is forbidden by divorce, so she is divorced, and it may mean that it is forbidden by zihar, so when he stated it clearly, it was an explanation of one of the two possibilities and he ruled accordingly.

Eighth: Zihar is obligatory for every wife, whether consummated or not, regardless of the circumstances, by a husband who is permitted to divorce. Similarly, according to Malik, if a man has sexual intercourse with his female slaves, if he declares Zihar regarding them, then Zihar is obligatory for them. Abu Hanifa and Al-Shafi'i said: It is not obligatory. Judge Abu Bakr ibn Al-Arabi said: This is a very difficult issue for us, because Malik says: If he says to his female slave, **You are forbidden to me**, then it is not obligatory. So how can the explicit prohibition be nullified in this case and his implicit pronouncement be valid? However, the female slave is included in the generality of his statement: **of their women**, because he meant **of their permissible women**. The meaning here is that the word relates to weakness, not to annulling the contract, so it is valid for the female slave. Its origin is an oath by God Almighty.

Ninth: The zihar is binding before marriage if the husband marries the woman from whom he has zihar, according to Malik. However, it is not binding according to Al-Shafi'i and Abu Hanifa, because God the Almighty says: **of their women**, and this woman is not one of his women. The origin of this issue has already been discussed in Surat Al-Bara'ah, when God the Almighty says: **And among them are those who**

## Surat al-Mujadilah 58:2

Those among you who swear to abstain from their wives that they are not their mothers - their mothers are none but those who gave birth to them. And indeed, they say an abomination of speech and falsehood. And indeed, God is Forgiving and Forgiving.

**made a covenant with God** (At-Tutah: 75).

Tenth: A dhimmi is not required to pronounce zihar **pronouncement of zihar** on his wife. Abu Hanifa said the same. Al-Shafi'i said: A dhimmi's zihar is valid, and our evidence is the statement of God, the Most High: **from among you**, meaning from among the Muslims. This excludes the dhimmi from the address. Marriages of non-Muslims are invalid and deserve to be annulled, so no ruling of divorce or zihar applies to them. This is like the statement of God, the Most High: **And bring to witness two just men from among you** (al-Talaq 65:2). If the marriages do not meet the conditions of validity, then they are invalid, and there is no zihar in an invalid marriage under any circumstances.

Eleventh: The Almighty's statement, **from among you**, requires the validity of the slave's zihar, contrary to those who forbade it. Al-Tha'labi narrated it from Malik, because he is among the Muslims and the rulings of marriage are valid for him, even if he is unable to free a slave or feed the poor, he is able to fast.

Twelfth: Malik **may God be pleased with him** said: Women are not required to perform zihar. Rather, God the Almighty said: **Those of you who swear an oath of divorce from their wives** He did not say **those of you who swear an oath of divorce from their husbands**. Rather, zihar is only required of men. Ibn al-Arabi said: This is how it was narrated from Ibn al-Qasim, Salim, Yahya ibn Sa'id, Rabi'ah, and Abu al-Zinad, and it is correct in meaning, because the permissibility, contract, permission, and prohibition in marriage are in the man's hand, not the woman's. This is a consensus. Abu 'Umar said: Women are not required to perform zihar according to the majority of scholars. Al-Hasan ibn Ziyad said: It is zihar. Al-Thawri, Abu Hanifah, and Muhammad said: A woman's zihar from a man is not valid, whether before or after marriage. Ash-Shafi'i said: A woman is not to be considered a zihar *apostate* from a man. Al-Awza'i said: If a woman says to her husband: **You are to me like the back of my mother so-and-so**, then this is an oath for which she must expiate. Ishaq said the same: A woman cannot be considered a zihar *apostate* from a man, but she must expiate an oath for which she must expiate. Az-Zuhri said: I think she should expiate for zihar, and her words should not prevent her from having intercourse with her husband. This was narrated by Muammar. Ibn Jurayj narrated from Ata' who said: She has forbidden what God has made permissible, so she must expiate for an oath. This is the opinion of Abu Yusuf. Muhammad ibn al-Hasan said: She does not have to do anything.

Thirteenth: If someone has a blemish and his words become regular at some times, and he pronounces a zihar *divorce*, then his zihar is binding, as was narrated in the hadith: That Khawlah bint Tha'laba, whose husband was Aws ibn al-Samit, had a blemish and some of his words affected him, so he pronounces a zihar *divorce* from his wife.

Fourteenth: If a man becomes angry and declares

divorce from his wife or divorces her, his anger does not remove the legal ruling from him. In some versions of this hadith, Yusuf bin Abdullah bin Salam said: Hawlah, the wife of Aws bin As-Samit, told me: There was something between me and him, and he said: You are to me like my mother's back. Then he went out to the gathering of his people. Her saying: There was something between me and him, is evidence of a dispute that embarrassed him, so he declared divorce from her. Anger is futile and does not remove a legal ruling or justify it according to Islamic law, and the same applies to a drunkard. It is:

Fifteenth: He is bound by the ruling of zihar and divorce while intoxicated if he is sane and understands what he says, based on the words of God Almighty: **Until you know what you are saying** (An-Nisa': 43), as explained previously in An-Nisa'. And God knows best.

Sixteenth: The one who has committed li'anal promiscuity should not approach his wife, nor should he have sexual intercourse with her, nor should he enjoy anything from her until he makes atonement, contrary to one of Al-Shafi'i's two opinions, because his saying, **You are to me like the back of my mother**, requires the prohibition of all enjoyment in its wording and meaning. If he has sexual intercourse with her before making atonement, and she is:

Seventeenth: He should seek forgiveness from God and refrain from her until he offers one expiation. Mujahid and others said: He must offer two expiations. Sa'd narrated from Qatadah, and Mutraf from Raja' ibn Haywah from Qubaysah ibn Dhu'ayb from 'Amr ibn al-'As regarding the one who pronounces li'l-Zihar: If he has intercourse before offering expiation, he must offer two expiations. Mu'ammarr narrated from Qatadah that Qubayd ibn Dhu'ayb said: He must offer two expiations. A group of imams narrated, including Ibn Majah and al-Nasa'i, from Ibn Abbas:

A man committed slander against his wife and had intercourse with her before making atonement. He came to the Prophet (peace and blessings of God be upon him) and mentioned that to him. The man said: **What made you do that?** He said: **O Messenger of God! I saw the whiteness of her anklet in the moonlight and I could not control myself from having intercourse with her.** The Prophet (peace and blessings of God be upon him) laughed and ordered him not to go near her until he made atonement. Ibn Majah and Ad-Daraqutni narrated from Sulayman ibn Yasar from Salamah ibn Sakhr that he committed slander during the time of the Prophet (peace and blessings of God be upon him), then he had intercourse with his wife before making atonement. He came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him. The Messenger of God (peace and blessings of God be upon him) ordered him to make atonement and not to commit stoning.

Eighteenth: If a man pronounces zihar *absolution* with four wives in one statement, such as saying, **You are to me like my mother's back**, then he has pronounced

zihar with each one of them, and it is not permissible for him to have intercourse with any of them, but one expiation is sufficient for him. Ash-Shafi'i said, **He must offer four expiations.** There is no evidence for any of this in the verse, because the plural wording applies to all believers, and reliance is on Al-Mughni.

Ad-Daraqutni narrated from Ibn Abbas that 'Umar ibn Al-Khattab **may God be pleased with him** used to say, "If a man has four wives and he pronounces zihar with one of them, one expiation is sufficient for him. If he pronounces zihar with one after the other, then he must offer one expiation for each one of them." This is a consensus.

Nineteenth: If he says to four women: If I marry you, you will be as high as my mother's back, and he marries one of them, he is not to approach her until he makes atonement. Then the oath is dropped from him regarding the rest of them. It has been said: He is not to have intercourse with the rest of them until he makes atonement. The first is the correct school of thought.

Al-Muwafiyah twentieth: If he says to his wife: You are to me like my mother's back and you are divorced irrevocably, then the divorce and the zihar are binding on him together, and he does not atone until he marries her again after another husband, and he does not have intercourse with her if he marries her until he atones. If he says to her: You are divorced irrevocably and you are to me like my mother's back, then the divorce is binding on him and he is not bound by the zihar, because a divorce does not apply to a divorced woman.

Twenty-first: Some scholars said that a divorce pronounced by a woman who has not been consummated with is not valid. Al-Muzani said: A divorce pronounced by a woman who has been divorced in full is not valid. This is meaningless, because the rulings of marriage are established in both cases, and just as divorce applies to her, so too does a divorce pronounced by her, by analogy and consideration. And God knows best.

Twenty-second: The Almighty's statement: **They are not their mothers** meaning, **They are not their wives with their mothers.** The general reading of **their mothers** is with the *fa* in the genitive case, in the dialect of the people of Hijaz, like the Almighty's statement: **This is not a human being** (Yusuf 12:31). Abu Ma'mar, As-Sulami, and others read **their mothers** with the *fa* in the dialect of Tamim. Al-Farra' said: The people of Najd and Banu Tamim say **Ma hada bi-shara'**, and **Ma hunna ammathi** with the genitive case. **Their mothers are none but those who gave birth to them** means that their mothers are none but the mothers. And in the proverb: **Your offspring are from my blood.** The *al*/has already been mentioned in **those who** in Al-Ahzaab.

Twenty-third: The Almighty says: **And indeed, they say an abominable statement and a lie.** That is, a terrible statement that is not known in Islamic law. Falsehood is lying. **And indeed, God is Forgiving.** If He makes expiation for them, it will free them from this abominable statement.

## Tafsir Ibn Kathir

Imam Ahmad said: Sa'd ibn Ibrahim and Ya'qub told us: My father told us, Muhammad ibn Ishaq told us, Mu'ammara ibn 'Abdullah ibn Hanzala told me, on the authority of Yusuf ibn 'Abdullah ibn Salam, on the authority of Khuwaylah bint Tha'labah, who said: By God, God revealed the beginning of Surat Al-Mujadilah about me and Aws ibn al-Samit. She said: I was with him and he was a very old man whose character had become bad. She said: One day he came to me and I asked him something, so he became angry and said: You are to me like the back of my mother. She said: Then he went out and sat in the gathering of his people for an hour, then he came in to me and behold, he wanted to have intercourse with me. She said: I said: No, by the One in Whose Hand is Khawlah's soul, you will not be able to get to me, and I have said what I have said, until God and His Messenger judge us with His judgment. She said: Then he jumped on me, and I resisted him, and I overcame him as a woman overcame a weak old man, and I threw him off me. She said: Then I went out to one of my female neighbors and borrowed some clothes from her, then I went out until I came to the Messenger of God (peace and blessings of God be upon him) and sat in front of him, and I mentioned to him what I had suffered from him and I began to complain to him about the bad character I had suffered from him. She said: Then the Messenger of God (peace and blessings of God be upon him) began to say: **Khawlah, your cousin is an old man, so fear God regarding him.**

She said: By God, I did not leave until a verse was revealed in the Qur'an, and the Messenger of God, may God bless him and grant him peace, was overcome by what had always overwhelmed him, then he recovered and said to me: **O Khuwaylah, God has revealed a Qur'an about you and your companion.** Then he recited to me: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who swear to divorce their wives, they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an ugly saying and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished to do, and God is Acquainted with what you do. But whoever cannot find [the means], then a fast of two consecutive months before they touch each other. But whoever is not able [to do so], then the feeding of sixty poor persons. This is so that you may believe in God and His Messenger. And these are the limits set by God. And for the disbelievers is a painful punishment." She said: The Messenger of God, may God bless him and grant him peace, said to me: **Tell him to free a slave.** She said: I said: O Messenger of God, what does he have?" He said: **Then let him fast for two consecutive months.** She said: "I said: By God, he is an old man who has no time for fasting." He said: **Then let him feed sixty poor people a wasq of dates.** She said: "I said: By God, O Messenger of God, he does not have



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that.” She said: “Then the Messenger of God, may God bless him and grant him peace, said: ‘Then we will help him with a vessel of dates.’” She said: “I said: O Messenger of God, and I will help him with another vessel.” He said: **You have done well and done well, so go and give it in charity on his behalf, then treat your cousin well.** She said: **So I did that.**

It was narrated by Abu Dawud in the Book of Divorce in his Sunan through two chains of transmission on the authority of Muhammad ibn Ishaq ibn Yasar, and he has Khawlah bint Tha'laba, and it is said that she is Khawlah bint Malik ibn Tha'laba, and it may be made diminutive and it is said that she is Khawila. There is no contradiction between these statements, so the matter is close, and God knows best. This is the correct explanation for the reason for the revelation of this Surah. As for the hadith of Salamah ibn Sakhr, it does not state that it was the reason for the revelation, but rather it commanded what God revealed in this Surah, of manumission, fasting, or feeding, as Imam Ahmad said: Yazid ibn Harun told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sulayman ibn Yasar, on the authority of Salamah ibn Sakhr al-Ansari, who said: I was a man who had been given intercourse with women in a way that no one else had been given. When Ramadan came, I declared a zihar **declaration of divorce** from my wife until Ramadan had passed, fearing that I might have intercourse with her that night, and I would continue doing that until the day came, and I would not be able to withdraw. While she was serving me at night, something of her was uncovered to me, so I jumped on her. When morning came, I went to my people and told them my story and said: Come with me to the Prophet (peace and blessings of God be upon him) and inform him of my situation. They said: No, by God, we will not do that, for we fear that something will be revealed about us, or that the Messenger of God (peace and blessings of God be upon him) will say something about us that will remain shameful for us. But you go and do what you want.

He said: So I went out until I came to the Prophet, may God bless him and grant him peace, and told him my story. He said to me, **You are in this.** I said, **I am in this.** He said, **You are in this.** I said, **I am in this.** He said, **You are in this.** I said, “Yes, here I am. So go with the judgment of God Almighty, for I am patient with Him.” He said, **Free a slave.** I struck the side of my neck with my hand and said, **No, by Him who sent you with the truth, I do not own anything else this morning.** He said, **Then fast for two consecutive months.** I said, **O Messenger of God, did what happened to me happen only because of fasting?** He said, **Give charity.** I said, **By Him who sent you with the truth, we spent this night full of food and we did not have dinner.** He said, **Go to the one who gives charity to Banu Ruzayq and tell him to give it to you, so that I may feed sixty poor people from it a wasq of dates, then use the rest of it to help you and your family.** He said: So I returned to my people and said, “I found distress and bad opinion among you, but I found spaciousness and blessing

with the Messenger of God, may God bless him and grant him peace. He has ordered for me.” With your charity, give it to me. So they gave it to me. This is how Abu Dawud and Ibn Majah narrated it. Al-Tirmidhi shortened it and declared it good. The context indicates that this story was after the story of Aws ibn al-Samit and his wife Khuwaylah bint Tha'labah, as the context of that and that indicates after reflection.

Khasif said on the authority of Mujahid on the authority of Ibn Abbas: The first person to pronounce zihar from his wife was Aws ibn as-Samit, the brother of Ubadah ibn as-Samit, and his wife Khawlah bint Tha'laba ibn Malik. When he pronounced zihar from her, she feared that it would be a divorce, so she came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Aws has pronounced zihar from me, and if we separate, we will perish. I have thrown away my belly from him, and I have become his companion. She was complaining about that and crying, and nothing had been said about that. Then God, the Most High, revealed: “God has certainly heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who swear to divorce their wives - they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an evil word and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said - the freeing of a slave before they touch each other. That is what you are admonished by, and God is Acquainted with what you do. But whoever cannot find [a way] - then a fast of two consecutive months before the divorce.” So the Messenger of God (peace and blessings of God be upon him) called him and said, **Can you afford to free a slave?** He said, **No, by God, O Messenger of God, I cannot afford it.** So the Messenger of God (peace and blessings of God be upon him) gathered for him until he freed a slave on his behalf, then he went back to his family. Narrated by Ibn Jarir, and for this reason Ibn Abbas and the majority held what we have said, and God knows best. God the Almighty's statement, **Those of you who swear an oath of divorce against their wives**, the root of zihar is derived from the word *back*. This is because in the Jahiliyyah, when one of them pronounced zihar against his wife, he would say to her, **You are to me like my mother's back.** Then in Islamic law, zihar was applied to all other parts by analogy to the back. In the Jahiliyyah, zihar was considered a divorce, so God made it permissible for this nation and made it an expiation, but He did not make it a divorce as they used to do in their Jahiliyyah. This is what more than one of the early generations said.

Ibn Jarir said: Abu Kurayb told us, Ubayd God ibn Musa told us, on the authority of Abu Hamza, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When a man said to his wife in the pre-Islamic period, **You are to me like the back of my mother**, she would be forbidden to him. The first person to



pronounce zihar in Islam was Aws, and he had a cousin of his called Khuwaylah bint Tha'labah under his care. He pronounced zihar from her, and he was disappointed and said, **I see that you are forbidden to me**, and she said the same to him. He said, "Then go to the Messenger of God, may God bless him and grant him peace." So she went to the Messenger of God, may God bless him and grant him peace, and found a hairdresser combing his hair. He said, **O Khuwaylah, we have not been commanded to do anything about your matter**. So God revealed to His Messenger, saying, **O Khuwaylah, be of good tidings**. She said, **Good report**. So he recited to her, "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who pronounce zihar against their wives are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an abhorrent word and lie. But indeed, God is Pardoning and Forgiving." \* And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other." She said: **And what slave do we have? By God, he cannot find a slave other than me**. He said: **And whoever cannot find a slave, then a fast of two consecutive months**. She said: **By God, were it not for the fact that he drinks three times a day, his sight would go away**. He said: **And whoever cannot afford it, then the feeding of sixty poor persons**. She said: **From where is it? It is only a meal like it**. He said: "So he called for half a wasq **thirty sa's**, and a wasq **sixty sa's** and said: Let him feed sixty poor persons and let him return to you." This is a strong chain of transmission and a strange context. Something similar to this has been narrated from Abu Al-A'aliyah.

Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Harawi told us, Ali ibn al-Asim told us, on the authority of Dawud ibn Abi Hind, on the authority of Abu al-Aaliyah, who said: Khawlah bint Dulaij was married to a man from the Ansar, and he was blind, poor, and of bad character. The divorce of the people of the Jahiliyyah was that if a man wanted to divorce his wife, he would say: You are to me like my mother's back, and she had one or two dependents from him. One day she disputed with him about something, and he said: You are to me like my mother's back, so she carried her clothes until she entered upon the Prophet, may God bless him and grant him peace, while he was in Aisha's house, and Aisha was washing the side of his head. She came to him with her dependents and said: O Messenger of God, my husband is blind, poor, has nothing, and of bad character, and I disputed with him about something. He became angry and said: You are to me like my mother's back, and he did not mean divorce, and I have one or two dependents from him. He said: **I do not know of you except that you have become forbidden to him**.

She said: I complain to God about what has happened to me and my children. Aisha turned and washed the other side of his head, and she turned with him and said: O Messenger of God, my husband is blind, poor and ill-tempered. I have one or two children from him, and I disputed with him about something, and he became angry and said: You are to me like the back of my mother, and he did not mean divorce. She said: He

raised his head to me and said: I do not know of anything except that you have become forbidden to him. She said: I complain to God about what has happened to me and my children. Aisha saw the face of the Prophet (peace and blessings of God be upon him) change, so she said to her: Go away. The Messenger of God (peace and blessings of God be upon him) remained in that state of unconsciousness for as long as God willed. When the revelation ceased, he said: O Aisha, where is the woman? So she called her, and the Messenger of God (peace and blessings of God be upon him) said to her: Go and bring me your husband. So she went running, and she came back and found that he was as she had said: blind, poor and ill-tempered.

The Prophet, may God bless him and grant him peace, said: "I seek refuge in God, the All-Hearing, the All-Knowing. God has heard the statement of the one who argues with you concerning her husband and complains to God. God hears your dialogue. Indeed, God is All-Hearing, All-Seeing. Those among you who swear to divorce their wives - they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an evil word and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said." The Prophet, may God bless him and grant him peace, said: **Can you find a slave to free before you touch her?** He said: *No*. He said: **Can you not fast for two consecutive months?** He said: **By Him who sent you with the truth, if I do not eat two or three times, my sight almost goes blind**. He said: **Can you feed sixty poor people?** He said: **No, unless you help me**. So the Messenger of God, may God bless him and grant him peace, helped him and said: **Feed sixty poor people**. He said: And God transformed the divorce into zihar. Ibn Jarir narrated it on the authority of Ibn al-Muthanna on the authority of Abd al-A'la on the authority of Dawud heard Abu Al-Aaliyah, so he mentioned something similar in a shorter context. Saeed bin Jubair said: **Ila' and Zihar were divorces in the pre-Islamic era, so God set a time limit for Ila' to four months and made expiation for Zihar**. Ibn Abi Hatim narrated it in a similar manner. Imam Malik provided evidence that the disbeliever is not included in this verse by saying, **among you**, so the address is to the believers. The majority responded that this was stated in a general manner and has no meaning. The majority provided evidence for it by saying, **of their women**, that there is no Zihar among the female slaves and they are not included in this address.

God the Almighty said: "They are not their mothers. Their mothers are none but those who gave birth to them." That is, a woman does not become his mother because of a man saying, **You are to me like my mother**, or **like my mother**, or **like my mother's back**, or something similar. Rather, his mother is the one who gave birth to him. For this reason, God the Almighty said: **And indeed, they say something reprehensible and false**, that is, obscene, false speech. **But indeed, God is Pardoning and Forgiving**, that is, regarding what happened to you during the time of ignorance. And likewise, regarding what came out of a slip of the tongue, and was not intended by the speaker, as Abu Dawud narrated that the Messenger of God (blessings and peace of God be upon him) heard a man say to

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his wife, **O my sister**, so he said, **Is she your sister?**

This is a denial, but he did not forbid her to him simply because he did not intend it. If he had intended it, she would have been forbidden to him because, according to the correct view, there is no difference between a mother and other mahrams such as a sister, paternal aunt, maternal aunt, and the like.

And the Almighty said: **And those who pronounce zihar declaration of divorce from their wives and then go back on what they said.** The early Muslims and Imams differed regarding what is meant by the Almighty's saying: **Then go back on what they said.** Some people said: Going back is to return to the word of zihar and repeat it. This statement is invalid and is the choice of Ibn Hazm and the statement of Dawud. Abu Omar bin Abdul Barr narrated it on the authority of Bakir bin Al-Ashja, Al-Farra' and a group of the people of scholastic theology. Al-Shafi'i said: It is to keep her after zihar for a period during which he can divorce her, but he does not divorce her. Ahmad bin Hanbal said: It is to return to intercourse or resolve to do so, so she is not permissible for him until he expiates with this expiation. It was narrated on the authority of Malik that it means resolving to have intercourse and refraining, and on his authority that it means intercourse. Abu Hanifa said: It is to return to zihar after it was forbidden and the removal of what was the order of the Jahiliyyah. So whenever a man pronounces zihar **declaration of divorce** from his wife, he has forbidden her with a prohibition that can only be removed by expiation. His companions held this view. Al-Layth bin Sa'd said: Ibn Lahi'ah said: Ata' told me on the authority of Sa'id bin Jubayr: **Then they go back to what they said.** They said, **That means they want to return to the sexual intercourse that they had forbidden themselves.**

Al-Hasan Al-Basri said: It means intercourse in the vagina. He did not see any harm in intercourse other than the vagina before making expiation. Ali bin Abi Talhah said on the authority of Ibn Abbas: **Before they touch each other.** Touching is sexual intercourse. Ata', Al-Zuhri, Qatadah and Muqatil bin Hayyan said the same. Al-Zuhri said: He is not allowed to kiss her or touch her until he makes expiation. The Sunan scholars narrated on the authority of Ikrimah on the authority of Ibn Abbas that a man said: O Messenger of God, I divorced my wife by zihar and had intercourse with her before making expiation. He said: What made you do that, may God have mercy on you? He said: I saw her anklet in the moonlight. He said: Do not go near her until you do what God the Almighty has commanded you. At-Tirmidhi said: It is hasan gharib sahih. Abu Dawud and An-Nasa'i narrated it on the authority of Ikrimah as a mursal. An-Nasa'i said: It is more correct.

And the Almighty's saying: **Then the freeing of a slave** means the freeing of a complete slave before they touch each other. Here, the slave is absolute and not restricted by faith, and in the expiation for murder, it is restricted by faith. Al-Shafi'i, may God have mercy on

him, interpreted what was stated here as what was restricted there, due to the unification of the obligation, which is the freeing of a slave. He supported that with what he narrated on the authority of Malik on the authority of Mu'awiyah ibn al-Hakam al-Sulami in the story of the black slave girl, and that the Messenger of God, may God bless him and grant him peace, said:

**Free her, for she is a believer.** Ahmad narrated it in his Musnad and Muslim in his Sahih. Al-Hafiz Abu Bakr Al-Bazzar said: Yusuf bin Musa told us, Abdullah bin Numayr told us, on the authority of Ismail bin Yasar, on the authority of Amr bin Dinar, on the authority of Tawus, on the authority of Ibn Abbas, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: I divorced my wife by zihar, then I had intercourse with her before I made expiation. The Messenger of God, may God bless him and grant him peace, said: "Did not God, the Most High, say: 'before they touch each other'?" He said: **I was impressed by that.** He said: **Keep away until you make expiation.** Then Al-Bazzar said: Nothing better than this has been narrated from Ibn Abbas. Ismail bin Muslim spoke about him, and many scholars narrated from him. It contains some jurisprudence, as he only ordered him to make one expiation.

God the Almighty says: {This is what you are admonished with} meaning, you are admonished with it. {And God is All-Aware of what you do} meaning, He is All-Aware of what is good for you and All-Knowing of your affairs. God the Almighty says: {But whoever cannot find [the means] - then a fast of two consecutive months before they touch each other. And whoever cannot afford it - then the feeding of sixty poor persons} The hadiths ordering this have been presented previously, as is proven in the two Sahih in the story of the man who had intercourse with his wife in Ramadan. {That is so that you may believe in God and His Messenger} meaning, We have prescribed this for this. God the Almighty says: {And these are the limits set by God} meaning, His prohibitions, so do not violate them. God the Almighty says: {And for the disbelievers is a painful punishment} meaning, those who do not believe and do not adhere to the rulings of this Shariah. Do not think that they will be saved from the calamity. No, it is not as they claim. Rather, for them is a painful punishment, meaning in this world and the hereafter.

## Fath al-Qadir

Then God, the Almighty, explained the status of zihar in itself and mentioned its ruling, saying: 2- **Those of you who swear an oath of divorce against their wives.** The majority of scholars read *yuziharun* with a shaddah and a fathah on the present tense letter. Ibn Amir, Hamzah, and Al-Kisa'i read *yuziharun* with a fathah on the ya', a shaddah on the dha', and an additional alif. Abu Al-Aaliyah, Asim, and Zar ibn Hubaish read *yuziharun* with a damma on the ya', a softened dha', and a kasrah on the ha'. A similar example has been presented in Surat Al-Ahzab. Abu

Al-Awza'arun read *yuziharun* without assimilation. The meaning of zihar is to say to his wife: You are to me like the back of my mother: meaning, there is no disagreement that this is zihar. They differed about if he says: You are to me like the back of my daughter or sister, or any other mahram. A group of them, including Abu Hanifah and Malik, held that it is zihar. Al-Hasan, Al-Nakha'i, Al-Zuhri, Al-Awza'i, and Al-Thawri said the same. A group of scholars, including Qatada and Al-Sha'bi, said that it is not considered zihar, but rather zihar applies only to the mother. There are different narrations from Al-Shafi'i. Some narrations are similar to the first statement, and others are similar to the second. The root of zihar is derived from back.

They differed if someone says to his wife, **You are to me like my mother's head, hand, leg, or something similar**. Is this considered zihar or not? Similarly, if someone says, **You are to me like my mother**, but does not mention the back. It appears that if he intends zihar by that, then it is zihar. It was narrated from Abu Hanifa that if he likens her to a part of his mother's body, it is permissible for him to look at it, but it is not zihar. It was narrated from Al-Shafi'i that zihar only applies to the back.

They differed over whether he compares his wife to a foreign woman. Some said it is considered zihar and others said it is not. The discussion of this is explained in detail in the books of branches. The phrase **their mothers are not** is in the nominative case as it is the predicate of the relative pronoun. That is, their women are not their mothers. This is a lie from them, and in this there is a rebuke and reprimand for those who make zihar. The majority read **their mothers** in the accusative case in the Hijazi dialect in which *ma* acts as *laysa*. Abu Amr and As-Salami read it in the nominative case without acting on it, and it is the language of Najd and Banu Asad. Then God the Almighty explained to them their mothers in reality, saying: **Their mothers are none but those who gave birth to them** meaning their mothers are none but the women who gave birth to them. Then the Almighty increased His rebuke and rebuke of them, saying: **And indeed, they say an abominable statement and a lie**. That is, indeed, those who support it say what they say, an abominable statement: that is, a terrible statement that is rejected by the Shari'ah. Falsehood is a lie. The accusative of *abominable* and *falsehood* is that they are descriptions of a deleted source: that is, an abominable statement and a lie. **And indeed, God is Forgiving and Pardoning**. That is, He is most eloquent in His forgiveness and pardon, as He made the expiation upon them to free them from this abominable statement.

## Tafsir al-Baghawi

Then he condemned Zihar, saying:

2- **Those of you who swear off their wives**, Asim read: **they swear off** with a damma on the ya', a soft dhaal, an alif after it, and a kasra on the ha'. Ibn Amir, Abu Ja'far, Hamza, and Al-Kisa'i read: with a fatha on the ya' and the ha', a shaddah on the dhaal, and an alif

after it. The others read it with a fatha on the ya', a shaddah on the dhaal, and the ha' without an alif.

**They are not their mothers**, meaning, those whom they make from their wives like mothers to their mothers. The *ta* in **their mothers** is in the accusative case as in the saying: **This is not a human being** (Yusuf 12:31). The meaning is: They are not their mothers. **Their mothers** meaning, they are not their mothers, "except those who gave birth to them. And indeed, they say something reprehensible," not known in Islamic law, **and falsehood**, lying. **And indeed, God is Pardoning and Forgiving**, He pardoned them and forgave them by imposing expiation upon them.

The form of zihar is when a man says to his wife: You are to me like my mother's back, or you are from me or with me or to me like my mother's back. Likewise, if he says: You are to me like my mother's stomach or like my mother's head or my mother's liver, or he says your stomach or your head or your hand is to me like my mother's back, or he compares one of her parts to another part of his mother's parts, then it is zihar.

According to Abu Hanifa - may God be pleased with him - if he likens it to the mother's stomach, vagina, or thigh, then it is considered zihar, but if he likens it to another organ, then it is not zihar.

If he said, **You are to me like my mother or like the spirit of my mother**, and he meant by that honor and dignity, then it is not considered zihar until he intended that. If he compared her to his grandmother and said, **You are to me like the back of my grandmother**, then it is considered zihar. Likewise, if he compared her to a woman forbidden to him by blood relationship by saying, **You are to me like the back of my sister, my aunt, or my maternal aunt**, or he compared her to a woman forbidden to him by breastfeeding, then it is considered zihar - according to the most correct of the opinions.

## Tafsir al-Baidawi

2- **Those of you who swear off their wives** zihar is when a man says to his wife, **You are to me like my mother's back**, derived from back, and the jurists added to it a comparison of her to a forbidden female part, and in **of you** there is a mockery of their custom in it, as it was from the faith of the people of ignorance, and the origin of *yazhirun* is yataḥāhirūn, and Ibn Amir, Hamzah, and al-Kisa'i read yazhirun from aḥāhir, and Asim read *yazhirun* from zāhir. **They are not their mothers** meaning in reality. **Their mothers are only those who gave birth to them**, so they are not likened to them in sanctity except by those who include them like the wet nurses and the wives of the Messenger of God, may God bless him and grant him peace, and from Asim, their mothers in the nominative case according to the language of Banu Tamim, and it was read as their mothers, which is also according to the language of those who put the accusative. **And they say an abominable thing** because the law denied it. **And falsely** deviating from the truth, as the wife is not like the mother. **And indeed, God is Forgiving and Forgiving** for what he has done in the past absolutely,

Surat al-Mujadilah 58:2

Those among you who swear to abstain from their wives that they are not their mothers - their mothers are none but those who gave birth to them. And indeed, they say an abomination of speech and falsehood. And indeed, God is Forgiving and Forgiving.

or if he repents from it.

## Surat al-Mujadilah 58:3

And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished for. And God is Acquainted with what you do.

### Tafsir al-Jalalayn

3 - **And those who swear an oath of divorce against their wives and then go back on what they said** by contradicting it by keeping her, which is contrary to the purpose of the oath of divorce of describing the woman as forbidden **the freeing of a slave** by freeing her **before they touch each other** by sexual intercourse **that is what you are admonished to do, and God is Acquainted with what you do**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And those who say to their women, **You stink to us like the backs of our mothers.**

His statement: **Then they return to what they said.** The scholars differed regarding the meaning of returning to what the one who pronounced shahada said. Some of them said: It is returning to prohibiting what he had prohibited for himself from his wife who was permissible to him before his shahada, so he makes her permissible after he prohibited her for himself by his intention to have intercourse with her and have sexual intercourse with her.

Who said that?

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada: **Then they return to what they said.** He said: He means that he will be overcome after his statement.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, the same.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then they return to what they said.** He said: He forbade her, then he wanted to return to her and have intercourse with her.

Others said something similar to this statement, except that they said: His keeping her after he declared her divorce and not separating from her, is a return from him to what he said, whether he intended to have intercourse or not. Abu Al-Aaliyah used to say: The meaning of his saying: **When they said** is in what they said.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, he said: I heard Abu Al-A'la say about His statement: **Then they will return to what they said:** meaning they will return to it.

The Arabists differed about the meaning of this. Some of the grammarians of Basra said about this meaning:

Freeing a slave before they touch each other, and whoever cannot find one, then fasting, then feeding sixty poor people, then they return to what they said we will not do it and they do it. This is Zihar, he says: She is to me like my mother's back, and similar words. So if he frees a slave or feeds sixty poor people, he returns to what he said it is forbidden to do, and it is as if the one who said this thought that this is from the introduction which means delay.

Some of the grammarians of Kufa said: **Then they return to what they said** in Arabic is appropriate for: Then they return to what they said, and in what they said, meaning marriage, meaning: they go back on what they said, and in undoing what they said he said: It is permissible in Arabic to say: If he returns to what he did, meaning if he does it again, and it is permissible if he returns to what he did: if he undoes what he did, and it is like you say: He swore that he would hit you, so its meaning is: He swore not to hit you, and he swore to hit you.

The correct thing to say about this, in my opinion, is that the meaning of the lam in his statement **when they said** is in the sense of *to* or *in*, because the meaning of the statement is: Then they return to invalidating what they said about prohibiting it and then permitting it. If it is said that its meaning is: Then they return to permitting what they prohibited, or permitting what they prohibited, then that is correct, because all of that is a return to it. So the interpretation of the statement is: Then they return to permitting what they prohibited for themselves from what God permitted for them.

His saying: **Freeing a slave before they touch each other** means: He must free a slave, meaning freeing the slave, male or female, before the man who has made the shahada touches his wife from whom he made the shahada or she touches him.

There is a difference of opinion regarding the meaning of touching in this context, similar to their difference of opinion regarding His statement: **And if you divorce them before you have touched them** (al-Baqarah 2:237), and we have mentioned that there.

We will mention some of what we did not mention there.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **And those who swear an oath of divorce against their wives and then go back on what they said**, it is a man who says to his wife, **You are to me like the back of my mother.** If he says that, it is not permissible for him to approach her by marriage or anything else until he expiates for his oath by freeing a slave. **But whoever cannot find [anything] - then a fast of two consecutive months before they touch each other.** Touching is marriage. **But whoever is not able - then the feeding of sixty poor persons.** And if he says to her, **You are to me like the back of my mother if she does such and such**, then that does not constitute a zihar until he breaks his oath. If he breaks his oath, then he should not approach her until he expiates, and a divorce does not occur in a zihar.

Ibn Bashar told us: Ibn Abi Uday told us: Ash'ath told



## Surat al-Mujadilah 58:3

And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished for. And God is Acquainted with what you do.

us, on the authority of Al-Hasan, that he saw no harm in having intercourse with the woman who had committed li'an without intercourse.

Ali bin Sahl told us: Zaid told us: Sufyan said: The only way to refrain from sexual intercourse is to refrain from intercourse. He did not see any harm in relieving himself below the vagina or above the vagina, or wherever he wanted, or to have intercourse.

Others said: He meant by that all the meanings of touch, and they said: The verse is general.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Wahib told us, on the authority of Yunus, he said: It was reported to me on the authority of al-Hasan that he disliked touching the woman who pronounces zahar.

And His statement: **This is what you are admonished by**, God Almighty says: Your Lord has made this obligatory upon you as an admonition for you so that you may learn from it, and so that you may refrain from li'an and false speech. **And God is All-Aware of what you do**, God Almighty says: God is All-Aware of the deeds that you do, O people. Nothing of them is hidden from Him, and He will reward you for them, so refrain from saying evil and falsehood.

## Tafsir al-Qurtubi

It contains twelve issues.

First: The Almighty's statement: **And those who swear to divorce their wives** This is the subject and the predicate is **the freeing of a slave**. The word **upon them** was omitted because the statement indicates it, meaning, they must free a slave. It was also said: meaning, your expiation is to free a slave. The apparent consensus among scholars is that a man says to his wife, **You are to me as the back of my mother**. This is the reprehensible and false statement that God meant by His statement, **And indeed, they say a reprehensible statement and a lie**. So whoever says this statement, it is forbidden for him to have intercourse with his wife. So whoever repeats what he said must pay the expiation for zihar, because God the Almighty said: **And those who swear to divorce their wives and then go back on what they said must free a slave**. This indicates that the expiation for zihar is not due to words in particular until they are repeated. This is a problematic word that people have differed about, with seven opinions: The first: It is the intention to have intercourse, and this is the well-known opinion of the two scholars of 'Iraq, Abu Hanifa and his companions. It was narrated from Malik: If he intends to have intercourse with her, then it is a repetition, but if he does not intend to, then it is not a repetition. Second: To intend to abstain from fasting, after purifying oneself from it, as Malik said. Third: To intend to do

both.

This is the opinion of Malik in his Muwatta. Malik said regarding the statement of God the Almighty: **And those who swear an oath of divorce against their wives and then go back on what they said**, he said: I heard that the interpretation of that is that a man swears an oath of divorce against his wife and then decides to have sexual intercourse with her and keep her. If he decides to do that, then expiation is required of him. But if he divorces her and has not decided after declaring his divorce to keep her and have sexual intercourse with her, then expiation is required of him. Malik said: If he marries her after that, he should not have sexual intercourse with her until he pays the expiation for declaring divorce. The fourth opinion: It is intercourse itself. If he does not have sexual intercourse, then it is not a return. This is according to al-Hasan and Malik as well. The fifth opinion: Imam al-Shafi'i **may God be pleased with him** said: It is that he keeps her as a wife who is considered dhihar while being able to divorce her. This is because when he pronounced dhihar, he intended to forbid her. If he leads to divorce, then he has gone against what he began by forbidding her, and there is no expiation required of him. But if he refrains from divorcing her, then he has returned to what he was doing and expiation is required of him. The sixth opinion: Dhihar creates a prohibition that can only be removed by expiation. The meaning of repetition according to those who say this is that he does not permit himself to have intercourse with her except with an expiation that he offers both of them. This was stated by Abu Hanifa and his companions and Al-Layth ibn Sa'd. The seventh is repeating the wording of zihar. This is the opinion of the proponents of zihar who deny analogy. They said: If the wording of zihar is repeated, then it is a repetition, but if it is not repeated, then it is not a repetition. This is attributed to Bakir ibn Al-Ashbah, Abu Al-Ashbah, Abu Al-'Aliyah and Abu Hanifa as well. It is also the opinion of Al-Farra'. Abu Al-'Aliyah said: The apparent meaning of the verse supports this, because He says: **Then they go back to what they said** meaning to what they said. Ali ibn Abi Talhah narrated from Ibn Abbas regarding the words of God the Almighty: **And those who swear an oath of divorce against their wives and then go back to what they said**, that it is for him to say to her, **You are to me like the back of my mother**. So if he says that to her, then she is not lawful for him until he expiates the guarantee of zihar. Ibn Al-'Arabi said: As for the claim that it is a return to the wording of zihar, it is definitely invalid and is not authentically reported from Bakir. It is more likely that we are from the ignorance of David and his followers. Stories of demonstrators have been narrated, and there is no mention of the expiation for them, because they repeated the statement. Also, the meaning contradicts it, because God Almighty described it as an abomination of injustice and falsehood. So how can it be said to him, if you repeat the forbidden statement and the reason for the forbidden, then expiation is obligatory upon you? This is not reasonable. Do you not see that every reason

that necessitates expiation does not require repetition, such as murder, intercourse during fasting, or other things?

I said: His statement, Shibah, may be due to Dawud's ignorance and his spreading it, which led him to accuse him of it. Those we have mentioned have said the same as Dawud. As for the statement of Al-Shafi'i, that he left divorce when he was able to do so, it is invalidated by three main matters: First: He said: *Then* - which appears to indicate that it requires delay. Second: His statement, the Most High, **Then they return** requires the existence of an action on the part of the husband, and the passage of time is not due to their action. Third: A revocable divorce does not contradict remaining in possession, so the ruling of zihar is not dropped like *ila'*. If it is said: If he saw her talking, he did not hold on to her, so holding on to the mother by marriage is not valid. This is the main opinion of the people of Transoxiana. We say: If he intends to do something contrary to what he said and sees it contrary to the mother, he has disbelieved and returned to his family. The realization of this statement is that the intention is a statement that invalidates it. This is a man who said a statement that required the analysis, which is marriage, and he said a statement that required the prohibition, which is the zihar, then he went back to what he said, which is the analysis. It is not correct that it was the beginning of a contract from him, because the contract remains and remains, except that he said a determination that contradicts what he believed and said in himself regarding the zihar that he informed about by his saying, **You are to me like my mother's back**. If that was the case, he disbelieved and returned to his family, because of his saying, **before they touch each other**. This is an explanation that is very sophisticated in its art.

Second: Some of the people of interpretation said: The verse has an inversion, and the meaning is **And those who swear off their wives and then return** to what they were doing of sexual intercourse **the freeing of a slave** for what they said, meaning it is upon them. Freeing a slave for what they said: So the preposition in His statement: **for what they said** is connected to the omitted word which is the predicate of the subject, which is upon them, as Al-Akhfash said. Al-Zajjaj said: The meaning is: Then they return to wanting intercourse because of what they said. It was said: The meaning is what they used to show off to their women in the pre-Islamic era, then they return to what they said in the pre-Islamic era in Islam, so the expiation for returning is to free a slave. Al-Farra': The lam means *about* and the meaning is: Then they return to what they said, wanting intercourse. Al-Akhfash recited: When they said and to what they said is one, and the lam and *to* alternate. He said: **Praise be to God, who has guided us to this** (al-A'raf 7:43) and He said: **So guide them to the path of Hellfire** (al-Saffat 37:23) and He said: **Because your Lord inspired her** (al-Zalzalah 99:5) and He said: **And it was inspired to Noah** (Hud 11:36).

Third: The Almighty's saying: **Then the freeing of a slave** means that he must free a slave. It is said: **I freed him** meaning I made him free. Then this slave must be complete and free from every defect, and part of its perfection is her conversion to Islam according to

Malik and Al-Shafi'i, like the slave in the case of murder. According to Abu Hanifa and his companions, a non-Muslim woman and someone with a trace of slavery, such as a freed slave and others, are sufficient.

Fourth: If he frees half of two slaves, it does not suffice for us, nor according to Abu Hanifa. Al-Shafi'i said it suffices, because half of two slaves means one slave, and because the expiation for emancipation is through money, so it is permissible for it to be divided or fragmented, like feeding. Our evidence is the saying of God the Almighty: **Then the freeing of a slave**. This term refers to one person, and part of a slave is not a slave, and this is not something that can be combined, because the worship related to a slave is that half of two slaves cannot take their place. The basic principle is that if two men share in two sacrifices, and because if he orders two men to perform Hajj on his behalf, it is not permissible for one of them to perform half of it, and likewise this. And because if he instructs that a slave be purchased and emancipated on his behalf, it is not permissible for half of two slaves to be emancipated on his behalf, and likewise in our case, and thus their evidence is invalidated. Feeding and other things do not suffice for expiation according to us.

Fifth: The Almighty's statement: **before they touch each other** meaning that he has intercourse with her. It is not permissible for the one who has pronounced zihar to have intercourse before offering expiation. If he has intercourse with her before offering expiation, he has sinned and disobeyed, but the expiation is not waived for him. It was narrated from Mujahid that if he has intercourse before starting to offer expiation, he must offer another expiation. It was narrated from others that the expiation and obligation of zihar are waived and he is not required to do anything at all, because God Almighty has made expiation obligatory and commanded it before intercourse. So if he delays it until he touches her, then its time has passed. The correct view is that the expiation is obligatory, because by his intercourse he committed a sin and that does not waive the expiation. He must make it up as if he delayed a prayer past its proper time. In the hadith of Aws ibn as-Samit, when the Prophet (peace and blessings of God be upon him) informed him that he had intercourse with his wife, he ordered him to offer expiation. This is a clear text, regardless of whether the expiation is by freeing a slave, fasting, or feeding the poor. Abu Hanifa said: If his expiation is feeding the poor, then it is permissible for him to have intercourse and then feed the poor. However, other than intercourse, such as kissing, touching, or pleasure, it is not forbidden according to the majority of scholars. Al-Hasan and Sufyan said this, and it is the correct opinion of the Shafi'i school. It was also said: All of that is forbidden, as are all types of touching. This is the opinion of Malik and one of the two opinions of Al-Shafi'i. It has been mentioned previously.

Sixth: The Most High said: **This is what you are admonished with**, meaning they are commanded to do it. **And God is All-Aware of what you do**, of declaring others to be infidels and other things.

## Surat al-Mujadilah 58:3

And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished for. And God is Acquainted with what you do.

### Tafsir Ibn Kathir

Imam Ahmad said: Sa'd ibn Ibrahim and Ya'qub told us: My father told us, Muhammad ibn Ishaq told us, Mu'ammara ibn 'Abdullah ibn Hanzala told me, on the authority of Yusuf ibn 'Abdullah ibn Salam, on the authority of Khuwaylah bint Tha'labah, who said: By God, God revealed the beginning of Surat Al-Mujadilah about me and Aws ibn al-Samit. She said: I was with him and he was a very old man whose character had become bad. She said: One day he came to me and I asked him something, so he became angry and said: You are to me like the back of my mother. She said: Then he went out and sat in the gathering of his people for an hour, then he came in to me and behold, he wanted to have intercourse with me. She said: I said: No, by the One in Whose Hand is Khuwaylah's soul, you will not be able to get to me, and I have said what I have said, until God and His Messenger judge us with His judgment. She said: Then he jumped on me, and I resisted him, and I overcame him as a woman overcame a weak old man, and I threw him off me. She said: Then I went out to one of my female neighbors and borrowed some clothes from her, then I went out until I came to the Messenger of God (peace and blessings of God be upon him) and sat in front of him, and I mentioned to him what I had suffered from him and I began to complain to him about the bad character I had suffered from him. She said: Then the Messenger of God (peace and blessings of God be upon him) began to say: **Khuwaylah, your cousin is an old man, so fear God regarding him.**

She said: By God, I did not leave until a verse was revealed in the Qur'an, and the Messenger of God, may God bless him and grant him peace, was overcome by what had always overwhelmed him, then he recovered and said to me: **O Khuwaylah, God has revealed a Qur'an about you and your companion.** Then he recited to me: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who swear to divorce their wives, they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an ugly saying and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished to do, and God is Acquainted with what you do. But whoever cannot find [the means], then a fast of two consecutive months before they touch each other. But whoever is not able [to do so], then the feeding of sixty poor persons. This is so that you may believe in God and His Messenger. And these are the limits set by God. And for the disbelievers is a painful punishment." She said: The Messenger of God, may God bless him and grant him peace, said to me: **Tell him to free a slave.** She said: I said: O Messenger of God, what does he have?" He said: **Then let him fast for two consecutive**

**months.** She said: "I said: By God, he is an old man who has no time for fasting." He said: **Then let him feed sixty poor people a wasq of dates.** She said: "I said: By God, O Messenger of God, he does not have that." She said: "Then the Messenger of God, may God bless him and grant him peace, said: 'Then we will help him with a vessel of dates.'" She said: "I said: O Messenger of God, and I will help him with another vessel." He said: **You have done well and done well, so go and give it in charity on his behalf, then treat your cousin well.** She said: **So I did that.**

It was narrated by Abu Dawud in the Book of Divorce in his Sunan through two chains of transmission on the authority of Muhammad ibn Ishaq ibn Yasar, and he has Khuwaylah bint Tha'labah, and it is said that she is Khuwaylah bint Malik ibn Tha'labah, and it may be made diminutive and it is said that she is Khuwaylah. There is no contradiction between these statements, so the matter is close, and God knows best. This is the correct explanation for the reason for the revelation of this Surah. As for the hadith of Salamah ibn Sakhr, it does not state that it was the reason for the revelation, but rather it commanded what God revealed in this Surah, of manumission, fasting, or feeding, as Imam Ahmad said: Yazid ibn Harun told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sulayman ibn Yasar, on the authority of Salamah ibn Sakhr al-Ansari, who said: I was a man who had been given intercourse with women in a way that no one else had been given. When Ramadan came, I declared a zihar **declaration of divorce** from my wife until Ramadan had passed, fearing that I might have intercourse with her that night, and I would continue doing that until the day came, and I would not be able to withdraw. While she was serving me at night, something of her was uncovered to me, so I jumped on her. When morning came, I went to my people and told them my story and said: Come with me to the Prophet (peace and blessings of God be upon him) and inform him of my situation. They said: No, by God, we will not do that, for we fear that something will be revealed about us, or that the Messenger of God (peace and blessings of God be upon him) will say something about us that will remain shameful for us. But you go and do what you want.

He said: So I went out until I came to the Prophet, may God bless him and grant him peace, and told him my story. He said to me, **You are in this. I said, I am in this.** He said, **You are in this.** I said, **I am in this.** He said, **You are in this.** I said, "Yes, here I am. So go with the judgment of God Almighty, for I am patient with Him." He said, **Free a slave.** I struck the side of my neck with my hand and said, **No, by Him who sent you with the truth, I do not own anything else this morning.** He said, **Then fast for two consecutive months.** I said, **O Messenger of God, did what happened to me happen only because of fasting?** He said, **Give charity.** I said, **By Him who sent you with the truth, we spent this night full of food and we did not have dinner.** He said, **Go to the one who gives charity to Banu Ruzayq and tell him to give it to you, so that I may feed sixty poor people**

from it a wasq of dates, then use the rest of it to help you and your family. He said: So I returned to my people and said, "I found distress and bad opinion among you, but I found spaciousness and blessing with the Messenger of God, may God bless him and grant him peace. He has ordered for me." With your charity, give it to me. So they gave it to me. This is how Abu Dawud and Ibn Majah narrated it. Al-Tirmidhi shortened it and declared it good. The context indicates that this story was after the story of Aws ibn al-Samit and his wife Khuwaylah bint Tha'labah, as the context of that and that indicates after reflection.

Khasif said on the authority of Mujahid on the authority of Ibn Abbas: The first person to pronounce zihar from his wife was Aws ibn as-Samit, the brother of Ubadah ibn as-Samit, and his wife Khawlah bint Tha'laba ibn Malik. When he pronounced zihar from her, she feared that it would be a divorce, so she came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Aws has pronounced zihar from me, and if we separate, we will perish. I have thrown away my belly from him, and I have become his companion. She was complaining about that and crying, and nothing had been said about that. Then God, the Most High, revealed: "God has certainly heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who swear to divorce their wives - they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an evil word and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said - the freeing of a slave before they touch each other. That is what you are admonished by, and God is Acquainted with what you do. But whoever cannot find [a way] - then a fast of two consecutive months before the divorce." So the Messenger of God (peace and blessings of God be upon him) called him and said, **Can you afford to free a slave?** He said, **No, by God, O Messenger of God, I cannot afford it.** So the Messenger of God (peace and blessings of God be upon him) gathered for him until he freed a slave on his behalf, then he went back to his family. Narrated by Ibn Jarir, and for this reason Ibn Abbas and the majority held what we have said, and God knows best. God the Almighty's statement, **Those of you who swear an oath of divorce against their wives**, the root of zihar is derived from the word *back*. This is because in the Jahiliyyah, when one of them pronounced zihar against his wife, he would say to her, **You are to me like my mother's back**. Then in Islamic law, zihar was applied to all other parts by analogy to the back. In the Jahiliyyah, zihar was considered a divorce, so God made it permissible for this nation and made it an expiation, but He did not make it a divorce as they used to do in their Jahiliyyah. This is what more than one of the early generations said.

Ibn Jarir said: Abu Kurayb told us, Ubayd God ibn Musa told us, on the authority of Abu Hamza, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When a man said to his wife in the pre-Islamic period, **You are to me like the back of my mother**, she would be forbidden to him. The first person to pronounce zihar in Islam was Aws, and he had a

cousin of his called Khuwaylah bint Tha'labah under his care. He pronounced zihar from her, and he was disappointed and said, **I see that you are forbidden to me**, and she said the same to him. He said, "Then go to the Messenger of God, may God bless him and grant him peace." So she went to the Messenger of God, may God bless him and grant him peace, and found a hairdresser combing his hair. He said, **O Khuwaylah, we have not been commanded to do anything about your matter**. So God revealed to His Messenger, saying, **O Khuwaylah, be of good tidings**. She said, **Good report**. So he recited to her, "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who pronounce zihar against their wives are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an abhorrent word and a lie. But indeed, God is Pardoning and Forgiving." \* And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other." She said: **And what slave do we have? By God, he cannot find a slave other than me**. He said: **And whoever cannot find a slave, then a fast of two consecutive months**. She said: **By God, were it not for the fact that he drinks three times a day, his sight would go away**. He said: **And whoever cannot afford it, then the feeding of sixty poor persons**. She said: **From where is it? It is only a meal like it**. He said: "So he called for half a wasq **thirty sa's**, and a wasq **sixty sa's** and said: Let him feed sixty poor persons and let him return to you." This is a strong chain of transmission and a strange context. Something similar to this has been narrated from Abu Al-A'aliyah.

Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Harawi told us, Ali ibn al-Asim told us, on the authority of Dawud ibn Abi Hind, on the authority of Abu al-Aaliyah, who said: Khawlah bint Dulaij was married to a man from the Ansar, and he was blind, poor, and of bad character. The divorce of the people of the Jahiliyyah was that if a man wanted to divorce his wife, he would say: You are to me like my mother's back, and she had one or two dependents from him. One day she disputed with him about something, and he said: You are to me like my mother's back, so she carried her clothes until she entered upon the Prophet, may God bless him and grant him peace, while he was in Aisha's house, and Aisha was washing the side of his head. She came to him with her dependents and said: O Messenger of God, my husband is blind, poor, has nothing, and of bad character, and I disputed with him about something. He became angry and said: You are to me like my mother's back, and he did not mean divorce, and I have one or two dependents from him. He said: **I do not know of you except that you have become forbidden to him**.

She said: I complain to God about what has happened to me and my children. Aisha turned and washed the other side of his head, and she turned with him and said: O Messenger of God, my husband is blind, poor and ill-tempered. I have one or two children from him, and I disputed with him about something, and he became angry and said: You are to me like the back of my mother, and he did not mean divorce. She said: He raised his head to me and said: I do not know of



## Surat al-Mujadilah 58:3

And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished for. And God is Acquainted with what you do.

anything except that you have become forbidden to him. She said: I complain to God about what has happened to me and my children. Aisha saw the face of the Prophet (peace and blessings of God be upon him) change, so she said to her: Go away. The Messenger of God (peace and blessings of God be upon him) remained in that state of unconsciousness for as long as God willed. When the revelation ceased, he said: O Aisha, where is the woman? So she called her, and the Messenger of God (peace and blessings of God be upon him) said to her: Go and bring me your husband. So she went running, and she came back and found that he was as she had said: blind, poor and ill-tempered.

The Prophet, may God bless him and grant him peace, said: "I seek refuge in God, the All-Hearing, the All-Knowing. God has heard the statement of the one who argues with you concerning her husband and complains to God. God hears your dialogue. Indeed, God is All-Hearing, All-Seeing. Those among you who swear to divorce their wives - they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an evil word and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said." The Prophet, may God bless him and grant him peace, said: **Can you find a slave to free before you touch her?** He said: *No*. He said: **Can you not fast for two consecutive months?** He said: **By Him who sent you with the truth, if I do not eat two or three times, my sight almost goes blind.** He said: **Can you feed sixty poor people?** He said: **No, unless you help me.** So the Messenger of God, may God bless him and grant him peace, helped him and said: **Feed sixty poor people.** He said: And God transformed the divorce into zihar. Ibn Jarir narrated it on the authority of Ibn al-Muthanna on the authority of Abd al-A'la on the authority of Dawud heard Abu Al-Aaliyah, so he mentioned something similar in a shorter context. Saeed bin Jubair said: **Ila' and Zihar were divorces in the pre-Islamic era, so God set a time limit for Ila' to four months and made expiation for Zihar.** Ibn Abi Hatim narrated it in a similar manner. Imam Malik provided evidence that the disbeliever is not included in this verse by saying, **among you**, so the address is to the believers. The majority responded that this was stated in a general manner and has no meaning. The majority provided evidence for it by saying, **of their women**, that there is no Zihar among the female slaves and they are not included in this address.

God the Almighty said: "They are not their mothers. Their mothers are none but those who gave birth to them." That is, a woman does not become his mother because of a man saying, **You are to me like my mother**, or **like my mother**, or **like my mother's back**, or something similar. Rather, his mother is the one who gave birth to him. For this reason, God the Almighty said: **And indeed, they say something reprehensible and false**, that is, obscene, false speech. **But indeed, God is Pardoning and Forgiving**, that is, regarding what happened to you during the time of ignorance.

And likewise, regarding what came out of a slip of the tongue, and was not intended by the speaker, as Abu Dawud narrated that the Messenger of God (blessings and peace of God be upon him) heard a man say to his wife, **O my sister**, so he said, **Is she your sister?** This is a denial, but he did not forbid her to him simply because he did not intend it. If he had intended it, she would have been forbidden to him because, according to the correct view, there is no difference between a mother and other mahrams such as a sister, paternal aunt, maternal aunt, and the like.

And the Almighty said: **And those who pronounce zihar declaration of divorce from their wives and then go back on what they said.** The early Muslims and Imams differed regarding what is meant by the Almighty's saying: **Then go back on what they said.** Some people said: Going back is to return to the word of zihar and repeat it. This statement is invalid and is the choice of Ibn Hazm and the statement of Dawud. Abu Omar bin Abdul Barr narrated it on the authority of Bakir bin Al-Ashja, Al-Farra' and a group of the people of scholastic theology. Al-Shaff'i said: It is to keep her after zihar for a period during which he can divorce her, but he does not divorce her. Ahmad bin Hanbal said: It is to return to intercourse or resolve to do so, so she is not permissible for him until he expiates with this expiation. It was narrated on the authority of Malik that it means resolving to have intercourse and refraining, and on his authority that it means intercourse. Abu Hanifa said: It is to return to zihar after it was forbidden and the removal of what was the order of the Jahiliyyah. So whenever a man pronounces zihar **declaration of divorce** from his wife, he has forbidden her with a prohibition that can only be removed by expiation. His companions held this view. Al-Layth bin Sa'd said: Ibn Lahi'ah said: Ata' told me on the authority of Sa'id bin Jubayr: **Then they go back to what they said.** They said, **That means they want to return to the sexual intercourse that they had forbidden themselves.**

Al-Hasan Al-Basri said: It means intercourse in the vagina. He did not see any harm in intercourse other than the vagina before making expiation. Ali bin Abi Talhah said on the authority of Ibn Abbas: **Before they touch each other.** Touching is sexual intercourse. Ata', Al-Zuhri, Qatadah and Muqatil bin Hayyan said the same. Al-Zuhri said: He is not allowed to kiss her or touch her until he makes expiation. The Sunan scholars narrated on the authority of Ikrimah on the authority of Ibn Abbas that a man said: O Messenger of God, I divorced my wife by zihar and had intercourse with her before making expiation. He said: What made you do that, may God have mercy on you? He said: I saw her anklet in the moonlight. He said: Do not go near her until you do what God the Almighty has commanded you. At-Tirmidhi said: It is hasan gharib sahih. Abu Dawud and An-Nasa'i narrated it on the authority of Ikrimah as a mursal. An-Nasa'i said: It is more correct.

And the Almighty's saying: **Then the freeing of a slave**



means the freeing of a complete slave before they touch each other. Here, the slave is absolute and not restricted by faith, and in the expiation for murder, it is restricted by faith. Al-Shafi'i, may God have mercy on him, interpreted what was stated here as what was restricted there, due to the unification of the obligation, which is the freeing of a slave. He supported that with what he narrated on the authority of Malik on the authority of Mu'awiyah ibn al-Hakam al-Sulami in the story of the black slave girl, and that the Messenger of God, may God bless him and grant him peace, said: **Free her, for she is a believer.** Ahmad narrated it in his Musnad and Muslim in his Sahih. Al-Hafiz Abu Bakr Al-Bazzar said: Yusuf bin Musa told us, Abdullah bin Numayr told us, on the authority of Ismail bin Yasar, on the authority of Amr bin Dinar, on the authority of Tawus, on the authority of Ibn Abbas, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: I divorced my wife by zihar, then I had intercourse with her before I made expiation. The Messenger of God, may God bless him and grant him peace, said: "Did not God, the Most High, say: 'before they touch each other'?" He said: I **was impressed by that.** He said: **Keep away until you make expiation.** Then Al-Bazzar said: Nothing better than this has been narrated from Ibn Abbas. Ismail bin Muslim spoke about him, and many scholars narrated from him. It contains some jurisprudence, as he only ordered him to make one expiation.

God the Almighty says: {This is what you are admonished with} meaning, you are admonished with it. {And God is All-Aware of what you do} meaning, He is All-Aware of what is good for you and All-Knowing of your affairs. God the Almighty says: {But whoever cannot find [the means] - then a fast of two consecutive months before they touch each other. And whoever cannot afford it - then the feeding of sixty poor persons} The hadiths ordering this have been presented previously, as is proven in the two Sahihis in the story of the man who had intercourse with his wife in Ramadan. {That is so that you may believe in God and His Messenger} meaning, We have prescribed this for this. God the Almighty says: {And these are the limits set by God} meaning, His prohibitions, so do not violate them. God the Almighty says: {And for the disbelievers is a painful punishment} meaning, those who do not believe and do not adhere to the rulings of this Shariah. Do not think that they will be saved from the calamity. No, it is not as they claim. Rather, for them is a painful punishment, meaning in this world and the hereafter.

### Fath al-Qadir

**3- And those who swear an oath of divorce from their wives and then go back on what they said** When God, the Almighty, mentioned zihar in general terms and rebuked its doers, He proceeded to detail its rulings. The meaning is: And those who say that reprehensible, false statement, then go back on what they said: meaning to what they said by making up for it and making amends, as in His statement: **that you return to the like of it** meaning to the like of it. Al-Akhfash said: When they said and to what they said, they alternate. He said: **And they said, 'Praise be to God, who has guided us to this'** and He said: **So guide them to the**

**path of Hellfire** and He said: **Because your Lord inspired her** and He said: **And it was inspired to Noah** Al-Farra' said: The lam means [about], and the meaning is: Then they go back on what they said and want to have intercourse. Al-Zajjaj said: The meaning is: Then they return to wanting to have intercourse because of what they said. Al-Akhfash also said: The verse contains an inversion, and the meaning is: And those who abstain from their wives and then return to what they were doing of intercourse, **the freeing of a slave** for what they said: meaning, it is upon them to free a slave for what they said. So the preposition in His statement: **for what they said** is related to the omitted word which is the predicate of the subject, which is upon them.

Scholars differed in interpreting the aforementioned repetition into several opinions: The first is that it is the intention to have intercourse. This is what the Iraqis, Abu Hanifa and his companions, said. It was also narrated from Malik. It was also said that it is the intercourse itself. This is what al-Hasan said, and it was also narrated from Malik. It was also said that the one who kept her as a wife after the zihar, while being able to divorce her. This is what al-Shafi'i said. It was also said that it is expiation, meaning that he does not consider intercourse with her permissible except with expiation. This is what al-Layth ibn Sa'd said, and it was narrated from Abu Hanifa. It was also said that it is repeating the zihar with its wording, and this is what the scholars of the apparent meaning said. It was narrated from Bakir ibn al-Ashja, Abu al-Aliyah, and al-Farra'. The meaning is: Then they return to what they said. The relative clause is the subject and its predicate is **freeing a slave**, assuming that they are obligated to free a slave as mentioned above, or that it is obligatory upon them to free a slave. It is said that I freed him, meaning I made him free. It appears that any slave is sufficient. It was also said that it is required that she be a believer, like a slave in the expiation for murder. Abu Hanifa and his companions said the first, and Malik and Al-Shafi'i said the second. They also stipulated that she be free from every defect. **Before they touch each other.** What is meant by touching here is sexual intercourse. This is what the majority said. It is not permissible for the one who has pronounced zihar to have intercourse until he expiates. It was also said that what is meant by it is enjoyment of sexual intercourse, touching, or looking at the vagina with lust. This is what Malik said, and it is one of the opinions of Al-Shafi'i. The reference in his saying *that* is to the aforementioned ruling, which is the subject and its predicate. **You are admonished by it**, meaning you are commanded to do it, or warned by it against committing zihar. This explains what is intended by the law of expiation. Al-Zajjaj said: The meaning of the verse is that the severity of the expiation is an admonition to you: that is, the severity of the expiation is an admonition to you so that you abandon zihar. **And God is All-Aware of what you do.** Nothing of your deeds is hidden from Him, so He will reward you for them.

Surat al-Mujadilah 58:3

And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished for. And God is Acquainted with what you do.

### Tafsir al-Baghawi

**3- And those who swear an oath of divorce against their wives and then go back on what they said - then the freeing of a slave is required.** Then the ruling on zihar is that it is forbidden for the husband to have intercourse with her after zihar unless he makes expiation, and expiation is required if he returns to zihar. According to the Almighty's saying: **And then they go back on what they said - then the freeing of a slave is required.**

Scholars differed regarding repetition. The scholars of the Zahiri school said: It is repeating the word of Zihar, which is the opinion of Abu Al-Aaliyah, based on the Almighty's statement: **Then they return to what they said**, meaning to what they said [i.e. they repeated it again]. If he does not repeat the word, then there is no expiation upon him.

Some people say that expiation is required for the zihar itself, and what is meant by *return* is: returning to what they were doing in the pre-Islamic period of zihar itself, which is the opinion of Mujahid and al-Thawri.

Some people said: What is meant by *recidivism* is intercourse, which is the opinion of Al-Hasan, Qatada, Tawus, and Al-Zuhri. They said: There is no expiation for him as long as he does not have intercourse with her.

Some people said: It is the intention to have intercourse, and this is the opinion of Malik and the people of opinion.

Al-Shafi'i said that the recurrence is when he keeps her after the zihar for a period of time during which he can separate from her, but he does not do so. If he divorces her immediately after the zihar, or one of them dies at that time, then there is no expiation upon him, because the recurrence of the statement is the violation.

Ibn Abbas interpreted the return as regret, saying: They regret and return to friendship, and this is its meaning.

Al-Farra' said: It is said: So-and-so returned to what he said, meaning in what he said, and in reversing what he said, meaning: he went back on what he said.

This explains what Al-Shafi'i said, that his intention by zihar is to prohibit divorce. If he keeps her for the sake of marriage, then he has contradicted his statement and gone back on what he said, so he must make expiation. He even said: If he makes zihar about his revocable wife, his zihar is valid and he does not have to make expiation until he takes her back. If he takes her back, then he has returned and expiation is required of him.

His saying: **Then freeing a slave before they touch each other.** What is meant by touching is intercourse. It is not permissible for the one who has sworn to divorce to have intercourse with his wife from whom he

has sworn to divorce unless he makes expiation, whether he intends to make expiation by freeing a slave, fasting, or feeding. According to Malik, if he intends to make expiation by feeding, it is permissible for him to have intercourse before that, because God Almighty restricted freeing and fasting to before touching each other. He said regarding feeding: **But whoever is unable, then the feeding of sixty poor persons.** He did not say: before they touch each other.

And for others: the generality of food is carried over to the restriction of manumission and fasting.

They differed regarding the prohibition of any direct sexual intercourse other than intercourse before expiation, such as kissing and pleasure. Most of them held that nothing is prohibited except intercourse, which is the opinion of Al-Hasan and Sufyan Al-Thawri, and the more correct of the two opinions of Al-Shafi'i, just as menstruation prohibits intercourse, but not all other forms of pleasure.

Some of them are of the view that it is forbidden, because the term *seeking* includes all forms of sexual intercourse. If a person has sexual intercourse with the apparent partners before making expiation, he has disobeyed God, the Most High, and the expiation is his responsibility. He is not permitted to do so again unless he makes expiation, and no further expiation is required for sexual intercourse.

Some scholars said: If he has intercourse with her before making expiation, he must make two expiations.

The expiation for Zihar is in order. He must free a believing slave. If he cannot find one, he must fast for two consecutive months. If he breaks the fast deliberately one day or forgets the intention, he must start the two months again. If he is unable to fast, he must feed sixty poor people.

We mentioned in Surat Al-Ma'idah the amount to be fed to each poor person.

**This is what you are admonished to do, you are commanded to do, and God is All-Aware of what you do.**

### Tafsir al-Baidawi

**3- And those who pronounce zihar declaration of divorce concerning their wives and then go back on what they said** meaning to their statement by making up for it. From this is the proverb: The rain has returned to what he spoiled. It is by nullifying what it requires. According to Al-Shafi'i, it is by the one who pronounced zihar refraining from her in marriage for a period of time during which he can separate from her, as the likening includes its sanctity due to the validity of her exception from it, which is the least that can be nullified. According to Abu Hanifa, it is by permitting one to enjoy her, even with a lustful glance. According

to Malik, it is by intending to have intercourse, and according to Al-Hasan, it is by intercourse. Or by zihar in Islam, on the basis that his saying **they pronounce zihar** means they are accustomed to zihar, as they used to pronounce zihar in the pre-Islamic era, which is the opinion of Al-Thawri. Or by repeating it verbally, which is the opinion of the Zahiris, or meaning by swearing an oath to what he said, which is the opinion of Abu Muslim. Or to what is said about her, by keeping her, or permitting one to enjoy her or have intercourse with her. **Then the freeing of a slave** means that it is upon them, or it is obligatory to free a slave, and the *fa* is for causality. Among its benefits is the indication of the recurrence of the obligation of freeing a slave with the recurrence of the zihar, and the slave is restricted by faith in our view by analogy to the expiation for murder. **Before they touch each other** means that each of the two who zihar has enjoyed the other, due to the generality of the wording and the implication of the simile, or that he has intercourse with her, and in it is evidence of the prohibition of that before the expiation. *That* meaning that is the ruling of expiation. **You are admonished thereby** because it indicates the commission of the crime that warrants a fine and deters from it. **And God is Acquainted with what you do** nothing is hidden from Him.

## Surat al-Mujadilah 58:4

But whoever cannot find [that], then a fast of two consecutive months before they touch each other. And whoever is not able [to do that], then the feeding of sixty poor persons. That is so that you may believe in God and His Messenger. And those are the limits set by God. And for the disbelievers is a painful punishment.

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## Tafsir al-Jalalayn

4 - **But whoever cannot find** a slave (then a fast of two consecutive months before they touch each other. But whoever is unable) that is, to fast **then the feeding of sixty poor persons** upon him, that is, before they touch each other, applying the general to the restricted, for each poor person a mudd of the country's staple food. *That* is the leniency in the expiation (so that you may believe in God and His Messenger. And those) that is, the mentioned rulings **are the limits set by God, and for the disbelievers in them is a painful punishment** painful.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And whoever among you who has divorced his wife and cannot find a slave to free, he must fast for two consecutive months before they touch each other.** The two consecutive months are those that are not separated by breaking the fast during the day for any of them except for an excuse. If breaking the fast was due to an excuse, then there is a difference of opinion among the scholars. Some of them said: If he broke the fast for an excuse and the excuse is no longer valid, he should continue with the fast he has already done.

Others said: Rather, he should start over, because whoever breaks the fast with or without an excuse has not continued fasting for two months.

It was mentioned that he said: If he broke his fast due to an excuse and the excuse was removed, he should continue and he is considered a follower.

Ibn Bashar told us: Ibn Abi Uday and Abd al-A'la told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Sa'id ibn al-Musayyab, that he said about a man who fasted as an expiation for zihar, or as an expiation for murder, and became ill and broke his fast, or broke his fast for an excuse, he said: He must make up a day in place of another day, and he does not repeat his fast.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the

authority of Saeed bin Al-Musayyab, similarly.

Ibn Bashar told us: Yahya told us, on the authority of Ibn Abi Arubah, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, regarding the one who has to fast for two consecutive months, and he fasted for a month, then broke his fast, he said: He completes what remains.

Ibn Al-Muthanna told us: Ibn Abd Al-A'la told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan and Saeed bin Al-Musayyab, regarding a man who fasted as expiation for zihar for a month or more and then became ill. He said: He should count what he has passed if he has an excuse.

Ibn Bashar told us: Salim bin Nuh told us: Umar bin Aamer told us, on the authority of Qatada, on the authority of Al-Hasan, regarding a man who was obligated to fast because of murder, a vow, or a slander, and he fasted some of it and then broke his fast, he said: If he was excused, then he must make it up.

Abu Kuraib told us: Ibn Idris told us, on the authority of Hisham, on the authority of Al-Hasan, who said: If he breaks the fast due to an excuse, he completes it, but if it is without an excuse, he starts over.

Yaqoub told me, he said: Hisham told us, on the authority of Hajjaj, on the authority of Ata', he said: If someone had to fast two consecutive months and he fell ill and broke his fast, he said: He must make up what remains of it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Jurayj told me, on the authority of Ata' ibn Abi Rabah and Amr ibn Dinar, regarding a man who breaks his fast on a cloudy day, thinking that night has entered upon him in two consecutive months, that he should not do more than replace it, and he should not start over with another two months.

Abu Kurayb told me, he said: Ibn Abi Zaydah told us, on the authority of Abd al-Malik, on the authority of Ata', who said: If a person in seclusion has sexual intercourse and there are still days left of his seclusion, he should complete what remains, and the same applies to the one who has sworn to divorce.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: If it was something that he was afflicted with, he should continue his fast, and if it was something that he did, he should start over. Sufyan said: This is its meaning.

Abdul Hamid bin Bayan told us: Muhammad bin Yazid told us, on the authority of Ismail, on the authority of Amer, regarding a man who was devout and fasted two consecutive months except for two days, then he became ill. He said: He completes what remains.

Abu Kuraib told us: Ibn Idris told us: I heard Ismail on

the authority of Al-Sha'bi something similar.

Abu Kurayb and Yaqub told us: Hisham told us, on the authority of Ismail, on the authority of Al-Sha'bi, regarding a man who had to fast for two consecutive months, and he fasted and then became ill and broke his fast. He said: He must make up for it and not start over.

It was mentioned that he said: He who broke his fast with or without an excuse must fast again.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mughira, on the authority of Ibrahim, regarding a man who had to fast two consecutive months and broke his fast. He said: He should start over, and if a woman menstruates and breaks her fast, she must make up for it.

Yaqub told me, he said: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, he said: If he falls ill and breaks his fast, he should start over, meaning whoever had to fast two consecutive months and falls ill and breaks his fast.

Abu Kurayb told us, he said: Hisham told us, on the authority of Jabir, on the authority of Abu Ja'far, he said: He starts over.

The more correct of the two opinions in our view is the opinion of the one who says: The one who breaks the fast with an excuse should continue, and the one who breaks the fast without an excuse should continue, because of the consensus of all that if a woman menstruates during her fast for two consecutive months with an excuse, then it is the same, because the breaking of the fast by a menstruating woman due to her menstruation with an excuse was from God, so every excuse that was from God is the same.

And His statement: **But whoever is unable to fast, then he must feed sixty poor people.** God Almighty says: Whoever among them is unable to fast, then he must feed sixty poor people. We have already explained the method of feeding previously, so there is no need to repeat it.

And His statement: **That is so that you may believe in God and His Messenger,** God, the Most High, says: This which I have imposed on those of you who profess divorce, is what I imposed when they were able to free a slave, then I made it easier for them when they were unable to do so by fasting, and when they were not able to fast by feeding others. I only did it so that people would acknowledge the Oneness of God and the message of the Messenger Muhammad, may God bless him and grant him peace, and that they would believe in that, act upon it, and refrain from false speech and lying. **And these are the limits set by God,** God, the Most High, says: These are the limits that God has set for you, and the obligations that He has made clear to you are the limits of God, so do not transgress them, O people. **And for the disbelievers,** who deny these limits and other obligations of God that they are from God, **is a painful punishment,** meaning: a painful punishment.

## Tafsir al-Qurtubi

Seventh: If someone does not have a dome or its price, or he owns it but is in dire need of it for his service, or he owns its price but needs it for his expenses, or he has a home and nothing else and he does not have anything else, then he may fast according to Al-Shafi'i. Abu Hanifa said: He does not fast and he must free a slave even if he is in need of that. Malik said: If he has a house and a servant, he must free a slave. But if he is unable to free a slave, it is:

Eighth: He must fast for two consecutive months. If he breaks his fast during them without an excuse, he must start them again. If he breaks his fast due to an excuse such as travel or illness, it is said that he must continue. This was stated by Ibn al-Musayyab, al-Hasan, Ata' ibn Abi Rabah, Amr ibn Dinar, and al-Sha'bi. It is one of the two opinions of al-Shafi'i and is the correct one according to his school of thought. Malik said that if he falls ill while fasting as expiation for zihar, he must continue if he becomes healthy. The school of thought of Abu Hanifa **may God be pleased with him** is that it is...

It begins. This is one of the two opinions of Al-Shafi'i.

Ninth: If a person begins fasting and then finds a slave, he must complete the fast and it is sufficient for him according to Malik and Ash-Shafi'i, because this is what he was commanded to do when he started fasting. The fast is invalidated and a slave is freed according to Abu Hanifa and his companions, by analogy to a young girl who is observing her waiting period for months and sees blood before the end of the period, as she begins her menses again according to the consensus of the scholars. If a person begins his fast on a journey and breaks his fast, he must begin fasting according to Malik, Ash-Shafi'i and Abu Hanifa, and his statement is *consecutive*. He must continue fasting according to Al-Hasan Al-Basri, because this is an excuse and by analogy to Ramadan, even if there is a period in between when fasting is not permissible as an expiation, such as the two Eids, and the month of Ramadan has been interrupted.

Tenth: If the one who is performing the ritual prayer has intercourse during the two months during the day, the continuity is invalidated according to Al-Shafi'i, but at night it is not invalidated because it is not a place for fasting. Malik and Abu Hanifa said: It is invalidated in all cases and he must begin the expiation, because God the Almighty says: **before they touch each other.** This condition applies to the two months as a whole and to parts of them. If he has intercourse before they have expired, then it is not the fast that was commanded, so he must start it again, just as if he said, **Pray before you speak to Zaid,** so he spoke to Zaid during the prayer, or he said, **Pray before you see Zaid,** so he saw him during the prayer, so he must start it again because this prayer is not the prayer that was commanded. Likewise, this is the case, and God knows best.

Eleventh: If a person's illness is prolonged and there is no hope of recovery, then he is like someone who is unable to fast due to old age. It is permissible for him to change his fasting to feeding the poor. If his illness is one from which recovery is hoped, and he is in dire



## Surat al-Mujadilah 58:4

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need of intercourse with his wife, then it is his choice to wait until he is recovered until he is able to fast. If he makes atonement by feeding the poor and does not consider whether he will be able to fast, it is sufficient for him.

Twelfth: Whoever pretends to be a slave while he is financially able and then becomes better off, his fast is not valid. Whoever pretends to be a slave while he is financially able and then becomes better off before making expiation, he must fast. However, his condition on the day he makes expiation should be considered. If he had intercourse with her while he was not able and financially able and did not fast until he became better off, he must free her. If he began fasting and then became better off, if a valid portion of his fast has passed, such as Friday or similar fasts, he should continue. But if it is today or two days or similar, he should leave the day and return to freeing her, and this is not obligatory upon him. Do you not see that it is not obligatory upon someone who has performed tayammum during prayer to do so and begin purification, according to Malik.

Thirteenth: If he frees two slaves as expiation for zihar, murder, or breaking the fast in Ramadan, and combines both of them in each expiation, it is not valid. He is in the same position as one who frees one slave as expiation for two. Similarly, if he fasts for them for four months, he must fast for each of them for two months. It has been said that this is valid. If he pronounces zihar on two wives, and frees a slave for one of them without specifying her, he is not permitted to have intercourse with either of them until he expiates for another expiation. If he specifies the expiation for one of them, it is permissible for him to have intercourse with her before expiating for the other. If he pronounces zihar on four wives, and frees three slaves for them and fasts for two months, neither the freeing nor the fasting is valid, because he only fasted for fifteen days for each one. If he expiates for them by feeding them, it is permissible for him to feed two hundred poor people on their behalf, but if he is unable to do so, then there is a difference, unlike the freeing and fasting, because fasting for two months is not different, while feeding is different.

A chapter containing six issues:

First: God the Almighty mentioned the expiation here in order. There is no way to fast except to free a slave, and likewise there is no way to feed except when one is unable to fast. So whoever is not able to fast must feed sixty poor people, giving each one a mudd according to the mudd of the Prophet (peace and blessings of God be upon him). If he feeds a mudd according to the mudd of Hisham, which is two mudds less a third, or he feeds a mudd and a half according to the mudd of the Prophet (peace and blessings of God be upon him), that is sufficient for him. Abu Omar ibn Abdul Barr said: The best of that is two mudds according to the mudd of the Prophet (peace and

blessings of God be upon him), because God the Almighty did not say in the expiation for zihar, **from the average of what you feed** (al-Ma'idah 5:89), so it is obligatory to intend satiety. Ibn Al-Arabi said: Malik said in the narration of Ibn Al-Qasim and Ibn Abdul-Hakim: A mudd according to the mudd of Hisham, which means satiety here, because God the Almighty mentioned food in general terms and did not mention the average. And he said in the narration of Ashhab: Two mudds according to the mudds of the Prophet (peace and blessings of God be upon him). It was said to him: Didn't you say the mudd of Hisham? He said: Yes, I prefer a debt of the Prophet's (peace and blessings be upon him) debt. Ibn Al-Qasim also said the same about him.

I said: This is the narration of Ibn Wahb and Mutraf from Malik: that he gives one mudd to each poor person according to the mudd of the Prophet (peace and blessings of God be upon him). This is the view of Abu Hanifa and his companions. The view of al-Shafi'i and others is that he gives one mudd to each poor person, and he is not required to spend more than that, because he expiates with food and is not required to spend more than the mudd. Its basis is the expiation for breaking the fast and breaking an oath. Our evidence is the statement of God: **Then feed sixty poor persons**. The general term *feeding* includes satiety, and that is not usually achieved with one mudd except by adding to it. Likewise, Ashhab said: I said to Malik: Is satiety different for us and for you? He said: Yes! Satisfaction for us is one mudd according to the mudd of the Prophet (peace and blessings of God be upon him), and satiety for you is more, because the Prophet (peace and blessings of God be upon him) prayed for us to be blessed but not for you, so you eat more than we eat. Abu al-Hasan al-Qabisi said: The people of Madinah only took the mudd of Hisham as expiation for zihar as a punishment for those who zihar, against whom God has testified that they say reprehensible and false words. Ibn al-Arabi said: The speech here was about the mudd of Hisham, as you see, and I wish that time would destroy its mention and erase its trace from the books, because the city in which the revelation came down and the Messenger settled and among them the zihar took place, and it was said about it: **Then feed sixty poor people**, they understood it and knew what was meant by it and that it was satiety, and its amount was known to them and established among them, and that satiety was mentioned in the reports many times, and the situation continued like that during the days of the Rightly-Guided Caliphs until Satan blew into Hisham's ear, and he saw that the mudd of the Prophet, may God bless him and grant him peace, would not satisfy him, nor would anyone like him or his peers. So he suggested to him to make a mudd that would be enough to satisfy him, so he made it two ratls and forced the people to do it, but when it got wet, it returned to being about three ratls, so he changed the Sunnah and removed the place of blessing. The

Prophet (peace and blessings of God be upon him) said when he supplicated to his Lord for the people of Madinah that blessings be maintained for them in their mudd and sa', just as He blessed Abraham in Makkah, so blessings were flowing through the supplication of the Prophet (peace and blessings of God be upon him) in his mudd. Satan sought to change this tradition and remove this blessing, but no one responded to him in that regard except Hisham. It was the right of the scholars to abolish his mention and erase his trace if they did not change his command. But to refer to his mention in the rulings and make it an explanation of what God and His Messenger mentioned after it had been explained by the companions to whom it was revealed is a serious matter. Therefore, the narration of Ashhab in mentioning Madinah with the mudd of the Prophet (peace and blessings of God be upon him) in the expiation for zihar is more beloved to us than the narration that it is with the mudd of Hisham. Do you not see how Malik drew attention to this knowledge by saying to Ashhab: Satiety for us is with the mudd of the Prophet (peace and blessings of God be upon him), and satiety for you is more important because the Prophet (peace and blessings of God be upon him) supplicated for us to be blessed. And with this I say, if worship is performed according to the Sunnah, if it is done with the body it will be accepted more quickly, and if it is done with money then a small amount of it will be heavier on the scale, more blessed in the hand of the one who takes it, more pleasant on his cheek, less harmful to his stomach, and more strengthening for his back. And God knows best.

Second: According to Malik and Al-Shafi'i, feeding less than sixty poor people is not sufficient. Abu Hanifa and his companions said: If he feeds one poor person every day with half a sa' until the number is complete, it is sufficient.

Third: Judge Abu Bakr Ibn Al-Arabi said: It is strange that Abu Hanifa said that the guardianship of a free man is invalid. He argued with the words of God Almighty: **Then the freeing of a slave** and he did not differentiate between the sane and the foolish. This is a weak understanding that does not suit his status, because this verse is general, and the ruling of guardianship among the companions of the Messenger of God, may God bless him and grant him peace, was widespread and reasoning dictates it. And whoever was subject to guardianship due to his youth or guardianship and the foolish reached puberty, it was forbidden to give him money, so how can his action be implemented in his case when the specific ruling applies to the general.

Fourth: The ruling of zihar, according to some scholars, abrogates what they held regarding zihar as a divorce. The meaning of this has been narrated from Ibn Abbas, Abu Qilabah, and others.

Fifth: The Almighty's saying: **That is so that you may believe in God and His Messenger**, meaning that which we have described of the severity of the expiation. **That you may believe**, meaning that you may believe that God has commanded it. Some scholars have argued that this expiation is belief in God, the Most High, since when He mentioned it and made it obligatory, He said: **That is so that you may**

**believe in God and His Messenger**, meaning that this is so that you may be obedient to God, the Most High, and abide by His limits and not transgress them. So expiation is called faith because obedience and observance of the limits is faith. So it is proven that everything similar to it is faith. If it is said: The meaning of His saying: **That is so that you may believe in God and His Messenger**, is so that you do not return to zihar, which is reprehensible speech and falsehood. It is said to him: It is possible that this is intended and the first is intended, so the meaning is that so that you do not return to reprehensible speech and falsehood, but rather you abandon them in obedience to God, the Most High, since He has forbidden them, and so that those who perform zihar avoid them until you disbelieve, since God has forbidden touching them, and you disbelieve since God, the Most High, has commanded expiation and made it obligatory for you to pay it. So with all of this you are believers in God and His Messenger, because these are limits that you observe and acts of obedience that you perform, and obedience is to God. And to his Messenger, may God bless him and grant him peace, we believe. And success comes from God.

Sixth: The Almighty says: **And these are the limits set by God**, meaning between disobeying Him and obeying Him. So disobeying Him is Zihar, and obeying Him is expiation. **And for the disbelievers is a painful punishment**, meaning for those who do not believe in the rulings of God Almighty, there is the punishment of Hell.

## Tafsir Ibn Kathir

Imam Ahmad said: Sa'd ibn Ibrahim and Ya'qub told us: My father told us, Muhammad ibn Ishaq told us, Mu'ammarr ibn 'Abdullah ibn Hanzala told me, on the authority of Yusuf ibn 'Abdullah ibn Salam, on the authority of Khuwaylah bint Tha'labah, who said: By God, God revealed the beginning of Surat Al-Mujadilah about me and Aws ibn al-Samit. She said: I was with him and he was a very old man whose character had become bad. She said: One day he came to me and I asked him something, so he became angry and said: You are to me like the back of my mother. She said: Then he went out and sat in the gathering of his people for an hour, then he came in to me and behold, he wanted to have intercourse with me. She said: I said: No, by the One in Whose Hand is Khawlah's soul, you will not be able to get to me, and I have said what I have said, until God and His Messenger judge us with His judgment. She said: Then he jumped on me, and I resisted him, and I overcame him as a woman overcame a weak old man, and I threw him off me. She said: Then I went out to one of my female neighbors and borrowed some clothes from her, then I went out until I came to the Messenger of God (peace and blessings of God be upon him) and sat in front of him, and I mentioned to him what I had suffered from him and I began to complain to him about the bad character I had suffered from him. She said: Then the Messenger of God (peace and blessings of God be upon him) began to say: **Khawlah, your cousin is an old man, so fear God**

## Surat al-Mujadilah 58:4

But whoever cannot find [that], then a fast of two consecutive months before they touch each other. And whoever is not able [to do that], then the feeding of sixty poor persons. That is so that you may believe in God and His Messenger. And those are the limits set by God. And for the disbelievers is a painful punishment.

### regarding him.

She said: By God, I did not leave until a verse was revealed in the Qur'an, and the Messenger of God, may God bless him and grant him peace, was overcome by what had always overwhelmed him, then he recovered and said to me: **O Khuwaylah, God has revealed a Qur'an about you and your companion.** Then he recited to me: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who swear to divorce their wives, they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an ugly saying and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said, then the freeing of a slave before they touch each other. This is what you are admonished to do, and God is Acquainted with what you do. But whoever cannot find [the means], then a fast of two consecutive months before they touch each other. But whoever is not able [to do so], then the feeding of sixty poor persons. This is so that you may believe in God and His Messenger. And these are the limits set by God. And for the disbelievers is a painful punishment." She said: The Messenger of God, may God bless him and grant him peace, said to me: **Tell him to free a slave.** She said: I said: O Messenger of God, what does he have?" He said: **Then let him fast for two consecutive months.** She said: "I said: By God, he is an old man who has no time for fasting." He said: **Then let him feed sixty poor people a wasq of dates.** She said: "I said: By God, O Messenger of God, he does not have that." She said: "Then the Messenger of God, may God bless him and grant him peace, said: 'Then we will help him with a vessel of dates.'" She said: "I said: O Messenger of God, and I will help him with another vessel." He said: **You have done well and done well, so go and give it in charity on his behalf, then treat your cousin well.** She said: **So I did that.**

It was narrated by Abu Dawud in the Book of Divorce in his Sunan through two chains of transmission on the authority of Muhammad ibn Ishaq ibn Yasar, and he has Khawlah bint Tha'laba, and it is said that she is Khawlah bint Malik ibn Tha'laba, and it may be made diminutive and it is said that she is Khawila. There is no contradiction between these statements, so the matter is close, and God knows best. This is the correct explanation for the reason for the revelation of this Surah. As for the hadith of Salamah ibn Sakhr, it does not state that it was the reason for the revelation, but rather it commanded what God revealed in this Surah, of manumission, fasting, or feeding, as Imam Ahmad said: Yazid ibn Harun told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sulayman ibn Yasar, on the authority of Salamah ibn Sakhr al-Ansari, who said: I was a man who had been given intercourse with women in a way that no one else had been given.

When Ramadan came, I declared a zihar **declaration of divorce** from my wife until Ramadan had passed, fearing that I might have intercourse with her that night, and I would continue doing that until the day came, and I would not be able to withdraw. While she was serving me at night, something of her was uncovered to me, so I jumped on her. When morning came, I went to my people and told them my story and said: Come with me to the Prophet (peace and blessings of God be upon him) and inform him of my situation. They said: No, by God, we will not do that, for we fear that something will be revealed about us, or that the Messenger of God (peace and blessings of God be upon him) will say something about us that will remain shameful for us. But you go and do what you want.

He said: So I went out until I came to the Prophet, may God bless him and grant him peace, and told him my story. He said to me, **You are in this.** I said, **I am in this.** He said, **You are in this.** I said, "Yes, here I am. So go with the judgment of God Almighty, for I am patient with Him." He said, **Free a slave.** I struck the side of my neck with my hand and said, **No, by Him who sent you with the truth, I do not own anything else this morning.** He said, **Then fast for two consecutive months.** I said, **O Messenger of God, did what happened to me happen only because of fasting?** He said, **Give charity.** I said, **By Him who sent you with the truth, we spent this night full of food and we did not have dinner.** He said, **Go to the one who gives charity to Banu Ruzayq and tell him to give it to you, so that I may feed sixty poor people from it a wasq of dates, then use the rest of it to help you and your family.** He said: So I returned to my people and said, "I found distress and bad opinion among you, but I found spaciousness and blessing with the Messenger of God, may God bless him and grant him peace. He has ordered for me." With your charity, give it to me. So they gave it to me. This is how Abu Dawud and Ibn Majah narrated it. Al-Tirmidhi shortened it and declared it good. The context indicates that this story was after the story of Aws ibn al-Samit and his wife Khuwaylah bint Tha'labah, as the context of that and that indicates after reflection.

Khasif said on the authority of Mujahid on the authority of Ibn Abbas: The first person to pronounce zihar from his wife was Aws ibn as-Samit, the brother of Ubadah ibn as-Samit, and his wife Khawlah bint Tha'laba ibn Malik. When he pronounced zihar from her, she feared that it would be a divorce, so she came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Aws has pronounced zihar from me, and if we separate, we will perish. I have thrown away my belly from him, and I have become his companion. She was complaining about that and crying, and nothing had been said about that. Then God, the Most High, revealed: "God has certainly heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you

who swear to divorce their wives - they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an evil word and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said - the freeing of a slave before they touch each other. That is what you are admonished by, and God is Acquainted with what you do. But whoever cannot find [a way] - then a fast of two consecutive months before the divorce." So the Messenger of God (peace and blessings of God be upon him) called him and said, **Can you afford to free a slave? He said, No, by God, O Messenger of God, I cannot afford it.** So the Messenger of God (peace and blessings of God be upon him) gathered for him until he freed a slave on his behalf, then he went back to his family. Narrated by Ibn Jarir, and for this reason Ibn Abbas and the majority held what we have said, and God knows best. God the Almighty's statement, **Those of you who swear an oath of divorce against their wives**, the root of zihar is derived from the word *back*. This is because in the Jahiliyyah, when one of them pronounced zihar against his wife, he would say to her, **You are to me like my mother's back**. Then in Islamic law, zihar was applied to all other parts by analogy to the back. In the Jahiliyyah, zihar was considered a divorce, so God made it permissible for this nation and made it an expiation, but He did not make it a divorce as they used to do in their Jahiliyyah. This is what more than one of the early generations said.

Ibn Jarir said: Abu Kurayb told us, Ubayd God ibn Musa told us, on the authority of Abu Hamza, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When a man said to his wife in the pre-Islamic period, **You are to me like the back of my mother**, she would be forbidden to him. The first person to pronounce zihar in Islam was Aws, and he had a cousin of his called Khuwaylah bint Tha'labah under his care. He pronounced zihar from her, and he was disappointed and said, **I see that you are forbidden to me**, and she said the same to him. He said, "Then go to the Messenger of God, may God bless him and grant him peace." So she went to the Messenger of God, may God bless him and grant him peace, and found a hairdresser combing his hair. He said, **O Khuwaylah, we have not been commanded to do anything about your matter**. So God revealed to His Messenger, saying, **O Khuwaylah, be of good tidings**. She said, **Good report**. So he recited to her, "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. Those among you who pronounce zihar against their wives are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an abhorrent word and a lie. But indeed, God is Pardoning and Forgiving." \* And those who swear off their wives and then go back on what they said, then the freeing of a slave before they touch each other." She said: **And what slave do we have? By God, he cannot find a slave other than me**. He said: **And whoever cannot find a slave, then a fast of two consecutive months**. She said: **By God, were it not for the fact that he drinks three times a day, his sight would go away**. He said: **And whoever cannot afford it, then the feeding of sixty poor persons**. She

said: **From where is it? It is only a meal like it**. He said: "So he called for half a wasq **thirty sa's**, and a wasq **sixty sa's** and said: Let him feed sixty poor persons and let him return to you." This is a strong chain of transmission and a strange context. Something similar to this has been narrated from Abu Al-A'aliyah.

Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Harawi told us, Ali ibn al-Asim told us, on the authority of Dawud ibn Abi Hind, on the authority of Abu al-Aaliyah, who said: Khawlah bint Dulaij was married to a man from the Ansar, and he was blind, poor, and of bad character. The divorce of the people of the Jahiliyyah was that if a man wanted to divorce his wife, he would say: You are to me like my mother's back, and she had one or two dependents from him. One day she disputed with him about something, and he said: You are to me like my mother's back, so she carried her clothes until she entered upon the Prophet, may God bless him and grant him peace, while he was in Aisha's house, and Aisha was washing the side of his head. She came to him with her dependents and said: O Messenger of God, my husband is blind, poor, has nothing, and of bad character, and I disputed with him about something. He became angry and said: You are to me like my mother's back, and he did not mean divorce, and I have one or two dependents from him. He said: **I do not know of you except that you have become forbidden to him**.

She said: I complain to God about what has happened to me and my children. Aisha turned and washed the other side of his head, and she turned with him and said: O Messenger of God, my husband is blind, poor and ill-tempered. I have one or two children from him, and I disputed with him about something, and he became angry and said: You are to me like the back of my mother, and he did not mean divorce. She said: He raised his head to me and said: I do not know of anything except that you have become forbidden to him. She said: I complain to God about what has happened to me and my children. Aisha saw the face of the Prophet (peace and blessings of God be upon him) change, so she said to her: Go away. The Messenger of God (peace and blessings of God be upon him) remained in that state of unconsciousness for as long as God willed. When the revelation ceased, he said: O Aisha, where is the woman? So she called her, and the Messenger of God (peace and blessings of God be upon him) said to her: Go and bring me your husband. So she went running, and she came back and found that he was as she had said: blind, poor and ill-tempered.

The Prophet, may God bless him and grant him peace, said: "I seek refuge in God, the All-Hearing, the All-Knowing. God has heard the statement of the one who argues with you concerning her husband and complains to God. God hears your dialogue. Indeed, God is All-Hearing, All-Seeing. Those among you who swear to divorce their wives - they are not their mothers. Their mothers are only those who gave birth to them. And indeed, they say an evil word and a lie. And indeed, God is Pardoning and Forgiving. And those who swear to divorce their wives and then go back on what they said." The Prophet, may God bless him and grant him peace, said: **Can you find a slave to free before you touch her?** He said: *No*. He said: **Can**



Surat al-Mujadilah 58:4

But whoever cannot find [that], then a fast of two consecutive months before they touch each other. And whoever is not able [to do that], then the feeding of sixty poor persons. That is so that you may believe in God and His Messenger. And those are the limits set by God. And for the disbelievers is a painful punishment.

**you not fast for two consecutive months?** He said: **By Him who sent you with the truth, if I do not eat two or three times, my sight almost goes blind.** He said: **Can you feed sixty poor people?** He said: **No, unless you help me.** So the Messenger of God, may God bless him and grant him peace, helped him and said: **Feed sixty poor people.** He said: And God transformed the divorce into zihar. Ibn Jarir narrated it on the authority of Ibn al-Muthanna on the authority of Abd al-A'la on the authority of Dawud heard Abu Al-Aaliyah, so he mentioned something similar in a shorter context. Saeed bin Jubair said: **Ila' and Zihar were divorces in the pre-Islamic era, so God set a time limit for Ila' to four months and made expiation for Zihar.** Ibn Abi Hatim narrated it in a similar manner. Imam Malik provided evidence that the disbeliever is not included in this verse by saying, **among you**, so the address is to the believers. The majority responded that this was stated in a general manner and has no meaning. The majority provided evidence for it by saying, **of their women**, that there is no Zihar among the female slaves and they are not included in this address.

God the Almighty said: "They are not their mothers. Their mothers are none but those who gave birth to them." That is, a woman does not become his mother because of a man saying, **You are to me like my mother, or like my mother, or like my mother's back**, or something similar. Rather, his mother is the one who gave birth to him. For this reason, God the Almighty said: **And indeed, they say something reprehensible and false**, that is, obscene, false speech. **But indeed, God is Pardoning and Forgiving**, that is, regarding what happened to you during the time of ignorance. And likewise, regarding what came out of a slip of the tongue, and was not intended by the speaker, as Abu Dawud narrated that the Messenger of God (blessings and peace of God be upon him) heard a man say to his wife, **O my sister**, so he said, **Is she your sister?** This is a denial, but he did not forbid her to him simply because he did not intend it. If he had intended it, she would have been forbidden to him because, according to the correct view, there is no difference between a mother and other mahrams such as a sister, paternal aunt, maternal aunt, and the like.

And the Almighty said: **And those who pronounce zihar declaration of divorce from their wives and then go back on what they said.** The early Muslims and Imams differed regarding what is meant by the Almighty's saying: **Then go back on what they said.** Some people said: Going back is to return to the word of zihar and repeat it. This statement is invalid and is the choice of Ibn Hazm and the statement of Dawud. Abu Omar bin Abdul Barr narrated it on the authority of Bakir bin Al-Ashja, Al-Farra' and a group of the people of scholastic theology. Al-Shafi'i said: It is to keep her after zihar for a period during which he can divorce her, but he does not divorce her. Ahmad bin Hanbal said: It is to return to intercourse or resolve to do so, so she is not permissible for him until he expiates with this expiation. It was narrated on the authority of Malik that

it means resolving to have intercourse and refraining, and on his authority that it means intercourse. Abu Hanifa said: It is to return to zihar after it was forbidden and the removal of what was the order of the Jahiliyyah. So whenever a man pronounces zihar **declaration of divorce** from his wife, he has forbidden her with a prohibition that can only be removed by expiation. His companions held this view. Al-Layth bin Sa'd said: Ibn Lahi'ah said: Ata' told me on the authority of Sa'id bin Jubayr: **Then they go back to what they said.** They said, **That means they want to return to the sexual intercourse that they had forbidden themselves.**

Al-Hasan Al-Basri said: It means intercourse in the vagina. He did not see any harm in intercourse other than the vagina before making expiation. Ali bin Abi Talhah said on the authority of Ibn Abbas: **Before they touch each other.** Touching is sexual intercourse. Ata', Al-Zuhri, Qatadah and Muqatil bin Hayyan said the same. Al-Zuhri said: He is not allowed to kiss her or touch her until he makes expiation. The Sunan scholars narrated on the authority of Ikrimah on the authority of Ibn Abbas that a man said: O Messenger of God, I divorced my wife by zihar and had intercourse with her before making expiation. He said: What made you do that, may God have mercy on you? He said: I saw her anklet in the moonlight. He said: Do not go near her until you do what God the Almighty has commanded you. At-Tirmidhi said: It is hasan gharib sahih. Abu Dawud and An-Nasa'i narrated it on the authority of Ikrimah as a mursal. An-Nasa'i said: It is more correct.

And the Almighty's saying: **Then the freeing of a slave** means the freeing of a complete slave before they touch each other. Here, the slave is absolute and not restricted by faith, and in the expiation for murder, it is restricted by faith. Al-Shafi'i, may God have mercy on him, interpreted what was stated here as what was restricted there, due to the unification of the obligation, which is the freeing of a slave. He supported that with what he narrated on the authority of Malik on the authority of Mu'awiyah ibn al-Hakam al-Sulami in the story of the black slave girl, and that the Messenger of God, may God bless him and grant him peace, said: **Free her, for she is a believer.** Ahmad narrated it in his Musnad and Muslim in his Sahih. Al-Hafiz Abu Bakr Al-Bazzar said: Yusuf bin Musa told us, Abdullah bin Numayr told us, on the authority of Ismail bin Yasar, on the authority of Amr bin Dinar, on the authority of Tawus, on the authority of Ibn Abbas, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: I divorced my wife by zihar, then I had intercourse with her before I made expiation. The Messenger of God, may God bless him and grant him peace, said: "Did not God, the Most High, say: 'before they touch each other'?" He said: **I was impressed by that.** He said: **Keep away until you make expiation.** Then Al-Bazzar said: Nothing better than this has been narrated from Ibn Abbas. Ismail bin Muslim spoke about him, and many scholars narrated



from him. It contains some jurisprudence, as he only ordered him to make one expiation.

God the Almighty says: {This is what you are admonished with} meaning, you are admonished with it. {And God is All-Aware of what you do} meaning, He is All-Aware of what is good for you and All-Knowing of your affairs. God the Almighty says: {But whoever cannot find [the means] - then a fast of two consecutive months before they touch each other. And whoever cannot afford it - then the feeding of sixty poor persons} The hadiths ordering this have been presented previously, as is proven in the two Sahihis in the story of the man who had intercourse with his wife in Ramadan. {That is so that you may believe in God and His Messenger} meaning, We have prescribed this for this. God the Almighty says: {And these are the limits set by God} meaning, His prohibitions, so do not violate them. God the Almighty says: {And for the disbelievers is a painful punishment} meaning, those who do not believe and do not adhere to the rulings of this Shariah. Do not think that they will be saved from the calamity. No, it is not as they claim. Rather, for them is a painful punishment, meaning in this world and the hereafter.

### Fath al-Qadir

Then the Almighty mentioned the ruling for the one who is unable to make expiation, saying: 4- **But whoever cannot find a slave, then a fast of two consecutive months before they touch each other.** That is, whoever does not find a slave in his possession and is not able to obtain her value, then he must fast two consecutive months without breaking the fast. If he breaks the fast, he must start over if he broke the fast without an excuse. But if it was for an excuse such as travel or sickness, then Sa'id ibn al-Musayyab, al-Hasan, 'Ata' ibn Abi Rabah, 'Amr ibn Dinar, al-Sha'bi, al-Shafi'i and Malik said that he should continue and not start over. Abu Hanifah said that he should start over, and this was narrated from al-Shafi'i. The meaning of **before they touch each other** is what was mentioned earlier. So if he has intercourse at night or during the day, intentionally or by mistake, he must start over, and Abu Hanifah and Malik said the same. Al-Shafi'i said: He does not have to start over if he has intercourse at night because it is not a time for fasting. The first is better. **And whoever is unable** meaning fasting for two consecutive months **then feed sixty poor persons** meaning he must feed sixty poor persons, each poor person two mudds, which are half a sa'. Abu Hanifa and his companions said the same. Al-Shafi'i and others said: For each poor person, there is one mudd. What is apparent from the verse is that he should feed them until they are satisfied once, or give them what will satisfy them. He is not obligated to gather them all at once, rather it is permissible for him to feed some of the sixty on one day, and some of them on another day. The reference in his saying: *that* is to what was mentioned previously of the rulings, and it is the subject and its predicate is understood: that is, that is, **that you may believe in God and His Messenger.** It is permissible for the demonstrative pronoun to be in the accusative case, and the meaning is: We did that so that you may believe: that is, so that you may believe that God commanded it and

legislated it: or that you may obey God and His Messenger in the commands and prohibitions, and stop at the limits of the law and not transgress them and do not return to zihar, which is an evil and false statement. The reference in his saying: **and those** is to the mentioned rulings, and it is the subject, and its predicate is **the limits of God**, so do not transgress the limits that He has set for you, for He has made clear to you that zihar is a sin, and that its expiation mentioned requires pardon and forgiveness. **And for the disbelievers** who do not... They stop at the limits of God and do not act according to what God has set for His servants. **A painful punishment**, which is the punishment of Hell. He called it disbelief to emphasize and intensify it.

Ibn Majah, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Aisha that she said: Blessed be He whose hearing encompasses all things. I hear the words of Khawlah bint Tha'labah, some of which are hidden from me, as she complains about her husband to the Messenger of God (blessings and peace of God be upon him), and she says: O Messenger of God, he has consumed my youth and made my belly swell for him, until now I have grown old and my children have ceased to be children, and he has become apparent to me. O God, I complain to You. She said: I did not stop until Gabriel came down with these verses: **God has heard the statement of the one who argues with you concerning her husband** - and he is Aws ibn As-Samit. Al-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: The first person to pronounce zihar in Islam was Aws, and he was married to his cousin Khawlah bint Khuwaylid. He pronounced zihar from her, but he was disappointed and said: I see that you are forbidden to me, so go to the Prophet, may God bless him and grant him peace, and ask him. So she went to the Prophet, may God bless him and grant him peace, and found his hairdresser with him, so she told him. He said: O Khawlah, we have not been commanded to do anything about your matter. So God revealed to the Prophet, may God bless him and grant him peace, and he said: O Khawlah, be of good cheer. She said: Good. He said: Good. So he recited to her: **God has heard the statement of the one who argues with you concerning her husband** [verses]. Ahmad, Abu Dawud, Ibn al-Mundhir, al-Tabarani, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Yusuf ibn Abdullah ibn Salam, who said: "Khawlah bint Tha'labah told me: By God, and about Aws ibn al-Samit, God revealed the beginning of Surat al-Mujadilah. She said: I was with him, and he was a very old man whose character had become bad. One day, he came to me, and I argued with him about something, so he became angry and said: 'You are to me like my mother's back.' Then he went back and sat in the gathering of his people for a while, then he came to me and he wanted to talk to me about myself. I said: 'No, by the One in Whose hand is Khawlah's soul, you will not get to me, and you have said what you have said, until God and His Messenger have judged us.' Then I came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him. I did not leave until the Qur'an was revealed. The Messenger of God, may God bless him and grant him

## Surat al-Mujadilah 58:4

But whoever cannot find [that], then a fast of two consecutive months before they touch each other. And whoever is not able [to do that], then the feeding of sixty poor persons. That is so that you may believe in God and His Messenger. And those are the limits set by God. And for the disbelievers is a painful punishment.

peace, was overcome by what had always overwhelmed him, then he was relieved, and he said to me: 'O Khawlah, God has revealed about you and your companion.' Then he recited to me: 'God has heard the statement of the one who argues with you' until His saying: 'A painful punishment.' The Messenger of God, may God bless him and grant him peace, said: 'Tell him to free a slave.' I said: 'O Messenger of God, he has nothing to say about me.'" He said: Then let him fast for two consecutive months. I said: By God, he is very old and he has no time for fasting. He said: Then let him feed sixty poor people a wasq of dates. I said: By God, he does not have that. The Messenger of God, may God bless him and grant him peace, said: Then I will help him with a bushel of dates. I said: And I, O Messenger of God, will help him with another bushel. He said: You have done well and done well, so go and give it in charity on his behalf, then treat your cousin well. She said: So I did. There are hadiths on this topic. Ibn al-Mundhir and al-Bayhaqi narrated

In his Sunan, on the authority of Ibn Abbas, regarding his statement: **Then they return to what they said**, he said: It is the man who says to his wife: You are to me like my mother's back. If he says that, it is not permissible for him to approach her by marriage or otherwise until he expiates by freeing a slave. **Then whoever... If he cannot find [that], then he should fast for two consecutive months before they touch each other.** And touching is marriage. **Then whoever...** If "he cannot, then he should feed sixty poor people. And if he says to her: You are to me like my mother's back if I do such and such, then there is no zihar **pronouncement of divorce** for that until he breaks his oath. If he is persistent, then he should not approach her until he expiates, and zihar does not constitute divorce. Ibn al-Mundhir narrated on the authority of Abu Hurayrah, who said: There are three things in which there is a mudd: expiation for an oath, expiation for zihar, and expiation for fasting. Al-Bazzar, Al-Tabarani, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: 'I divorced my wife by zihar, and I saw the whiteness of her anklet in the moonlight, and I had intercourse with her before I made atonement.' The Prophet, may God bless him and grant him peace, said: 'Did not God say before they touch each other?' He said: 'I have done it, O Messenger of God.' He said: 'Refrain from her until you make atonement.'" Abd Al-Razzaq, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Al-Hakim, and Al-Bayhaqi narrated on the authority of Ibn Abbas that a man said: 'O Messenger of God, I divorced my wife by zihar, and I had intercourse with her before I made atonement.' He said: 'What made you do that?' He said: 'I saw...'"

Her anklet in the moonlight, he said: Do not approach her until you do what God has commanded you. Abd al-Razzaq, Ahmad, Abd ibn Hamid, Abu Dawud,

al-Tirmidhi **who authenticated it**, Ibn Majah, al-Tabarani, al-Baghawi in his Mu'jam, and al-Hakim **who authenticated it** narrated on the authority of Salamah ibn Sakhr al-Ansari, who said: "I was a man who had been given intercourse with women in a way that no one else had been given. When Ramadan came, I renounced intercourse with my wife until Ramadan had passed, fearing that I might have intercourse with her at night, and I would continue to do that and not be able to stop until morning came. While she was serving me one night, something of her uncovered itself to me, so I jumped on her. When morning came, I went out to my people and told them what had happened." So I said: Come with me to the Messenger of God (peace and blessings of God be upon him) and inform him of my situation. They said: No, by God, we will not do that, for we fear that the Qur'an might be revealed about us, or that the Messenger of God (peace and blessings of God be upon him) might say something about us that would leave us with shame. But go and do what you want. So I went out and came to the Messenger of God (peace and blessings of God be upon him) and informed him of my situation. He said: Are you doing this? I said: I am doing this. He said: Are you doing this? I said: I am doing this. He said: Are you doing this? I said: I am doing this, and here I am. So carry out God's judgment, for I will be patient. He said: Free a slave. I struck my neck with my hand and said: No, by Him who sent you with the truth, I do not own anything else this day. He said: Fast two consecutive months. I said: Did what happened to me happen only because of fasting? He said: Then feed sixty poor people. I said: By Him Who sent you with the truth, we spent this night hungry and without any supper. He said: Go to the charity collector of Banu Zuraiq and tell him to give it to him and feed sixty poor people from it a wasq on your behalf, then use the rest of it to help you and your family. I returned to my people and said: I found hardship and bad opinion among you, but I found plenty and blessing with the Messenger of God (peace and blessings of God be upon him). He has ordered your charity for me, so give it to me. So they gave it to him.

## Tafsir al-Baghawi

4- **And whoever does not find**, meaning a slave, **shall fast for two consecutive months before they touch each other**. If he has a slave but needs her service, or has the price of a slave but needs it for his own expenses and the expenses of his dependents, then he may switch to fasting. Malik and Al-Awza'i said: He is obligated to free a slave if he has a slave or her price even if he needs it. Abu Hanifa said: If he has a slave himself, he must free her, even if he needs her. However, if he has the price of a slave and needs it, then he may fast. So if the person who pronounced shahada **a divorce by zihar** begins to fast for two months and then has intercourse during the month at

night, he has disobeyed God by giving precedence to intercourse over the expiation. However, he does not have to start over for the two months. According to Abu Hanifa, he must start over for the two months.

The Almighty said: **But whoever is unable to do so, he must feed sixty poor people.** This means that if the person who has committed slander is unable to fast due to illness, old age, or excessive desire that prevents him from having sexual intercourse, he must feed sixty poor people.

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata bin Yasar, "That Khawlah bint Tha'laba was married to Aws bin Al-Samit, and he divorced her and he had a problem. She came to the Messenger of God, may God bless him and grant him peace, and said: Aws has divorced me, and she mentioned that he had a problem. She said: By Him who sent you with the truth, I have come to you only as a mercy for him, for there are benefits for him in it. So God revealed the Qur'an about them. The Messenger of God, may God bless him and grant him peace, said: Tell him to free a slave. She said: By Him who sent you with the truth, he does not have a slave or her price. He said: Tell him to fast for two consecutive months. She said: By Him who sent you with the truth, if you gave him a task for three days, he would not be able to do it. He said: Tell him to feed sixty poor people. She said: By Him who sent you with the truth, he is not able to do it. He said: Tell him to go to so-and-so, son of..." So-and-so told me that he has half a date as charity. Let him take it as charity on his behalf and give it to sixty poor people."

Sulayman ibn Yasar narrated on the authority of Salamah ibn Sakhr who said: I was a man who had intercourse with women in ways no one else had. When Ramadan came, I feared that I might have intercourse with my wife, so I declared my divorce until Ramadan was over. While she was talking to me one night, something of her uncovered itself to me. I did not wait long before I had intercourse with her. I went to the Messenger of God (peace and blessings of God be upon him) and informed him. He said: **You are in this situation.** I said: **I am in this situation - he said it three times - I said: I am in this situation and here I am, so carry out the judgment of God, for I am patient for that.** He said: **Then free a slave.** I struck the side of my neck with my hand and said: **No, by Him who sent you with the truth, I do not own anything else.** He said: **Then fast two consecutive months.** I said: **O Messenger of God, did what happened to me happen only because of fasting?** He said: Then feed sixty poor people. I said: By Him Who sent you with the truth, we spent this night feeling lonely; we have no supper. He said: Go to the collector of the charity of Banu Zuraiq and tell him to give it to you. Feed sixty poor people from it a wasq on your behalf, then use the rest of it to help you and your family. He said: So I returned to my people and said: I found hardship and bad opinion among you, but I found plenty and blessing with the Messenger of God (peace and blessings of God be upon him). He has ordered your charity to be given to me, so give it to me.

He said: So they gave it to him.

**That is so that you may believe in God and His Messenger,** so that you may believe in what the Messenger, may God bless him and grant him peace, brought from God Almighty, **and those are the limits set by God,** meaning what was described as expiations for zihar, **and for the disbelievers is a painful punishment,** Ibn Abbas said: for those who deny it and lie about it.

## Tafsir al-Baidawi

4- **But whoever does not find** meaning a slave and the one whose wealth is lost, **then he should fast for two consecutive months before they touch each other** If he breaks his fast without an excuse, he must start over, but if he breaks his fast due to an excuse, there is a difference of opinion regarding this. If he has intercourse with the woman who has sworn to divorce her at night, the continuity is not interrupted in our view, contrary to the opinion of Abu Hanifa and Malik **may God be pleased with them. But whoever is unable** meaning to fast due to old age, chronic illness, or excessive sexual desire, then the Prophet (peace and blessings be upon him) specifically stated that the Bedouin who broke his fast should make up for it. **Then he should feed sixty poor persons** Sixty mudds according to the mudd of the Messenger of God (peace and blessings be upon him), which is a pound and a third because it is the least that has been said about expiations and its type is what is taken out in the fitrah. Abu Hanifa **may God be pleased with him** said that he should give each poor person half a sa' of wheat or a sa' of other food. He did not mention touching each other with food because it was sufficient to mention it with the others, or because it is permissible during feeding, as Abu Hanifa **may God be pleased with him** said. *That* meaning the explanation or teaching of the rulings, and its place is in the accusative case due to a verb explained by His statement, **that you may believe in God and His Messenger,** meaning that this was made obligatory so that you may believe in God and His Messenger by accepting His laws and rejecting what you were doing in your ignorance. **And these are the limits set by God,** which may not be transgressed. **And for the disbelievers,** meaning those who do not accept them, **is a painful punishment.** This is similar to His statement, the Most High, **And whoever disbelieves - then indeed, God is free from need of the worlds.**

## Surat al-Mujadilah 58:5

Indeed, those who oppose God and His Messenger have been degraded as were those before them. And We have already sent down clear verses. And for the disbelievers is a humiliating punishment.

## Surat al-Mujadilah 58:5

Indeed, those who oppose God and His Messenger have been degraded as were those before them. And We have already sent down clear verses. And for the disbelievers is a humiliating punishment.

## Tafsir al-Jalalayn

5 - **Indeed, those who oppose** disobey **God and His Messenger will be humbled** humiliated **as those before them were humbled** in their opposition to their messengers **and We have certainly sent down clear signs** indicating the truthfulness of the Messenger **and for the disbelievers** in the signs **is a humiliating punishment** of humiliation

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Those who fear God in His limits and His obligations, and they make limits other than His limits, and that is opposition to God and His Messenger.

As for Qatada, he used to say in the meaning of that, what:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, those who oppose God and His Messenger** means: they are hostile to God and His Messenger.

As for his saying: **They were humbled as those before them were humbled**, it means: They were enraged and humiliated as those nations before them who opposed God and His Messenger were enraged and humiliated.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They were humbled as those before them were humbled**. They were disgraced as those before them were disgraced.

Some scholars of Arabic language say: The meaning of *kabtawa* is *destroyed*.

Another of them said: He says: Its meaning is that they were enraged and humiliated on the day of the Trench, **just as those before them were humiliated**, meaning those who fought the prophets before them.

His statement: **And We have sent down clear signs**, means: We have sent down detailed evidence and precise signs that indicate the truths of God's limits.

And His statement: **And for the disbelievers is a humiliating punishment**. God Almighty says: And for those who deny the clear verses that We sent down to

Our Messenger Muhammad, may God bless him and grant him peace, and those who reject them is a humiliating punishment on the Day of al-Qiyamah 75: meaning humiliation in Hell.

## Tafsir al-Qurtubi

The Almighty's saying: **Indeed, those who oppose God and His Messenger** When He mentioned the believers who abide by His limits, He mentioned those who oppose and contravene them. Opposition means enmity and contravention of the limits, and it is similar to His saying: **That is because they opposed God and His Messenger** (al-Anfal 8:13). It was said: **They oppose God** meaning the allies of God, as in the hadith:

**Whoever humiliates my friend has declared war on me.** Al-Zajaj said: **Muhadah is to be in a manner that contradicts the manner of your companion.** Its root is muman'ah, and from it comes the word *al-hadid*, and its meaning is *al-haddad* for the gatekeeper. **Kabtawa they were subdued.** Abu Ubaidah and Al-Akhfash said: **They were destroyed.** Qatada said: **They were disgraced as those before them were disgraced.** Ibn Zayd said: **They were tormented.** Al-Suddi said: **They were cursed.** Al-Farra' said: **They were enraged on the Day of the Trench.** It was also said: **The Day of Badr.** The intended meaning is the polytheists. It was also said: **They were subdued** means **it will be**. It is good report from God to the believers of victory. The past tense was used to approximate the one being described. It was also said: It is in the language of Madhhij. **And We have sent down clear verses** concerning those who opposed God and His Messenger among those before them in what We did to them. **And for the disbelievers is a humiliating punishment.**

## Tafsir Ibn Kathir

God Almighty tells us about those who defied God and His Messenger and opposed His law: **They were humiliated as those before them were humiliated.** That is, they were humiliated, cursed, and disgraced as was done to those who were similar to them before them. **And We have sent down clear signs.** That is, clear signs that no one would defy or contradict except a disbelieving, wicked, stubborn person. **And for the disbelievers is a humiliating punishment.** That is, in response to their arrogance in not following God's law, submitting to it, and submitting to it.

Then God the Almighty said: **The Day God will resurrect them all** - that is, the Day of Resurrection, when God will gather the first and the last on one plain **and will inform them of what they did** - that is, He will inform them of what they did of good and evil **God has recorded it, but they have forgotten it** - that is, God has



recorded it and preserved it for them, and they have forgotten what they had done **and God is Witness over all things** - that is, nothing is hidden from Him, nor is anything hidden, nor does He forget anything. Then God the Almighty said, informing about His comprehensive knowledge of His creation, His seeing them, His hearing their speech, and His seeing their place wherever they are, God the Almighty said: **Do you not see that God knows what is in the heavens and what is on the earth? There is not a secret of three** - that is, a secret of three **but He is their fourth, nor five but He is their sixth, nor fewer than that or more but He is with them wherever they are** - that is, He is aware of them, He hears their speech, their secrets, and their private conversations, and His messengers also write down what they privately share with God, with His knowledge and His hearing of it, as God the Almighty said: **Do they not know that God knows their secrets and their private conversations, and that God is Knower of the unseen?** God the Almighty said: **Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with them, writing down.** That is why more than one person has narrated the consensus that what is meant by this verse is the presence and knowledge of God the Almighty, and there is no doubt about what is meant by that. However, His hearing, along with His knowledge of them, encompasses them and His sight penetrates them. He, glory be to Him, is aware of His creation and nothing of their affairs is hidden from Him. Then God the Almighty said: "Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things." Imam Ahmad said: He began the verse with knowledge and concluded it with knowledge.

### Fath al-Qadir

His statement: 5- **Indeed, those who oppose God and His Messenger** When God, the Exalted, mentioned the believers who abide by His limits, He mentioned the opponents. Opposition is quarrel, enmity, and opposition. Similar to this is His statement: **Indeed, those who oppose God and His Messenger** Al-Zajjaj said: Opposition is to be in a limit that contradicts your companion, and its root is resistance, and from it is iron, and from it is the blacksmith for the doorman. **They were subdued as those before them were subdued** meaning they were humiliated and disgraced. It is said: God subdued so-and-so if He humiliated him, and the one who is returned with humiliation is called *Makboot*. Al-Muqatilan said: They were disgraced as those before them from the polytheists were. Qatadah said the same. Abu Ubaidah and Al-Akhfash said: They were destroyed. Ibn Zayd said: They were tormented. Al-Suddi said: They were cursed. Al-Farra' said: **They enraged them.** What is meant by those before them are the disbelievers of the past nations who were hostile to the messengers of God. The future is expressed in the past tense to indicate that it will happen. It is also said that the meaning is: in the past, and that is what happened to the polytheists on the day of Badr, for God subdued them with killing, capture, and subjugation. The phrase **And We have sent down clear signs** is in the accusative case as a state of the waw in **they subdued**: meaning, and the state is that We have sent down clear signs to those who opposed

God and His messengers from the previous nations. It is also said that what is meant are the obligations that God, the Most High, sent down, and it is also said that they are the miracles. **And for the disbelievers is a humiliating punishment**, meaning for the disbelievers in everything that must be believed in, so the signs mentioned here are included as a primary inclusion. And the humiliating punishment is that which humiliates and degrades its doer and takes away his honor.

### Tafsir al-Baghawi

5- **Indeed, those who oppose God and His Messenger**, that is, who are hostile to God and His Messenger, and who oppose and disobey their command, **will be humbled**, humiliated, disgraced, and destroyed, "just as those before them were humbled. And We have already sent down clear signs. And for the disbelievers is a humiliating punishment."

### Tafsir al-Baidawi

5- **Indeed, those who oppose God and His Messenger** are hostile to them, for each of the two enemies has a different limit than the other, or they set or choose limits other than their own. **They were humbled** they were disgraced and destroyed. The root of *humiliation* is **to humiliate**. "As those before them were humbled" meaning the disbelievers of past nations. **And We have certainly sent down clear signs** indicating the truth of the Messenger and what he brought. **And for the disbelievers is a humiliating punishment** their glory and arrogance will be taken away.



## Surat al-Mujadilah 58:6

The Day God will resurrect them all and inform them of what they did. God had enumerated it, but they had forgotten it. And God is Witness over all things.

## Surat al-Mujadilah 58:6

The Day God will resurrect them all and inform them of what they did. God had enumerated it, but they had forgotten it. And God is Witness over all things.

## Tafsir al-Jalalayn

6 - (The Day God will resurrect them all and inform them of what they did. God had enumerated it, but they had forgotten it. And God is Witness over all things.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: "And for the disbelievers is a humiliating punishment on the Day when God will resurrect them all. That is the Day when God will resurrect them all from their graves for the Day of Resurrection. Then God will inform them of what they did. God has counted it for them, and they have forgotten it." God Almighty says: God has counted what they did, so He counted it for them, recorded it, and preserved it, and those who did it have forgotten it. **And God is Witness over all things.** He says: **And God, may His praise be exalted, is Witness over all things** they did and other matters of His creation. That is, He witnesses their work and encompasses it, so nothing of it escapes Him.

## Tafsir al-Qurtubi

The Almighty said: **The Day** is in the accusative case with - a humiliating punishment or with a verb that is understood and mentioned to magnify the Day. **God will resurrect them all** meaning men and women. He will resurrect them from their graves in one state. **Then He will inform them** meaning He will tell them **what they did** in the world. **God has counted it** All-Knowing in their books of deeds. **And they forgot it** until He reminded them of it in their books so that the argument against them would be more effective. **And God is Witness over all things** All-Knowing and All-Seeing. Nothing is hidden from Him.

## Tafsir Ibn Kathir

God Almighty tells us about those who defied God and His Messenger and opposed His law: **They were humiliated as those before them were humiliated.** That is, they were humiliated, cursed, and disgraced as was done to those who were similar to them before them. **And We have sent down clear signs.** That is, clear signs that no one would defy or contradict except a disbelieving, wicked, stubborn person. **And for the disbelievers is a humiliating punishment.** That is, in

response to their arrogance in not following God's law, submitting to it, and submitting to it.

Then God the Almighty said: **The Day God will resurrect them all** - that is, the Day of Resurrection, when God will gather the first and the last on one plain **and will inform them of what they did** - that is, He will inform them of what they did of good and evil **God has recorded it, but they have forgotten it** - that is, God has recorded it and preserved it for them, and they have forgotten what they had done **and God is Witness over all things** - that is, nothing is hidden from Him, nor is anything hidden, nor does He forget anything. Then God the Almighty said, informing about His comprehensive knowledge of His creation, His seeing them, His hearing their speech, and His seeing their place wherever they are, God the Almighty said: **Do you not see that God knows what is in the heavens and what is on the earth? There is not a secret of three** - that is, a secret of three **but He is their fourth, nor five but He is their sixth, nor fewer than that or more but He is with them wherever they are** - that is, He is aware of them, He hears their speech, their secrets, and their private conversations, and His messengers also write down what they privately share with God, with His knowledge and His hearing of it, as God the Almighty said: **Do they not know that God knows their secrets and their private conversations, and that God is Knower of the unseen?** God the Almighty said: **Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with them, writing down.** That is why more than one person has narrated the consensus that what is meant by this verse is the presence and knowledge of God the Almighty, and there is no doubt about what is meant by that. However, His hearing, along with His knowledge of them, encompasses them and His sight penetrates them. He, glory be to Him, is aware of His creation and nothing of their affairs is hidden from Him. Then God the Almighty said: "Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things." Imam Ahmad said: He began the verse with knowledge and concluded it with knowledge.

## Fath al-Qadir

6- **The Day God will resurrect them all** The adverbial phrase is in the accusative case due to the implied verb *remember*, or to *humiliate*, or to what the preposition *lam* is attached to of stability, or to **He counted** mentioned after it, and the accusative case of *all* is in the state of: that is, gathered together in one state, or He will resurrect them all, not one of them will remain except that he is resurrected. **Then He will inform them of what they did** meaning He will inform them of what they did of the ugly deeds they did in this world as a rebuke and reprimand to them and to complete the argument against them. The phrase **God has counted it, and they have forgotten it** is a new answer to an implied question, as if it was said, **How will He inform them of that with its multitude and different types?** So it was said, **God has counted it all, and nothing of it has escaped Him?** The fact is that

they have forgotten it and did not memorize it, rather they found it present and written in their scrolls. **And God is Witness over all things.** Nothing is hidden from Him, rather He is All-Knowing and All-Watching.

### Tafsir al-Baghawi

6- "The Day God will resurrect them all and inform them of what they did. God has recorded it." God preserved their deeds, "and they forgot it. And God is Witness over all things."

### Tafsir al-Baidawi

6- **The Day God will resurrect them** is in the accusative case because of *humiliating* or because of the implied *mention*. "All together" means all of them, leaving no one except to be resurrected, or together. "Then He will inform them of what they did" means in front of all witnesses, publicizing their condition and confirming their punishment. "God has counted it" means He has encompassed it in number, nothing of it is hidden. "And they forgot it" because of its large number or their cooperation in it. "And God is Witness over all things" nothing is hidden from Him.

## Surat al-Mujadilah 58:7

Have you not seen that God knows whatever is in the heavens and whatever is on the earth? There is not a private conversation between three but He is their fourth, nor five but He is their sixth, nor less than that or more but He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things.

## Surat al-Mujadilah 58:7

Have you not seen that God knows whatever is in the heavens and whatever is on the earth? There is not a private conversation between three but He is their fourth, nor five but He is their sixth, nor less than that or more but He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things.

## Tafsir al-Jalalayn

7 - **Have you not seen** that God knows what is in the heavens and what is on the earth? There are not three who confer privately but He is their fourth, nor five but He is their sixth. Nor are there fewer than that or more but He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Have you not looked, O Muhammad, with the eye of your heart and seen that "God knows what is in the heavens and what is on the earth** of anything? Nothing, small or great, is hidden from Him. He, the Most High, says: How could the deeds of these disbelievers and their disobedience to their Lord be hidden from someone whose description is like this? Then He, the Most High, described His closeness to His servants and His hearing their private conversations and the conversations that people conceal, speaking to Him secretly among themselves. He said: **There are not three who confer privately** behind Him **but He is the fourth of them** He hears their secrets and their private conversations, nothing of their secrets is hidden from Him. **And not five but He is the sixth of them** He says: And there are not five who confer privately but He is the sixth of them likewise. **And not less than that** He says: And not less than three **and not more** than five **but He is with them** when they confer privately **wherever they are** He says: In whatever place or location they are.

What he meant by his saying: **He is their fourth** is that he is watching them with his knowledge, and he is on his throne.

Abdullah bin Abi Ziyad told me: Nasr bin Maymun Al-Madhrub told me: Bakir bin Maruf told us, on the authority of Muqatil bin Hayyan, on the authority of Ad-Dahhak, regarding His statement: **There is no confidential conversation between three** until His statement: **He is with them**. He said: He is above the Throne and His knowledge is with them. "Wherever

they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things."

And His statement: **Then He will inform them of what they did on the Day of Resurrection**. God Almighty says: Then He will inform these quarreling people and others of what they did of deeds that He loves or dislikes on the Day of Resurrection. **Indeed, God is Knowing of all things**. He says: God is Knowing of their private conversations and their secrets, the secrets of their deeds, and other matters of theirs and the matters of His servants.

The reciters differed in their recitation of his statement: **There is no secret conversation between three**. The reciters of the regions recited it as **There is no secret conversation between three** with a *ya*, except for Abu Ja'far al-Qari, who recited it as **What is** with a *ta*, and the *ya* is correct in that, due to the consensus of the evidence on it, and its correctness in Arabic.

## Tafsir al-Qurtubi

God the Almighty says: **Have you not seen that God knows whatever is in the heavens and whatever is on the earth?** Nothing secret or public is hidden from Him. **Whatever secrets take place** is the general reading with the letter *ya* because of the barrier between them. Abu Ja'far ibn al-Qa'qa', al-A'raj, Abu Haywah, and Isa read *ma-takun* with the feminine form of the verb. Najwa means secrets, and it is a verbal noun, and a verbal noun may be described by it. It is said: **People of Najwa** meaning people of Najwa. From this is the saying of God the Almighty: **And when they whisper** (al-Isra': 47). God the Almighty says: **Three** in the accusative case by adding Najwa to it. Al-Farra' said: Three is an adjective for Najwa, so it was lowered, and if you wish, you may double Najwa to it. If it is accusative with the omission of a verb, it is permissible. This is the reading of Ibn Abi 'Ubla: three and five in the accusative case as a state with the omission of *yatanawun*, because Najwa indicates it, as al-Zamakhshari said. It is permissible to raise three as a substitute for a secret whisper. Then it was said: Every secret is a secret whisper. It was also said: A secret whisper is when three people are alone together, whispering something to each other. A secret is when something happens between two people. **But He is their fourth**. He knows and hears their secret whispering, as indicated by the opening of the verse with knowledge and then its conclusion with knowledge. It was also said: A secret whisper is from a high place on the ground, so the two whispering people whisper and are alone with their secret, just as a high place on the ground is free of anything that connects to it. The meaning is that God's hearing encompasses all speech, and God heard the argument of the woman from whom her husband divorced her. **And not less than that or more**. Salam,

Ya'qub, Abu Al-Aliyah, Nasr, and Isa read it in the nominative case in the place of **from a secret whisper** before entering *from* because its meaning is what is a secret whisper. *Three* can be raised in the place of **not less** with *less*, like your saying: **There is no power nor saying except with God** with the opening of *al-hawl* and the raising of *quwwa*. It is permissible for them to be raised as the beginning, like your saying: **There is no power nor strength except with God**. This has been fully explained in Surah Al-Baqarah. Al-Zuhri and Ikrimah read it with a ba', but the majority read it with a tha' and a fatha on the ra' in the wording, and its position is in the genitive case.

Al-Farra' said about the verse: **There are not three who confer privately but that He is their fourth, nor five but that He is their sixth**, he said: The meaning is not clear and the number is not intended because God only intended, and He knows best, that He is with every number, whether small or large. He knows what they say secretly and openly, and nothing is hidden from Him. For that reason, He was satisfied with mentioning some of the number and not others. It was said that the meaning of this is that God is with them with His knowledge wherever they are, without disappearing or moving. This was revealed about a group of hypocrites who did something secretly, so God knew that nothing was hidden from Him. This was said by Ibn Abbas. Qatadah and Mujahid said: It was revealed about the Jews. **Then He will inform them** "will tell them" **what they did** "of good and bad" "on the Day of Resurrection. Indeed, God is Knowing of all things."

### Tafsir Ibn Kathir

God Almighty tells us about those who defied God and His Messenger and opposed His law: **They were humiliated as those before them were humiliated**. That is, they were humiliated, cursed, and disgraced as was done to those who were similar to them before them. **And We have sent down clear signs**. That is, clear signs that no one would defy or contradict except a disbelieving, wicked, stubborn person. **And for the disbelievers is a humiliating punishment**. That is, in response to their arrogance in not following God's law, submitting to it, and submitting to it.

Then God the Almighty said: **The Day God will resurrect them all** - that is, the Day of Resurrection, when God will gather the first and the last on one plain **and will inform them of what they did** - that is, He will inform them of what they did of good and evil **God has recorded it, but they have forgotten it** - that is, God has recorded it and preserved it for them, and they have forgotten what they had done **and God is Witness over all things** - that is, nothing is hidden from Him, nor is anything hidden, nor does He forget anything. Then God the Almighty said, informing about His comprehensive knowledge of His creation, His seeing them, His hearing their speech, and His seeing their place wherever they are, God the Almighty said: **Do you not see that God knows what is in the heavens and what is on the earth? There is not a secret of three** - that is, a secret of three **but He is their fourth, nor five but He is their sixth, nor fewer than that or more but He is with them wherever they are** - that is, He is aware of

them, He hears their speech, their secrets, and their private conversations, and His messengers also write down what they privately share with God, with His knowledge and His hearing of it, as God the Almighty said: **Do they not know that God knows their secrets and their private conversations, and that God is Knower of the unseen?** God the Almighty said: **Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with them, writing down**. That is why more than one person has narrated the consensus that what is meant by this verse is the presence and knowledge of God the Almighty, and there is no doubt about what is meant by that. However, His hearing, along with His knowledge of them, encompasses them and His sight penetrates them. He, glory be to Him, is aware of His creation and nothing of their affairs is hidden from Him. Then God the Almighty said: "Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things." Imam Ahmad said: He began the verse with knowledge and concluded it with knowledge.

### Fath al-Qadir

Then the Almighty confirmed the statement that He knows everything. He said: 7- **Do you not see that God knows what is in the heavens and what is on the earth?** That is, do you not know that His knowledge encompasses what is in them, such that nothing in them is hidden from Him? The phrase **whatever happens of a secret conversation between three** etc. is a new sentence to confirm the comprehensiveness of His knowledge and its encompassing of all information. The majority read *be* with a lower vowel. Abu Ja'far ibn al-Qa'qa', al-A'raj, and Abu Haywah read it with a higher vowel. In both readings, it is complete. *Min* is added for emphasis. *Najwa* is the subject of *kan*, and *Najwa* is a secret. It is said: **Qawm Najwa**, meaning **those who whisper**, and it is a verbal noun. The meaning is: what happens of three people whispering or of those who whisper. *Najwa* may be applied to people whispering. In the first reading, the word *three* is lowered by adding *Najwa* to it. In the other two readings, the lowered word is a substitute for *Najwa* or an attribute of it. Al-Farra' said: "Three are descriptions of the secret conversation, so it is in the accusative case, and if you wish, you can add secret conversation to it. If it is in the accusative case with an implied verb, it is permissible, and this is the reading of Ibn Abi Ubla. It is permissible to raise three as a substitute for the place of secret conversation. "Except He is their fourth." This sentence is in the accusative case as a state, and likewise his statement: **Except He is their sixth**. "Except He is with them." That is, none of these things exists except in one of these states, so the exception is devoid of the most general states. The meaning of their fourth is that He makes them four, and likewise their sixth is that He makes them six, in that He shares with them in knowing that secret conversation. **Nor five**. That is, nor is there a secret conversation between five. The two numbers were specifically mentioned because most of the customs of those who are secretly talking are for them to be three or five, or the incident that is the reason for revelation was about those who were secretly talking, three in one place and five in another. Al-Farra' said: "The number is not

## Surat al-Mujadilah 58:7

Have you not seen that God knows whatever is in the heavens and whatever is on the earth? There is not a private conversation between three but He is their fourth, nor five but He is their sixth, nor less than that or more but He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things.

intended because He, glory be to Him, is with every number, whether little or much. He knows the secret and the public. Nothing is hidden from Him. "Nor less than that nor more but that He is with them." That is, nor less than the mentioned number, such as one or two, nor more than it, such as six or seven, but that He is with them. He knows what they whisper to each other about, nothing of it is hidden from Him. The majority of scholars read **nor more** in the accusative case with a fatha, in apposition to the word **confidential conversation**. Al-Hasan, Al-A'mash, Ibn Abi Ishaq, Abu Haywah, Ya'qub, Abu Al-Aliyah, Nasr, Isa ibn Umar, and Salam read it in the nominative case, in apposition to the location of **confidential conversation**. The majority of scholars read **nor more** with a triangle. Al-Zuhri and Krimah read it with a unified letter. Al-Wahidi said: The commentators said: The hypocrites and the Jews used to whisper among themselves and make the believers think that they were whispering about things that would upset them, so they would be saddened by that. When that went on for a long time and became frequent, they complained to the Messenger of God, may God bless him and grant him peace, and he ordered them not to whisper to each other without the Muslims. But they did not stop doing that and returned to their whispering, so God revealed these verses. The meaning of **wherever they are** is that His action encompasses every whispering that they may have in any place. **Then He will inform them** that is, He will tell them **what they did on the Day of Resurrection** as a rebuke and reprimand to them and to make the argument binding. **Indeed, God is Knowing of all things** nothing is hidden from Him, whatever it may be.

## Tafsir al-Baghawi

7- **Have you not seen that God knows what is in the heavens and what is on the earth, what will happen?** / Abu Ja'far read with a ta', to feminize the whispering, and the others read with a ya' because of the barrier, **of the whispering of three**, meaning of the secrets of three, meaning of whispering, meaning: there is nothing that a man whispers to his two companions about, **but He is their fourth**, with knowledge. And it was said: its meaning is that there are no three whispering to each other, but He is their fourth with knowledge, He knows their whispering, **and no five but He is their sixth, nor less than that nor more but He is with them wherever they are**, Ya'qub read: *more* in the nominative case in the place of speech before entering "then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things."

## Tafsir al-Baidawi

7- **Have you not seen that God knows what is in the**

**heavens and what is on the earth** completely and partially. **Whatever happens of three people whispering** meaning what happens of three people whispering, and it is permissible to estimate an addition or interpret *whispering* as whispering and make *three* an attribute of it, and its derivation is from the word *najwa* which is what rises from the earth, for the secret is something that is brought to the mind and not everyone can be aware of it. **Except He is their fourth** except God makes them four in that He shares with them in knowing it, and the exception is from the most general of conditions. **Nor five** nor is there a whispering of five. **Except He is their sixth**. The specification of the two numbers is either for a particular incident, as the verse was revealed regarding the hypocrites' secret conversation, or because God Almighty is odd and loves odd numbers, three being the first of odd numbers, or because consultation requires two people who are like two people in dispute and a third who mediates between them. *Three* and *five* were read in the accusative case as a state by implying **they are secretly talking** or interpreting **secret conversation** as two people secretly talking. **And no less than that** and no less than what was mentioned, like one and two. **And no more** like six and above. **Except He is with them** He knows what goes on between them. Jacob read **and no more** in the nominative case in apposition to the place of **secret conversation** or the place of **no less** by making *no* to negate the genus. **Wherever they are** because His knowledge of things is not due to spatial proximity such that it varies according to the difference in places. **Then He will inform them of what they did on the Day of Resurrection**, as a disgrace to them and a confirmation of the punishment they deserve. **Indeed, God is Knowing of all things**, because the relation of His essence, which requires knowledge, is to all equally.



## Surat al-Mujadilah 58:8

Have you not seen those who were forbidden from secret conversation, then they return to that which they were forbidden and confer with one another about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that with which God did not greet you and they say within themselves, **Why does God not punish us for what we say?** Sufficient for them is Hell; they will burn in it, so wretched is [the recourse]. Destiny

### Tafsir al-Jalalayn

8 - **Have you not seen** those who were forbidden from secret conversation, then return to what they were forbidden from, and confer with one another about sin and aggression and disobedience to the Messenger) they are the Jews. The Prophet, may God bless him and grant him peace, forbade them from what they used to do of secret conversations with them, that is, they would talk to them secretly while looking at the believers in order to put doubt in their hearts **and when they come to you, they greet you O Prophet with that with which God has not greeted you** which is their saying, **Death be upon you**, meaning death **and they say within themselves, Why does not God punish us for what we say?** of greeting and that he is not a prophet if he is a prophet **Sufficient for them is Hell, which they will burn in, so wretched is the destination** it is

### Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Muqatil ibn Hibban, who said: There was a truce between the Prophet, may God bless him and grant him peace, and the Jews. Whenever one of his companions passed by them, they would sit and whisper among themselves until the believer would think that they were whispering about killing him or about something he disliked. The Prophet, may God bless him and grant him peace, forbade them from whispering, but they did not stop. Then God revealed: Have you not seen those who were forbidden from whispering? The verse.

Ahmad, Al-Bazzar, and Al-Tabarani narrated with a good chain of transmission on the authority of Abdullah bin Amr that the Jews used to say to the Messenger of God, may God bless him and grant him peace, "Peace be upon you," and then they would say to themselves, **Why does God not punish us for what we say?** So this verse was revealed: **And when they come to you, they greet you with what God has not greeted you with.** There is also a chapter on the authority of Anas and Aisha.

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Have you not seen those who were forbidden from secret conversation** from among the Jews **then they return** God Almighty forbade them from it, and they secretly converse among themselves about sin, aggression,

and disobedience to the Messenger.

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

It was mentioned by the one who said that:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Have you not seen those who were forbidden from secret conversation?** He said: The Jews.

And His statement: **Then they return to what they were forbidden from**, God Almighty says: Then they return to what they were forbidden from of secret conversation. **And they whisper to one another about sin and aggression and disobedience to the Messenger**, God Almighty says: And they whisper to one another about what God has forbidden them of indecencies and aggression, and that is contrary to the command of God and disobedience to the Messenger Muhammad, may God bless him and grant him peace.

The reciters differed in their reading of His statement, **and they whisper**. The majority of the reciters of Medina and Basra, and some of the Kufians and Basrans, read it as, **and they whisper**, on the pattern of **they interact**. Yahya, Hamza, and Al-A'mash read it as, **and they produce**, on the pattern of **they do**. Those who read it as, **they whisper**, found fault with His statement, **If you whisper**, and did not say, **If you produce**.

And His statement: **And when they come to you, they greet you with that with which God has not greeted you**, the Most High says to His Prophet Muhammad, may God bless him and grant him peace: And when these people who were forbidden from secret conversation come to you, O Muhammad, whom God, the Most High, described to His Prophet Muhammad, may God bless him and grant him peace, they greet you with a greeting other than the greeting that God made for you, and their greeting with which they greeted him, which God informed that He did not greet him with in what came in the reports, is that they used to say: **Death be upon you**.

Mentioning the narration that was reported about that:

Ibn Humayd and Ibn Wakee' narrated: Jarir narrated to us, on the authority of Al-A'mash, on the authority of Abu Ad-Dahha, on the authority of Masruq, on the authority of Aisha, who said: Some Jews came to the Prophet, may God bless him and grant him peace, and said: **Death be upon you, O Abu Al-Qasim**. I said: **Death be upon you, and may God do this and that to you**. The Prophet, may God bless him and grant him peace, said: **Aisha, God does not like obscenity**. I said: **O Messenger of God, do you not see what they are saying?** He said: "Do you not see me responding to them as they say? I say: 'Upon you.'" This verse was revealed concerning that: "And when they come to you with that with which God has not greeted you and say within themselves, 'Why does God not punish us for what we say?' Hell is sufficient for them, which they will burn, and wretched is the destination."

## Surat al-Mujadilah 58:8

Have you not seen those who were forbidden from secret conversation, then they return to that which they were forbidden and confer with one another about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that with which God did not greet you and they say within themselves, "Why does God not punish us for what we say?" Sufficient for them is Hell; they will burn in it, so wretched is [the recourse]. Destiny

Ibn Humayd narrated: Mihran narrated to us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Aisha, who said: The Jews used to come to the Prophet, may God bless him and grant him peace, and say: **Death be upon you.** He would say: **Upon you.** Aisha said: **Death be upon you and the wrath of God.** The Prophet, may God bless him and grant him peace, said: **God does not love the obscene and the vulgar.** She said: "They say: 'Death be upon you.' He said: 'I say: 'Upon you.' Then this verse was revealed: 'And when they come to you with that with which God has not greeted you,'" He said: "The Jews would come to the Prophet, may God bless him and grant him peace, and say: 'Death be upon you.'"

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, **And when they come to you, they greet you with that with which God has not greeted you,** he said: The Jews would come to the Prophet, may God bless him and grant him peace, and say: **Death be upon you.**

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement, **And when they come to you with that with which God has not greeted you, to then wretched is the destination,** he said: The hypocrites would say to the Messenger of God, may God bless him and grant him peace, when they greeted him: **Samu alaykum,** God said: **Hell is sufficient for them; they will burn in it, and wretched is the destination.**

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And when they come to you, they greet you with that with which God has not greeted you,** he said: They say, "Say peace be upon you." He said: They are also Jews.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **They greet you with that with which God has not greeted you,** he said: The Jews used to say, **Samu alaykum.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, "That Aisha understood what they were saying, so she said: 'And upon you be death and the curse.' The Prophet, may God bless him and grant him peace, said: 'Take it easy, Aisha, for God loves gentleness in all matters.' She said: 'O Prophet of God, have you not heard what they are saying?' He said: 'Have you not heard what I say in response to them? I say upon

you.'"

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Anas ibn Malik: While the Prophet of God, may God bless him and grant him peace, was sitting with his companions, a Jew came to them and greeted them. They responded to him, so the Prophet of God, may God bless him and grant him peace, said: Do you know what he said? They said: Greetings, O Messenger of God. He said: Rather, he said: **Samu alaykum,** meaning: You are haraam with your religion. The Prophet, may God bless him and grant him peace, said: Did you say: I am haraam with you? He said: Yes. The Prophet, may God bless him and grant him peace, said: If one of the People of the Book greets you, then say: **Wa alaykum,** meaning: Upon you is what you said.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And when they come to you, they greet you with that with which God has not greeted you,** he said: These are Jews. Three of them came to the door of the Prophet, may God bless him and grant him peace, and they whispered for a while. Then one of them asked permission, and the Prophet, may God bless him and grant him peace, gave him permission. He said: **Death be upon you.** The Prophet, may God bless him and grant him peace, said: **Upon you.** Then the second, then the third. Ibn Zayd said: *Death* means death.

And the Most High said: **And they say to themselves, 'Why does God not punish us for what we say?'** The Most High said: And those who greet you with this greeting from the Jews say: Why does God not punish us for what we say to Muhammad, may God bless him and grant him peace, and hasten His punishment for us for that! God says: Hell is sufficient for those who say that, O Muhammad, and it is sufficient for them that they will be exposed to it on the Day of Resurrection. What an evil destination! Hell is that.

## Tafsir al-Qurtubi

There are three issues:

God the Almighty said: **Have you not considered those who were forbidden from secret conversation?** It was said that this was regarding the Jews and the hypocrites, as we mentioned earlier. It was also said that it was regarding the Muslims. Ibn Abbas said: It was revealed regarding the Jews and the hypocrites. They used to whisper among themselves, look at the believers and wink at each other. The believers would say: Perhaps they have heard about our brothers and relatives among the Muhajireen and Ansar being killed, or a calamity, or a defeat. This would upset them, so they frequently complained to the Prophet (blessings

and peace of God be upon him), so he forbade them from secret conversation, but they did not desist, so this verse was revealed. Muqatil said: There was a truce between the Prophet, may God bless him and grant him peace, and the Jews. When a believer passed by them, they would whisper among themselves until the believers would think evil of him and would turn away from his path. The Messenger of God, may God bless him and grant him peace, forbade them from doing so, but they did not desist, so this verse was revealed. Abd al-Rahman ibn Zayd ibn Aslam said: A man would come to the Prophet, may God bless him and grant him peace, and ask him for a need and whisper to him, while the land at that time was at war. They would imagine that he was whispering to him about a war, a calamity, or an important matter, so they would be alarmed by that, so this verse was revealed.

The second: Abu Saeed Al-Khudri narrated that he said:

One night we were talking when the Messenger of God (peace and blessings of God be upon him) came out to us and said: What is this whispering? Didn't you forbid whispering? We said: We repent to God, O Messenger of God. We used to mention the Messiah **meaning the Antichrist** out of fear of him. He said: Shall I not tell you of something that I fear most? We said: Yes, O Messenger of God. He said: Hidden polytheism, that a man should work in place of another. Al-Mawardi mentioned this. Hamzah, Khalaf, and Ruways read it on the authority of Ya'qub and they produce it in the weight of yaf'a'alun, which is the reading of Abu Abdullah and Abu Hatim, because of the saying of God the Most High: **When you whisper and you whisper.** An-Nahhas said: Sibawayh narrated that yaf'a'alu, ifta'alu, and ifta'alu come with one meaning, like takhasamau and ihtisamau, and taqatala and atalla. Based on this, yaf'a'alu and ifta'alu are one. The meaning of **with sin and aggression** is lying and injustice. And disobeying the Messenger, meaning opposing him. Ad-Dahhak, Mujahid, and Hamid read **disobeying the Messenger** in the plural.

Third: The statement of God the Almighty: {And when they come to you, they greet you with that with which God has not greeted you.} There is no disagreement among the transmitters that what is meant by this is the Jews. They would come to the Prophet (peace and blessings of God be upon him) and say, **As-samu 'alayka**, meaning outwardly "peace" but inwardly they meant **death**. So the Prophet (peace and blessings of God be upon him) would say, **upon you** in one narration, and in another narration, **upon you**. Ibn al-Arabi said: This is problematic. They used to say, **If Muhammad were a prophet, God would not have given us respite for our insulting and belittling him.** They did not know that God the Almighty is Forbearing and does not hasten to punish one who insults Him, so how about one who insults His Prophet? It has been proven that the Prophet (peace and blessings of God be upon him) said, "No one is more patient with harm than God. They call upon Him to have a wife and children, yet He cures them and provides for them." So God the Almighty revealed this to uncover their secrets and disgrace their inner selves, as a miracle for the Messenger of God (peace and blessings of God be

upon him).

It was proven on the authority of Qatada, on the authority of Anas:

A Jew came to the Messenger of God, may God bless him and grant him peace, and his companions and said: **Death be upon you.** The Prophet, may God bless him and grant him peace, responded to him and said: **Do you know what this Jew said?**

They said: God and His Messenger know best. He said: He said such and such, so return it to me. They returned it. He said: I said: As-Samu 'Alaykum **Death be upon you.** He said: Yes. Then the Prophet (peace and blessings of God be upon him) said: When the People of the Book greet you, then say to you what you said. Then God the Most High revealed: **And when they come to you with that with which God has not greeted you.**

I said: It was included by Al-Tirmidhi and he said: This is a good and authentic hadith. It was proven that Aisha said:

Some Jews came to the Prophet (peace and blessings of God be upon him) and said: **Death be upon you, O Abu al-Qasim.** I said: **Death be upon you, and may God do and do to you.** He (peace and blessings of God be upon him) said: **Easy, O Aisha, for God does not like vulgarity or obscenity.** I said: **O Messenger of God, do you not see what they are saying?!** He said: "Don't you see that I respond to them with what they say by saying: 'And upon you.'" Then this verse was revealed: **With what God has not revealed to you,** meaning that God has greeted you and they are saying **Death be upon you, and Death is death.** Narrated by al-Bukhari and Muslim with the same meaning.

In the two Sahihs, on the authority of Anas bin Malik, may God be pleased with him, he said:

The Prophet, may God bless him and grant him peace, said: **If the People of the Book greet you, say, 'And upon you.'** This is how it is narrated: **And upon you** with the letter *waw*. Scholars have spoken about it because the conjunction *waw* implies a partner, and it is necessary that he be included with them in what they have prayed for us of death, or of the weariness of our religion, which is boredom. It is said: **He is bored**, "he is bored," *weariness*, and *wasama*. Some of them said: *And* is redundant, just as it was added in the words of the poet:

When we reached the neighborhood square and he turned away

That is, when we passed, he turned away and the *waw* was removed. Some of them said: It is for resumption, as if he said: And death be upon you. Some of them said: It is in its proper form of conjunction, and that does not harm us, because we are answered by them and they are not answered by us, as the Prophet, may God bless him and grant him peace, said. [Abu] al-Zubayr narrated that he heard Jabir ibn Abdullah say:

Some Jews greeted the Messenger of God, may God bless him and grant him peace, and said: **Death be**

## Surat al-Mujadilah 58:8

Have you not seen those who were forbidden from secret conversation, then they return to that which they were forbidden and confer with one another about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that with which God did not greet you and they say within themselves, "Why does God not punish us for what we say?" Sufficient for them is Hell; they will burn in it, so wretched is [the recourse]. Destiny

**upon you, O Abu al-Qasim.** He said: **And upon you as well.** Aisha said angrily: **Did you not hear what they said?** He said: "Yes, I heard and responded to them. We respond to them but they do not respond to us." Narrated by Muslim. The waw narration has the best meaning, and its confirmation is the most correct and well-known narration.

There is a difference of opinion as to whether returning the greeting of a non-Muslim is obligatory like returning the greeting of a Muslim. This is the view of Ibn Abbas, al-Sha'bi, and Qatadah, as it was commanded. Malik, as narrated by Ashhab and Ibn Wahb, held that it is not obligatory. If you return the greeting, then say, **Upon you.** Ibn Tawus preferred to say when returning the greeting: "Upon you be peace," meaning, **It has been lifted from you.** Some of our companions chose: As-Salam with a kasra on the seen, meaning stones. What Malik said is more appropriate in following the Sunnah, and by God, Masruq narrated on the authority of Aisha, who said: Some Jews came to the Prophet, may God bless him and grant him peace, and said: As-Samu 'Alayka, O Abu al-Qasim. He said: And upon you. Aisha said: I said: As-Samu 'Alayka and Al-Dhamm. The Messenger of God, may God bless him and grant him peace, said: O Aisha, do not be obscene. She said: Did you not hear what they said? He said: Did you not respond to them as they said, saying: And upon you. In another narration, he said: Aisha became aware of them and cursed them. The Messenger of God, may God bless him and grant him peace, said: Enough, O Aisha, for God does not like obscenity and obscenity. He added, so God, the Blessed and Exalted, revealed: **And when they come to you, they greet you with that with which God has not greeted you** to the end of the verse. The word *dhamm* with a light *mim* is a defect. In the proverb **Never lack a good person who is blameworthy** meaning a defect. It is pronounced with a hamza and without a hamza. It is said: **dhamahu yadhamuhu** like **dhab yadhib** and the passive participle is blameworthy with a hamza. From this, **madhuman madhhuran** (al-A'raf 7:18). It is also said: **dhamah yadhimhu** with a light **karama yarumihu**

God the Almighty says: **And they say among themselves, 'Why does God not punish us for what we say?'** They said, "If Muhammad were a prophet, God would punish us for what we say. So why would God not punish us?" It was also said, **They said, 'If he responds to us and says, 'And upon you is death, and death is death,** had he been a prophet, his call would have been answered concerning us and we would have died." This is a source of astonishment from them, for they were People of the Book and they knew that prophets may get angry, but punishment is not hastened for those who anger them. **Hell is sufficient for them,** meaning Hell is sufficient as punishment for them tomorrow. **So wretched is the destination.** Where is the reference?

## Tafsir Ibn Kathir

Ibn Abi Nujayh said on the authority of Mujahid, **Have you not seen those who were forbidden from secret conversation, then they return to what they were forbidden?** The Jews said this, and Muqatil ibn Hayyan said the same, and he added: There was a truce between the Prophet, may God bless him and grant him peace, and the Jews, and whenever a man from the companions of the Prophet, may God bless him and grant him peace, passed by them, they would sit whispering among themselves until the believer thought that they were whispering about killing him or about something the believer would dislike. When the believer saw that, he would fear them and leave his way to them. The Prophet, may God bless him and grant him peace, forbade them from secret conversation, but they did not stop and returned to secret conversation. Then God Almighty revealed: **Have you not seen those who were forbidden from secret conversation, then they return to what they were forbidden?** Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Mundhir al-Hizami told us, Sufyan ibn Hamza told me, on the authority of Kathir ibn Zayd, on the authority of Rabi' ibn Abd al-Rahman ibn Abi Sa'id al-Khudri, on the authority of his father, on the authority of his grandfather, who said: We would take turns with the Messenger of God, may God bless him and grant him peace, to spend the night with him, and something would come to him at night and something would appear to him. One night, the people of Nuwaab and the religious police increased in number until we were in groups talking. The Messenger of God (peace and blessings of God be upon him) came out to us and said, **What is this whispering? Were you not forbidden from whispering?** We said, "We repent to God, O Messenger of God. We were mentioning the Messiah out of fear of him." He said, **Shall I not tell you of something that I fear most for you?** We said, **Yes, O Messenger of God!** He said, **Hidden polytheism is when a man stands up and works for another.** This is a strange chain of transmission and it contains some weak narrators.

God the Almighty said: **And they whisper among themselves about sin and aggression and disobedience to the Messenger** meaning they speak among themselves **about sin** which is what is specific to them **and aggression** which is what is related to others, including disobeying the Messenger and opposing him, which they persist in and advise one another to do. God the Almighty said: **And when they come to you, they greet you with that with which God has not greeted you** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Numair told us, on the authority of Al-A'mash, on the authority of Masruq, on the authority of Aisha, who said: The Jews entered upon the Messenger of God (peace and blessings of God be upon him) and said: **Death be upon you, O Abu Al-Qasim.** Aisha said: **And upon you be death.** She



said: The Messenger of God (peace and blessings of God be upon him) said: **O Aisha, God does not like obscenity or indecency.** I said: Do you not hear them say **Death be upon you?** The Messenger of God, may God bless him and grant him peace, said, **Did you not hear me say, 'And upon you!'** Then God Almighty revealed: **And when they come to you, they greet you with that with which God has not greeted you.** In a narration in Sahih, she said to them, **Upon you be death, blame, and the curse.** And the Messenger of God, may God bless him and grant him peace, said, **Our prayers regarding them will be answered, but their prayers regarding us will not be answered.**

Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Anas ibn Malik, that while the Messenger of God (peace and blessings of God be upon him) was sitting with his companions, a Jew came to them and greeted them. They returned his greeting, so the Prophet of God (peace and blessings of God be upon him) said, **Do you know what he said?** They said, **Salam O Messenger of God.** He said, **Rather he said, 'Samu 'alaykum,'** meaning, **Samu 'alaykum you will be greeted by your religion.** The Messenger of God (peace and blessings of God be upon him) said, **Return it to him.** They returned it to him. The Prophet of God said, **Did you say, 'Samu 'alaykum?'** He said, **Yes.** The Messenger of God (peace and blessings of God be upon him) said, **If one of the People of the Book greets you, then say, 'alaykum,'** meaning, *alaykum* is what you said. The original hadith of Anas is included in Sahih, and this hadith is included in Sahih on the authority of Aisha in a similar manner.

God the Almighty said: **And they say within themselves, 'Why does God not punish us for what we say?'** That is, they do this and say what they distort of speech and give the impression of greeting, but it is actually an insult inwardly. In addition to this, they say within themselves, "If this man were a prophet, God would punish us for what we say to him inwardly, because God knows what we conceal. If this man were truly a prophet, God would likely hasten our punishment in this world. God the Almighty said, "Hell is sufficient for them," meaning Hell is sufficient for them in the Hereafter. **They will burn therein, so wretched is the destination.** Imam Ahmad said: Abd al-Samad told us, Hammad told us, on the authority of Ata' ibn al-Sa'ib, on the authority of his father, on the authority of Abdullah ibn Umar, that the Jews used to say to the Messenger of God (blessings and peace of God be upon him), **Samu 'alaykum,** then they would say within themselves, **Why does God not punish us for what we say?** So this verse was revealed: **And when they come to you, [O Muhammad], and they say within themselves, 'Why does God not punish us for what we say?'** Its chain of transmission is hasan, and they did not include it in their collections.

Al-Awfi said on the authority of Ibn Abbas: **And when they come to you, they greet you with that with which God has not greeted you,** he said: The hypocrites would say to the Messenger of God, peace and blessings be upon him, when they greeted him, "Peace be upon you." God, the Most High, said: **Hell is sufficient for them, which they will burn, and wretched is the destination.** Then God, the Most High, said,

advising His believing servants not to be like the unbelievers and hypocrites: **O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger,** meaning like the ignorant unbelievers among the People of the Book and those among the hypocrites who supported them in their misguidance, "but confer privately about righteousness and piety. And fear God, to whom you will be gathered," meaning, He will inform you of all your deeds and words that He has counted against you and will reward you for them. Imam Ahmad said: Buhaiz and Affan told us: Hammam told us, on the authority of Qatadah, on the authority of Safwan ibn Mahrz, who said: I was holding the hand of Ibn Umar when a man came up to him and said, "How did you hear the Messenger of God, peace and blessings be upon him, say about private conversation on the Day of Resurrection?" He said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God brings the believer close, places His cloak over him, screens him from the people, and makes him confess his sins and says to him: 'Do you recognize such and such sin? Do you recognize such and such sin? Do you recognize such and such sin?' Until, when He makes him confess his sins and he sees in himself that he is doomed, He says: 'I concealed them for you in the world, and I forgive them for you today.' Then he is given his book of good deeds. As for the disbelievers and the hypocrites, the witnesses say: 'These are the ones who lied against their Lord. Unquestionably, the curse of God is upon the wrongdoers.'" **Bukhari and Muslim**

Then God the Almighty said: "The private conversation is only from Satan to grieve those who believe, but it will not harm them at all except by God's permission. And upon God let the believers put their trust." That is, the private conversation, which is a secret conversation in which a believer imagines evil, **is only from Satan to grieve those who believe,** meaning that this only comes from those who are whispering to him as a result of Satan's instigation and embellishment. **To grieve those who believe,** that is, to distress them, but it will not harm them at all except by God's permission. And whoever feels any of that, let him seek refuge in God and put his trust in God, for nothing will harm him, by God's permission.

The Sunnah forbade whispering to one another when it would cause harm to a believer, as Imam Ahmad said: We were told by Wakee' and Abu Mu'awiyah, who said: Al-A'mash told us, on the authority of Abu Wa'il, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **If there are three of you, then two should not whisper to one another without the third except with his permission, for that will make him sad.** Muslim alone transmitted it on the authority of Abu al-Rabi' and Abu Kamil, both of them on the authority of Hammad ibn Zayd, on the authority of Ayoub, with it.

### Fath al-Qadir

8- Have you not considered those who were forbidden from secret conversation, then they return to that which they were forbidden? These people who were



## Surat al-Mujadilah 58:8

Have you not seen those who were forbidden from secret conversation, then they return to that which they were forbidden and confer with one another about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that with which God did not greet you and they say within themselves, "Why does God not punish us for what we say?" Sufficient for them is Hell; they will burn in it, so wretched is [the recourse]. Destiny

forbidden, then they return to that which they were forbidden, are the hypocrites and the Jews mentioned above. Muqatil said: There was an appointment between the Prophet, peace and blessings be upon him, and the Jews. When a believer passed by them, they would whisper among themselves until the believer would think evil. God forbade them, but they did not desist, so this verse was revealed. Ibn Zayd said: A man would come to the Prophet, peace and blessings be upon him, ask him for a need and whisper to him, while the land at that time was at war. They would imagine that he was whispering to him about a war, a calamity, or an important matter, so they would be startled by that. **And they whisper about sin and aggression and disobedience to the Messenger.** The majority read *yatanaju* with the weight of tafa'alun.

## Tafsir al-Baghawi

**8- Have you not seen those who were forbidden from secret conversations?** This was revealed about the Jews and the hypocrites, because they used to whisper to each other without the believers, and they would look at the believers and wink at each other, giving the impression to the believers that they were whispering about something that would upset them, so they would be saddened by that and say, **We only see them when they hear about our brothers who went out in the raids, whether they were killed, died, or defeated.** This would take root in their hearts and make them sad. When this became prolonged and increased, they complained to the Messenger of God, may God bless him and grant him peace, and he ordered them not to whisper to each other without the Muslims, but they did not stop that and returned to their secret conversations, so God revealed: **Have you not seen those who were forbidden from secret conversations?** meaning secret conversations, **then they return to what they were forbidden from,** meaning they return to the secret conversation that they were forbidden from, **and they whisper.** Al-A'mash and Hamza read: **and they produce,** with the weight of **they influence,** and the others read **they whisper,** because of their saying: If **"You whispered to one another, so do not whisper about sin, aggression, and disobedience to the Messenger.** This is because the Prophet, may God bless him and grant him peace, had forbidden them from whispering, but they disobeyed him. **And when they come to you, they greet you with that with which God has not greeted you.** This is because the Jews used to enter upon the Prophet, may God bless him and grant him peace, "and say: 'Death be upon you.'" *Death* means death, and they made him think that they were saying: "Peace be upon you." The Prophet, may God bless him and grant him peace, would respond to them by saying: **Upon you.** When they left, they said to themselves: **Why does God not punish us for what we**

**say?** They meant: If he were a true prophet, God would punish us for what we say. God Almighty said: **Sufficient for them is Hell; they will burn in it, and wretched is the destination.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Abdul Wahhab told us, Abu Ayoub told us, on the authority of Ibn Abi Malekah, on the authority of Aisha: "The Jews came to the Prophet, may God bless him and grant him peace, and said: 'Death be upon you.' He said: 'And upon you.' Aisha said: 'Death be upon you and may God curse you and be angry with you.' The Messenger of God, may God bless him and grant him peace, said: 'Take it easy, Aisha. Be gentle and avoid harshness and obscenity.' She said: 'Did you not hear what they said?' He said: 'Did you not hear what I said? I responded to them, and my prayer regarding them will be answered, but their prayer regarding me will not be answered.'"

## Tafsir al-Baidawi

**8- Have you not considered those who were forbidden from secret conversation, then they return to that which they were forbidden?** This was revealed about the Jews and the hypocrites. They used to whisper among themselves and wink at each other when they saw the believers. The Messenger of God (peace and blessings of God be upon him) forbade them, but they returned to the same action. **And they whisper about sin and aggression and disobedience to the Messenger** meaning that it is sin and aggression towards the believers and they whisper to each other to disobey the Messenger. Hamzah read it as **and they produce** which is from the word *whispering* and a similar narration was narrated from Ya'qub. **And when they come to you, they greet you with that with which God has not greeted you** they say **As-Samu 'Alaykum** or **Good morning** and God the Most High says: "And peace be upon His servants whom He has chosen." **And they say within themselves** among themselves. **Why does God not punish us for what we say?** Why does God not punish us for that if Muhammad had been a prophet? **Sufficient for them is Hell** as a punishment. **They will enter it.** "What an evil destination!" Hell.

## Surat al-Mujadilah 58:9

O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger, but confer privately about righteousness and piety. And fear God, to whom you will be gathered.

### Tafsir al-Jalalayn

9 - (O you who have believed, when you confer privately, do not confer about sin and aggression and disobedience to the Messenger, but confer about righteousness and piety. And fear God, to whom you will be gathered.)

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **O you who have believed in God and His Messenger, "When you confer privately among yourselves, do not confer privately about sin and aggression and disobedience to the Messenger, but confer privately about righteousness** meaning obedience to God and that which brings you closer to Him. **And piety** means: and by fearing Him by performing what He has commanded you of His obligations and avoiding His disobedience. **And fear God to whom you will be gathered** means: and fear God to whom your return is and with whom you will meet, in neglecting His obligations and advancing in His disobedience, lest He punish you for it when you return to Him.

### Tafsir al-Qurtubi

The Almighty said: **O you who have believed, when you confer privately** He forbade the believers from conferring privately among themselves as the hypocrites and the Jews did, so He said: **O you who have believed, when you confer privately** meaning whisper to each other. **Do not confer privately** This is the reading of the majority. Yahya ibn Watthab, Asim, and Ruways read on the authority of Ya'qub, **Do not confer privately** with sin, aggression, and disobedience to the Messenger, and confer privately with righteousness **meaning obedience** and piety" with abstaining from what God has forbidden. It was said that the address is to the hypocrites, meaning O you who believed, according to their claim. It was also said that it means O you who believed in Moses. "And fear God, to whom you will be gathered" meaning you will be gathered in the Hereafter.

### Tafsir Ibn Kathir

Ibn Abi Nujayh said on the authority of Mujahid, **Have you not seen those who were forbidden from secret conversation, then they return to what they were**

**forbidden?** The Jews said this, and Muqatil ibn Hayyan said the same, and he added: There was a truce between the Prophet, may God bless him and grant him peace, and the Jews, and whenever a man from the companions of the Prophet, may God bless him and grant him peace, passed by them, they would sit whispering among themselves until the believer thought that they were whispering about killing him or about something the believer would dislike. When the believer saw that, he would fear them and leave his way to them. The Prophet, may God bless him and grant him peace, forbade them from secret conversation, but they did not stop and returned to secret conversation. Then God Almighty revealed: **Have you not seen those who were forbidden from secret conversation, then they return to what they were forbidden?** Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Mundhir al-Hizami told us, Sufyan ibn Hamza told me, on the authority of Kathir ibn Zayd, on the authority of Rabi' ibn Abd al-Rahman ibn Abi Sa'id al-Khudri, on the authority of his father, on the authority of his grandfather, who said: We would take turns with the Messenger of God, may God bless him and grant him peace, to spend the night with him, and something would come to him at night and something would appear to him. One night, the people of Nuwaab and the religious police increased in number until we were in groups talking. The Messenger of God (peace and blessings of God be upon him) came out to us and said, **What is this whispering? Were you not forbidden from whispering?** We said, "We repent to God, O Messenger of God. We were mentioning the Messiah out of fear of him." He said, **Shall I not tell you of something that I fear most for you?** We said, **Yes, O Messenger of God!** He said, **Hidden polytheism is when a man stands up and works for another.** This is a strange chain of transmission and it contains some weak narrators.

God the Almighty said: **And they whisper among themselves about sin and aggression and disobedience to the Messenger** meaning they speak among themselves **about sin** which is what is specific to them **and aggression** which is what is related to others, including disobeying the Messenger and opposing him, which they persist in and advise one another to do. God the Almighty said: **And when they come to you, they greet you with that with which God has not greeted you** Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Ibn Numair told us, on the authority of Al-A'mash, on the authority of Masruq, on the authority of Aisha, who said: The Jews entered upon the Messenger of God (peace and blessings of God be upon him) and said: **Death be upon you, O Abu Al-Qasim.** Aisha said: **And upon you be death.** She said: The Messenger of God (peace and blessings of God be upon him) said: **O Aisha, God does not like obscenity or indecency.** I said: Do you not hear them say **Death be upon you?** The Messenger of God, may God bless him and grant him peace, said, **Did you not hear me say, 'And upon you!'** Then God Almighty revealed: **And when they come to you, they greet you with that with which God has not greeted you.** In a narration in Sahih, she said to them, **Upon you be death, blame, and the curse.** And the Messenger of God, may God bless him and grant him peace, said, **Our prayers regarding them will be answered, but their**

## Surat al-Mujadilah 58:9

O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger, but confer privately about righteousness and piety. And fear God, to whom you will be gathered.

### prayers regarding us will not be answered.

Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Anas ibn Malik, that while the Messenger of God (peace and blessings of God be upon him) was sitting with his companions, a Jew came to them and greeted them. They returned his greeting, so the Prophet of God (peace and blessings of God be upon him) said, **Do you know what he said?** They said, **Salam O Messenger of God.** He said, **Rather he said, 'Samu 'alaykum,'** meaning, **Samu 'alaykum you will be greeted by your religion.** The Messenger of God (peace and blessings of God be upon him) said, **Return it to him.** They returned it to him. The Prophet of God said, **Did you say, 'Samu 'alaykum?'** He said, **Yes.** The Messenger of God (peace and blessings of God be upon him) said, **If one of the People of the Book greets you, then say, 'alaykum,'** meaning, *alaykum* is what you said. The original hadith of Anas is included in Sahih, and this hadith is included in Sahih on the authority of Aisha in a similar manner.

God the Almighty said: **And they say within themselves, 'Why does God not punish us for what we say?'** That is, they do this and say what they distort of speech and give the impression of greeting, but it is actually an insult inwardly. In addition to this, they say within themselves, "If this man were a prophet, God would punish us for what we say to him inwardly, because God knows what we conceal. If this man were truly a prophet, God would likely hasten our punishment in this world. God the Almighty said, "Hell is sufficient for them," meaning Hell is sufficient for them in the Hereafter. **They will burn therein, so wretched is the destination.** Imam Ahmad said: Abd al-Samad told us, Hammad told us, on the authority of Ata' ibn al-Sa'ib, on the authority of his father, on the authority of Abdullah ibn Umar, that the Jews used to say to the Messenger of God (blessings and peace of God be upon him), **Samu 'alaykum,** then they would say within themselves, **Why does God not punish us for what we say?** So this verse was revealed: **And when they come to you, [O Muhammad], and they say within themselves, 'Why does God not punish us for what we say?'** Its chain of transmission is hasan, and they did not include it in their collections.

Al-Awfi said on the authority of Ibn Abbas: **And when they come to you, they greet you with that with which God has not greeted you,** he said: The hypocrites would say to the Messenger of God, peace and blessings be upon him, when they greeted him, "Peace be upon you." God, the Most High, said: **Hell is sufficient for them, which they will burn, and wretched is the destination.** Then God, the Most High, said, advising His believing servants not to be like the unbelievers and hypocrites: **O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger,** meaning like the ignorant unbelievers among the People of the Book and those among the hypocrites who supported them in their misguidance,

"but confer privately about righteousness and piety. And fear God, to whom you will be gathered," meaning, He will inform you of all your deeds and words that He has counted against you and will reward you for them. Imam Ahmad said: Buhaiz and Affan told us: Hammam told us, on the authority of Qatadah, on the authority of Safwan ibn Mahrz, who said: I was holding the hand of Ibn Umar when a man came up to him and said, "How did you hear the Messenger of God, peace and blessings be upon him, say about private conversation on the Day of Resurrection?" He said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God brings the believer close, places His cloak over him, screens him from the people, and makes him confess his sins and says to him: 'Do you recognize such and such sin? Do you recognize such and such sin? Do you recognize such and such sin?' Until, when He makes him confess his sins and he sees in himself that he is doomed, He says: 'I concealed them for you in the world, and I forgive them for you today.' Then he is given his book of good deeds. As for the disbelievers and the hypocrites, the witnesses say: 'These are the ones who lied against their Lord. Unquestionably, the curse of God is upon the wrongdoers.'" **Bukhari and Muslim**

Then God the Almighty said: "The private conversation is only from Satan to grieve those who believe, but it will not harm them at all except by God's permission. And upon God let the believers put their trust." That is, the private conversation, which is a secret conversation in which a believer imagines evil, **is only from Satan to grieve those who believe,** meaning that this only comes from those who are whispering to him as a result of Satan's instigation and embellishment. **To grieve those who believe,** that is, to distress them, but it will not harm them at all except by God's permission. And whoever feels any of that, let him seek refuge in God and put his trust in God, for nothing will harm him, by God's permission.

The Sunnah forbade whispering to one another when it would cause harm to a believer, as Imam Ahmad said: We were told by Wakee' and Abu Mu'awiyah, who said: Al-A'mash told us, on the authority of Abu Wa'il, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **If there are three of you, then two should not whisper to one another without the third except with his permission, for that will make him sad.** Muslim alone transmitted it on the authority of Abu al-Rabi' and Abu Kamil, both of them on the authority of Hammad ibn Zayd, on the authority of Ayoub, with it.

### Fath al-Qadir

Abu Ubaid and Abu Hatim chose this reading because of what he said later: 9- "If you whisper, do not whisper. **Hamzah, Khalaf, and Warsh read on the authority of Ya'qub** and they whisper **with the weight of yaf'a'alun,**" which is the reading of Ibn Mas'ud and his companions. Sibawayh narrated that "tafa'alu **and** ifta'alu **have the**

same meaning, such as takhasamau and ikhasamau and taqatala and iqtalawa. **The meaning of sin** is that which is sinful in itself, such as lying and injustice, and aggression is that which includes aggression against the believers, and disobedience to the Messenger is opposing him. The majority read "and **and** disobedience" in the singular. Ad-Dahhak, Hamid, Mujahid, and "disobedience" in the plural. "And when they come to you and greet you with that with which God has not greeted you," Al-Qurtubi said: What is meant by it is the Jews who would come to the Prophet, peace and blessings be upon him, and say "As-samu 'alayka, **outwardly meaning peace, but inwardly meaning death,**" so the Prophet, peace and blessings be upon him, would say: "And upon you." In another narration, **And upon you** "And they say within themselves" meaning among themselves **Why does God not punish us for what we say?** meaning why does He not punish us for that? If Muhammad were a prophet, He would punish us for what our saying implies of belittling him. It was said that the meaning is: If he were a prophet, he would have been answered regarding us when he says **And upon you**, and death would have befallen us at that time. **Sufficient for them is Hell** as a punishment. **They will burn in it** they will enter it. **How evil is the destination** meaning the return, which is Hell. **O you who have believed, when you confer privately, do not confer about sin and aggression and disobedience to the Messenger.** When He, glory be to Him, finished forbidding the Jews and hypocrites from private conversation, He guided the believers, if they confer privately among themselves, not to confer about what contains sin, aggression, and disobedience to the Messenger of God, as the Jews and hypocrites do. Then He explained to them what they whisper to each other about in their gatherings and in private, saying: **And whisper to each other about righteousness and piety**, meaning about obedience and abandoning sin. It was said that the address was to the hypocrites, and the meaning is: O you who have believed outwardly or by their claim. This was chosen by Al-Zajjaj. It was said that the address was to the Jews, and the meaning is: O you who have believed in Moses, and the first is more appropriate. Then He, glory be to Him, frightened them and said: **And fear God, to whom you will be gathered**, and He will reward you with your deeds.

### Tafsir al-Baghawi

Then God Almighty forbade the believers from whispering among themselves as the hypocrites and the Jews did, saying:

9- **O you who have believed, when you confer privately, do not confer about sin and aggression and disobedience to the Messenger**, that is, like the actions of the hypocrites and the Jews. Muqatil said that by his saying *believe*, he meant the hypocrites, that is, believe in their own words. Ata' said: He means those who believed based on their claim. He said to them: Do not confer privately about sin and aggression and disobedience to the Messenger, "but confer privately about righteousness and piety. And fear God, to whom you will be gathered."

### Tafsir al-Baidawi

9- "O you who have believed, when you confer privately, do not confer about sin and aggression and disobedience to the Messenger" as the hypocrites do, and from Jacob, do not conspire. "And confer privately about righteousness and piety" which includes the best of the believers and avoiding disobeying the Messenger. "And fear God, to whom you will be gathered" regarding what you do and leave, for He will reward you for it.



## Surat al-Mujadilah 58:10

The private conversation is only from Satan to grieve those who believe, but he will not harm them at all except by permission of God. And upon God let the believers rely.

## Surat al-Mujadilah 58:10

The private conversation is only from Satan to grieve those who believe, but he will not harm them at all except by permission of God. And upon God let the believers rely.

## Tafsir al-Jalalayn

10 - **The private conversation** about sin and the like is **only from Satan** due to his deception **that he may grieve those who believe, but he will not harm them at all except by permission of God** that is, by His will **and upon God let the believers put their trust**

## Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Qatada who said: The hypocrites were whispering among themselves, and that used to enrage the believers and make them feel heavy, so God revealed: It is a whisper from Satan, the verse.

## Tafsir al-Tabari

God Almighty says: The whispering is only from Satan. Then the people of knowledge differed about the whispering that God said is from Satan, which one is it? Some of them said: What is meant by that is the whispering of the hypocrites to one another.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **The private conversation is only from Satan to grieve those who believe.** The hypocrites were whispering among themselves, and that used to enrage the believers and make them feel heavy, so God revealed about that in the Qur'an: **The private conversation is only from Satan to grieve those who believe, but he will not harm them at all.** The verse.

Others said, including:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, the Exalted, **Indeed, the confidential conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by God's permission**, he said: A man would come to the Messenger of God, may God bless him and grant him peace, asking him for a need so that the people would see that he had spoken confidentially to the Messenger of God, may God bless him and grant him peace. He said: And the Prophet, may God bless him and grant him peace, would not prevent that from anyone. He said: And at that time the land was at war with the people of this city, and Satan would come to the people and say to them: They are only whispering about matters that have come to pass, and about groups that have been gathered against you and other things, so God said: **Indeed, the confidential conversation is only from Satan that he may grieve**

**those who have believed**, to the end of the verse.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: When the Muslims saw the hypocrites whispering to each other, it would be difficult for them. Then the verse was revealed: **The private conversation is only from Satan, that he may grieve those who believe.**

Others said: He meant the dreams that a person sees in his sleep that make him sad.

Who said that?

Ibn Hamid told us: Yahya bin Dawud al-Balkhi told us: Atiyah was asked, while I was listening to the dream, and he said: The dream has three levels. Among them is the whispering of Satan, and that is what He said: **Indeed, the secret conversation is only from Satan.** Among them is what he talks to himself during the day and sees it at night, and among them is like taking the hand.

The most correct of the sayings on this matter is the saying of the one who said: It means the hypocrites' whispering to one another about sin and aggression. This is because God, the Most High, preceded the prohibition of it with His saying: **When you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger.** Then He spoke about what is disliked by the people of faith in that, and about the reason for His prohibition of it, saying: "Peace be upon you, secret counsel is only from Satan to grieve those who have believed." Thus He made clear that since the prohibition of seeing a person in his sleep was like that, and it followed His prohibition of secret counsel because it is from the description of what He prohibited.

And His statement, **And it will not harm them at all except by God's permission**, God Almighty says: And whispering will not harm the believers at all except by God's permission, meaning by God's decree and predestination.

And His statement, **And upon God let the believers put their trust**, God Almighty says: And upon God let the people of faith put their trust in their affairs, and let them not be saddened by the secret conversations of the hypocrites and those who plot against them, for their secret conversations will not harm them if their Lord protects them.

## Tafsir al-Qurtubi

There are two issues:

First: The Most High said: **Indeed, the confidential conversation is only from Satan** meaning from the devils' embellishments **that those who believe may grieve** if they imagine that the Muslims have been harmed in the raids, or if they gather to plot against the Muslims, and perhaps they would whisper to the Prophet (peace and blessings of God be upon him)



and the Muslims would think that they were humiliating them in front of the Prophet (peace and blessings of God be upon him). **And it will not harm them** meaning the whispering **at all except by God's permission** meaning by His will. It was also said: by His knowledge. And from Ibn Abbas: by His command. **And in God let the believers put their trust** meaning they should entrust their affair to Him, and delegate all their matters to His help, and seek refuge in Him from Satan and from all evil, for it is He who has given power to Satan with whisperings as a trial and test for the servant, and if He had willed, He could have diverted him from him.

Third: In the two Sahihs, on the authority of Ibn Omar, the Messenger of God, may God bless him and grant him peace, said:

If there are three, then two should not whisper to each other without one. And Abdullah bin Masoud said: The Messenger of God, may God bless him and grant him peace, said:

**If you are three, then two of you should not whisper close to the other until you mix with the people, lest it sadden him.** This hadith explains the ultimate prohibition, which is that the third should not find someone to talk to, as Ibn 'Umar did. He was talking with a man, and another came wanting to talk to him privately, but he did not talk to him until he called a fourth. He and the first said to him, **Stand back**, and he whispered to the man who wanted to announce it. Narrated by al-Muwatta'. It also indicates the reason for his statement, **In order to sadden him**, meaning that something happens to him that saddens him. This is by thinking in his heart that talking about him is something he dislikes, or that they do not consider him worthy of including him in their conversation, or other such whisperings of Satan and inner conversations. All of this happens because he is alone. If someone else is with him, he is safe from that. Based on this, all numbers are equal in this regard, so four should not whisper to one, nor ten, nor a thousand, for example, because that meaning exists in his case. Rather, its existence in a large number is more possible and more likely, so the meaning is more appropriate. And three were specifically mentioned because they are the first. A number in which that meaning is achieved. The apparent meaning of the hadith includes all situations and times, and Ibn Umar, Malik and the majority held this view. Whether the whispering is about something recommended, permissible or obligatory, sadness is caused by it. Some people have said that this was in the early days of Islam, because that was the case with the hypocrites, and the hypocrites would whisper to each other, but not the believers. So when Islam spread, this was dropped. Some of them said: This is specific to traveling in places where a man does not feel safe from his companion. But in cities and among buildings, no, because he will find someone to help him, unlike traveling, which is a place where one is likely to be assassinated and without help. And God knows best.

## Tafsir Ibn Kathir

Ibn Abi Nujayh said on the authority of Mujahid, **Have you not seen those who were forbidden from secret conversation, then they return to what they were forbidden?** The Jews said this, and Muqatil ibn Hayyan said the same, and he added: There was a truce between the Prophet, may God bless him and grant him peace, and the Jews, and whenever a man from the companions of the Prophet, may God bless him and grant him peace, passed by them, they would sit whispering among themselves until the believer thought that they were whispering about killing him or about something the believer would dislike. When the believer saw that, he would fear them and leave his way to them. The Prophet, may God bless him and grant him peace, forbade them from secret conversation, but they did not stop and returned to secret conversation. Then God Almighty revealed: **Have you not seen those who were forbidden from secret conversation, then they return to what they were forbidden?** Ibn Abi Hatim said: My father told us, Ibrahim ibn al-Mundhir al-Hizami told us, Sufyan ibn Hamza told me, on the authority of Kathir ibn Zayd, on the authority of Rabih ibn Abd al-Rahman ibn Abi Sa'id al-Khudri, on the authority of his father, on the authority of his grandfather, who said: We would take turns with the Messenger of God, may God bless him and grant him peace, to spend the night with him, and something would come to him at night and something would appear to him. One night, the people of Nuwaab and the religious police increased in number until we were in groups talking. The Messenger of God (peace and blessings of God be upon him) came out to us and said, **What is this whispering? Were you not forbidden from whispering?** We said, "We repent to God, O Messenger of God. We were mentioning the Messiah out of fear of him." He said, **Shall I not tell you of something that I fear most for you?** We said, **Yes, O Messenger of God!** He said, **Hidden polytheism is when a man stands up and works for another.** This is a strange chain of transmission and it contains some weak narrators.

God the Almighty said: **And they whisper among themselves about sin and aggression and disobedience to the Messenger** meaning they speak among themselves **about sin** which is what is specific to them **and aggression** which is what is related to others, including disobeying the Messenger and opposing him, which they persist in and advise one another to do. God the Almighty said: **And when they come to you, they greet you with that with which God has not greeted you** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Numair told us, on the authority of Al-A'mash, on the authority of Masruq, on the authority of Aisha, who said: The Jews entered upon the Messenger of God (peace and blessings of God be upon him) and said: **Death be upon you, O Abu Al-Qasim.** Aisha said: **And upon you be death.** She said: The Messenger of God (peace and blessings of God be upon him) said: **O Aisha, God does not like obscenity or indecency.** I said: Do you not hear them say **Death be upon you?** The Messenger of God, may God bless him and grant him peace, said, **Did you not hear me say, 'And upon you!'** Then God Almighty revealed: **And when they come to you, they greet you**

The private conversation is only from Satan to grieve those who believe, but he will not harm them at all except by permission of God. And upon God let the believers rely.

**with that with which God has not greeted you.** In a narration in Sahih, she said to them, **Upon you be death, blame, and the curse.** And the Messenger of God, may God bless him and grant him peace, said, **Our prayers regarding them will be answered, but their prayers regarding us will not be answered.**

Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Anas ibn Malik, that while the Messenger of God (peace and blessings of God be upon him) was sitting with his companions, a Jew came to them and greeted them. They returned his greeting, so the Prophet of God (peace and blessings of God be upon him) said, **Do you know what he said?** They said, **Salam O Messenger of God.** He said, **Rather he said, 'Samu 'alaykum,'** meaning, **Samu 'alaykum you will be greeted by your religion.** The Messenger of God (peace and blessings of God be upon him) said, **Return it to him.** They returned it to him. The Prophet of God said, **Did you say, 'Samu 'alaykum?'** He said, **Yes.** The Messenger of God (peace and blessings of God be upon him) said, **If one of the People of the Book greets you, then say, 'alaykum,'** meaning, *alaykum* is what you said. The original hadith of Anas is included in Sahih, and this hadith is included in Sahih on the authority of Aisha in a similar manner.

God the Almighty said: **And they say within themselves, 'Why does God not punish us for what we say?'** That is, they do this and say what they distort of speech and give the impression of greeting, but it is actually an insult inwardly. In addition to this, they say within themselves, "If this man were a prophet, God would punish us for what we say to him inwardly, because God knows what we conceal. If this man were truly a prophet, God would likely hasten our punishment in this world. God the Almighty said, "Hell is sufficient for them," meaning Hell is sufficient for them in the Hereafter. **They will burn therein, so wretched is the destination.** Imam Ahmad said: Abd al-Samad told us, Hammad told us, on the authority of Ata' ibn al-Sa'ib, on the authority of his father, on the authority of Abdullah ibn Umar, that the Jews used to say to the Messenger of God (blessings and peace of God be upon him), **Samu 'alaykum,** then they would say within themselves, **Why does God not punish us for what we say?** So this verse was revealed: **And when they come to you, [O Muhammad], and they say within themselves, 'Why does God not punish us for what we say?'** Its chain of transmission is hasan, and they did not include it in their collections.

Al-Awfi said on the authority of Ibn Abbas: **And when they come to you, they greet you with that with which God has not greeted you,** he said: The hypocrites would say to the Messenger of God, peace and blessings be upon him, when they greeted him, "Peace be upon you." God, the Most High, said: **Hell is sufficient for them, which they will burn, and wretched is the destination.** Then God, the Most High, said, advising His believing servants not to be like the unbelievers and hypocrites: **O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the**

**Messenger,** meaning like the ignorant unbelievers among the People of the Book and those among the hypocrites who supported them in their misguidance, "but confer privately about righteousness and piety. And fear God, to whom you will be gathered," meaning, He will inform you of all your deeds and words that He has counted against you and will reward you for them. Imam Ahmad said: Buhaiz and Affan told us: Hammam told us, on the authority of Qatadah, on the authority of Safwan ibn Mahraz, who said: I was holding the hand of Ibn Umar when a man came up to him and said, "How did you hear the Messenger of God, peace and blessings be upon him, say about private conversation on the Day of Resurrection?" He said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God brings the believer close, places His cloak over him, screens him from the people, and makes him confess his sins and says to him: 'Do you recognize such and such sin? Do you recognize such and such sin? Do you recognize such and such sin?' Until, when He makes him confess his sins and he sees in himself that he is doomed, He says: 'I concealed them for you in the world, and I forgive them for you today.' Then he is given his book of good deeds. As for the disbelievers and the hypocrites, the witnesses say: 'These are the ones who lied against their Lord. Unquestionably, the curse of God is upon the wrongdoers.'" **Bukhari and Muslim**

Then God the Almighty said: "The private conversation is only from Satan to grieve those who believe, but it will not harm them at all except by God's permission. And upon God let the believers put their trust." That is, the private conversation, which is a secret conversation in which a believer imagines evil, **is only from Satan to grieve those who believe,** meaning that this only comes from those who are whispering to him as a result of Satan's instigation and embellishment. **To grieve those who believe,** that is, to distress them, but it will not harm them at all except by God's permission. And whoever feels any of that, let him seek refuge in God and put his trust in God, for nothing will harm him, by God's permission.

The Sunnah forbade whispering to one another when it would cause harm to a believer, as Imam Ahmad said: We were told by Wakee' and Abu Mu'awiyah, who said: Al-A'mash told us, on the authority of Abu Wa'il, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **If there are three of you, then two should not whisper to one another without the third except with his permission, for that will make him sad.** Muslim alone transmitted it on the authority of Abu al-Rabi' and Abu Kamil, both of them on the authority of Hammad ibn Zayd, on the authority of Ayoub, with it.

## Fath al-Qadir

Then the Almighty made clear that what the Jews and hypocrites do of whispering is from Satan, so He said: 10- **The secret conversation** meaning with regard to sin, aggression, and disobedience to the Messenger is

**only from Satan** not from anyone else: that is, from his embellishment and instigation **that he may grieve those who believe** that is, in order to make them feel sad by what they get from the thought that they are in a trap that they are being plotted against **and it will not harm them at all** or neither Satan nor the secret conversation that Satan embellishes with harming the believers at all **except by permission of God** that is, by His will, and it was said with His knowledge **and in God let the believers put their trust** that is, they entrust their affair to Him and delegate all their matters to Him and they seek refuge in God from Satan and they do not care about what he embellishes of secret conversation.

Ahmad, Abd bin Hamid, Al-Bazzar, Ibn Al-Mundhir, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in Al-Sha'b narrated it. Al-Suyuti said with a good chain of transmission on the authority of Ibn Umar: The Jews used to say to the Messenger of God, may God bless him and grant him peace, **As-Samu 'Alaikum**, meaning to insult him. Then they would say to themselves, **Why does God not punish us for what we say?** So this verse was revealed: **And when they come to you, they greet you with that with which God has not greeted you.** Ahmad, 'Abd ibn Humayd, al-Bukhari, and al-Tirmidhi, who authenticated it, narrated on the authority of Anas, "A Jew came to the Prophet, may God bless him and grant him peace, and his companions and said, 'As-Samu 'Alaikum.' The people responded to him, and the Prophet, may God bless him and grant him peace, said, 'Do you know what he said?' They said, 'God knows best. He greeted me, O Prophet of God.' He said, 'No, but he said such and such.' They responded to him. He said, 'Did you say As-Samu 'Alaikum?' He said, 'Yes.' At that point, the Prophet, may God bless him and grant him peace, said, 'If one of the People of the Book greets you, then say, 'Alaikum.' He said, 'Alaikum, what you said.' He said, 'And when they come to you, they greet you with that with which God has not greeted you.'" Al-Bukhari, Muslim, and others narrated on the authority of Aisha, who said, "The Jews entered upon the Messenger of God, may God bless him and grant him peace, and said, 'As-Samu 'Alaikum, O Abu al-Qasim.' Aisha said: "Death and the curse be upon you." He said: **O Aisha, God loves obscenity and not the obscene.** I said: **Don't you hear them say 'Death'?** The Messenger of God (peace and blessings of God be upon him) said: **Did you not hear me say 'And upon you'?** Then God revealed: **And when they come to you, they greet you with that with which God has not greeted you.** Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding this verse, he said: The hypocrites used to say to the Messenger of God (peace and blessings of God be upon him) when they greeted him: **Death be upon you.** So this verse was revealed. Ibn Mardawayh narrated on his authority that he said: "When the Prophet (peace and blessings of God be upon him) sent out an expedition and engaged in it, the hypocrites would meet and lower their heads to the Muslims and say, 'These people have been killed.' But when they saw the Messenger of God (peace and blessings of God be upon him), they would whisper to each other and show grief. report of this reached the Prophet (peace and blessings of God be upon him) and the Muslims, so God revealed: "O you

who have believed, when you confer privately, do not confer about sin and aggression and disobedience to the Messenger." Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud who said: The Messenger of God (peace and blessings be upon him) said: **If you are three, two should not whisper to the third, for that will make him sad.** Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Sa'id who said: "We used to take turns telling the Messenger of God (peace and blessings be upon him) about something, and many of the people who were there and those who were waiting increased in number one night until we were all talking. The Messenger of God (peace and blessings be upon him) came out to us in the middle of the night and said: 'What is this whispering? Were you not forbidden from whispering?' We said: 'O Messenger of God, we were mentioning the Messiah out of fear of him.' He said: 'Shall I not tell you of something that I fear for you more than him?' We said: 'Yes, O Messenger of God.' He said: 'Hidden polytheism is when a man stands up and does something in place of another.'" Ibn Kathir said: This chain of transmission is strange, and it contains some weak narrators.

## Tafsir al-Baghawi

**10- The private conversation is only from Satan**, that is, from Satan's embellishment, **to grieve those who believe**, that is, he only makes that seem attractive to them to grieve the believers, **and it does not harm them at all**, and it was said: Satan does not harm them at all, "except by permission of God. And upon God let the believers put their trust."

Abu Saeed Abdullah bin Ahmed Al-Zahiri told us, my grandfather Abu Sahl Abdul Samad bin Abdul Rahman Al-Bazzar told us, Abu Bakr Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub, 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, said: **If there are three of you, two should not whisper in private without the third except with his permission, for that will sadden him.**

## Tafsir al-Baidawi

**10- The private conversation** meaning the private conversation about sin and aggression **is only from Satan** for he is the one who makes it look attractive and encourages it. **That he may cause grief to those who believe** by making them think that it is a disaster that has befallen them. **And it will not** meaning Satan or the private conversation **harm them** by harming the believers **at all except by permission of God** except by His will. **And upon God let the believers put their trust** and not worry about their private conversation.

## Surat al-Mujadilah 58:11

O you who have believed, when you are told, "Make room in assemblies," then make room; God will make room for you. And when you are told, "Rise up," then rise up. God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do.

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## Tafsir al-Jalalayn

11 - **O you who have believed, when you are told, Space yourself make room in the assemblies** the assembly of the Prophet, may God bless him and grant him peace, and for remembrance until whoever comes to you sits down. In a reading of the assemblies **then make room; God will make room for you** in Paradise. **And when it is said, Rise up** stand up for prayer and other good deeds **then rise** and in a reading with a damma on the shin in both of them **God will raise those who have believed among you** through obedience in that and raise **and those who have been given knowledge by degrees** in Paradise. **And God is Acquainted with what you do**

## Tafsir al-Suyuti

And he also narrated on his authority that he said: When they saw someone coming to them, they were reluctant to sit with the Messenger of God, may God bless him and grant him peace. So the verse, **O you who have believed, when you are told to make room in assemblies**, was revealed.

Ibn Abi Hatim narrated on the authority of Muqatil that it was revealed on a Friday and some people from the people of Badr had come and the place was narrow and no room was made for them, so they stood on their feet. So the Prophet, may God bless him and grant him peace, made a group of them sit in their place, and those people disliked that, so it was revealed.

## Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, **When you are told to make room in assemblies**, meaning by His saying make room, make room, from their saying a spacious place if it is wide.

The interpreters differed regarding the council in which God commanded the believers to make room. Some of them said: That was the council of the Prophet, may God bless him and grant him peace, specifically.

Who said that?

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

statement **make room in the assembly**, he said: The assembly of the Prophet, may God bless him and grant him peace, was said to be that in particular.

Al-Harith told us, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement **O you who have believed, when you are told to make room in the assembly**, when they saw someone coming to them, they were reluctant to sit with the Messenger of God, may God bless him and grant him peace, so he commanded them to make room for one another.

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 **When it is said to you, Make room in the assembly**, he said: This was specifically for the Prophet, may God bless him and grant him peace, and those around him. He said: Make room until every man among you has a seat with the Prophet, may God bless him and grant him peace. These are also places for fighting.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Make room in the assembly**, he said: The women were competing to be in the assembly of the Prophet, so it was said to them: **If you are told to make room in the assembly, then make room.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **When you are told, 'Make room in assemblies,' then make room; God will make room for you**, he said: This was the assembly of the Messenger of God, may God bless him and grant him peace. A man would come and say, **Make room for me, may God have mercy on you**, and everyone would be content with his closeness to the Messenger of God, so God commanded them to do that, and He saw that it was best for them.

Others said: Rather, he meant by that in battle councils when they lined up for war.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his saying **O you who have believed, when you are told to make room in the assembly, then make room; God will make room for you** he said: That is in the assembly of battle.

The correct thing to say about this is that God Almighty commanded the believers to make room in the assembly, and He did not specify the assembly of the Prophet, may God bless him and grant him peace, for fighting. Both places are called an assembly, so this applies to all the assemblies of the Messenger of God,



may God bless him and grant him peace, and the assemblies of fighting.

The reciters differed in their reading of this. The majority of the reciters of the regions read it **tafashu fi al-majlis** in the singular form, except for al-Hasan al-Basri and Asim, as they both read it **fi al-majlis** in the collective form, and in the singular form this is the reading according to us, due to the consensus of the authoritative reciters on it.

And His statement, **So make room**, means: So make room. **God will make room for you**, means: God will expand your homes in Paradise. **And when it is said to you, 'Rise,' then rise**, God Almighty says: And when it is said, rise up. What is meant by that is, and when it is said to you, rise to fight the enemy, or to pray, or to do good, or to disperse from the Messenger of God, may God bless him and grant him peace, then rise.

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 father told me, on the authority of his father, on the authority of Ibn Abbas, **And when it is said, 'Rise up,' then rise up to And God is All-Knowing of what you do**, he said: When it is said, **Rise up**, then rise up to goodness and prayer.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then rise up**, he said: To every good, fighting an enemy, or enjoining what is right, or whatever is right.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when it is said, 'Rise,' then rise**, meaning: If you are called to do something good, then respond. Al-Hasan said: All of this is about conquest.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **And when it is said, 'Rise,' then rise**, that when the call to prayer was made, men would become sluggish, so God commanded them when the call to prayer was made to rise to it, to stand up for it.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **And when it is said to you, 'Rise,' then rise**, he said: Rise from the Messenger of God, may God bless him and grant him peace. He said: This one is in his house. When it is said to you, 'Rise,' then rise from the Prophet, may God bless him and grant him peace, because he has needs. So every man of them wanted his last covenant with the Messenger of God, may God bless him and grant him peace, to be this. So he said, **When it is said to you, 'Rise,' then rise**.

I chose the interpretation that I said about that, because God Almighty commanded the believers, when they are told to rise up, to rise up. Thus, this command encompasses all the meanings of rising up

from good deeds, and it is general, so that it is specific to what must be accepted.

The reciters differed in their recitation of this. The majority of the reciters of Medina recited it as *fanashzu* with a damma on the *shin*, while the majority of the reciters of Kufa and Basra recited it with a kasra on it.

The correct thing to say about this is that they are two well-known readings and two famous dialects, like *ya'kifūn* and *ya'kifūn*, and *ya'rashūn*. So whichever of the two readings the reader recites, he is correct.

And His statement: **God will raise those who have believed among you and those who have been given knowledge, by degrees**. God Almighty says: He will raise the believers among you, O people, by their obedience to their Lord in what He has commanded them to do, such as making room in the assembly when they are told to make room, or by their disobedience to good deeds when they are told to go to them. And God will raise those among the people of faith who have been given knowledge by virtue of their knowledge, by degrees above the believers who have not been given knowledge, if they act according to what they are commanded to do.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **God will raise those who have believed among you and those who were given knowledge, by degrees**, knowledge has merit for its people, and it has a right over its people, and by my life, the right to you, O scholar, has merit, and God gives every person of merit His merit.

Mutraf bin Abdullah bin Al-Shakheer used to say: The virtue of knowledge is more beloved to me than the virtue of worship, and the best of your religion is piety.

Abdullah ibn Mutraf used to say: **You may meet two men, one of whom fasts, prays, and gives charity more, and the other is far better than him**. He was asked: **How is that?** He said: **He is the one who is more pious to God and refrains from what He has forbidden**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **God will raise those who have believed among you and those who were given knowledge, by degrees** in their religion if they do what they are commanded to do.

And His statement, **And God is All-Aware of what you do**, means, the Most High, the Majestic, says: God is All-Aware of your deeds, O people. Nothing is hidden from Him, whether the one among you who obeys his Lord or the one who disobeys Him. He will reward all of you for your deeds, the good-doer for his goodness and the evil-doer for what is due to him, or He will pardon.

## Tafsir al-Qurtubi

There are seven evenings:

First: The statement of God the Almighty: {O you who have believed, when you are told, **Make room in assemblies**,} After explaining that the Jews greeted



## Surat al-Mujadilah 58:11

O you who have believed, when you are told, "Make room in assemblies," then make room; God will make room for you. And when you are told, "Rise up," then rise up. God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do.

Him in a way God did not greet Him with, and condemning them for that, He went so far as to improve etiquette in the company of the Messenger of God (peace and blessings be upon him), so that they would not cramp his gathering. He ordered the Muslims to be kind and affectionate, so that they would make room for one another, so that they could listen to the Messenger of God (peace and blessings be upon him) and look at him. Qatadah and Mujahid said: They were competing to be in the company of the Prophet (peace and blessings be upon him), so they were ordered to make room for one another. Ad-Dahhak said the same. Ibn Abbas said: What is meant by this is the battlefields when they lined up for war. Al-Hasan and Zayd ibn Habib said: When the Prophet (peace and blessings of God be upon him) fought the polytheists, his companions would quarrel over who would be in the first row, and they would not make room for one another, out of a desire to fight and be martyred. So this verse was revealed, and it is like His saying: **seats for fighting** (Al Imran 3:121). Muqatil said: The Prophet (peace and blessings of God be upon him) was in the Suffah, and the place was narrow on a Friday. The Prophet (peace and blessings of God be upon him) used to honor the people of Badr from among the Muhajireen and Ansar. Some people from the people of Badr came, among them Thabit ibn Qays ibn Shammās, who had been ahead in the assembly. They stood in front of the Prophet (peace and blessings of God be upon him) on their feet, waiting for space to be made for them, but they were not made room for them. This upset the Prophet (peace and blessings of God be upon him), so he said to those around him who were not from Badr: **Stand up, so-and-so, and you, so-and-so, equal in number to the number of people who stood up from the people of Badr.** This upset those who stood up, and the Prophet (peace and blessings of God be upon him) saw the hatred in their faces. The hypocrites winked and spoke, saying: **How unfair these people are! They loved to be close to their Prophet, so they were ahead in the place.** So this verse was revealed. God the Almighty said this verse. *Tafashu* means make room for each other. "So-and-so made room for his brother in his sitting place, meaning he made room for him. From this comes the saying: A spacious city and you have space in such-and-such. "Fasa yasfaha" is like *mana'a* means he made room in the sitting place. **Fasa yasfaha** is like *karama* means he became spacious. From this comes the word **a spacious place.**

Second: As-Salami, Zur ibn Hubaysh and Asim read it in *al-majalis*. Qatadah, Dawud ibn Abi Hind and Al-Hasan read it differently from him: **If it is said to you, 'Space out,' the rest [of the people] make space in the assemblies.** So whoever uses the plural, it is because his statement, **Space out in the assemblies** indicates that each one has a seat. The same applies if what is meant by it is war. Likewise, it is permissible for what is meant by the Prophet's Mosque (peace and blessings be upon him) to be plural because each one

sitting has a seat. Likewise, it is permissible for what is meant by the singular assemblies is the Prophet's Mosque (peace and blessings be upon him), and it is permissible for what is meant by the plural according to the general principle, like their saying: **The dinar and dirham have multiplied.**

I said that the correct interpretation of the verse is that it is general in every gathering in which Muslims gather for good and reward, whether it is a gathering of war, remembrance, or a gathering on Friday, then each one has more right to the place he reached first. "The Prophet (peace and blessings of God be upon him) said: 'Whoever reaches something that no one else has reached has more right to it.' But one should make room for his brother so long as that does not cause him harm and make him leave his place because of the narrowness. Al-Bukhari and Muslim narrated on the authority of Ibn 'Umar that the Prophet (peace and blessings of God be upon him) said:

A man should not get up from his seat and then sit in it. The Prophet, may God bless him and grant him peace, forbade a man from getting up from his seat in another, but rather make room and spread out. Ibn Umar disliked a man getting up from his seat and then sitting in his place. Wording by Al-Bukhari.

Third: If one of the people sits in a place in the mosque, it is not permissible for someone else to make him stand until he sits in his place, because Muslim narrated on the authority of Abu al-Zubayr on the authority of Jabir on the authority of the Prophet, may God bless him and grant him peace, who said: "None of you should make his brother stand on Friday and then go back to his seat and sit in it, but rather say, 'Make room.'"

Branch: The rule regarding a place: If someone stands up so that someone else can sit in his place, his place is his place. If the place he stood up to is like the first one in hearing the imam's words, then that is not disliked for him. But if it is further away from the imam, then that is disliked for him, because it means missing out on his share.

Fourth: If a person orders another person to go early to the mosque and he finds a place for him to sit in, it is not disliked. Then when the order comes, he gets up from the place, because it was narrated that Ibn Sirin used to send a boy to his gathering on Friday and he would sit for him in it, and when he came, he would get up from it for him.

Branch: Based on this, whoever sends a rug or prayer rug and it is spread out for him in a place in the mosque.

Fifth: Muslim narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said:

If one of you stands up - and in the hadith of Abu 'Uwanah, he stands up from his seat - then returns to it,

he has more right to it. Our scholars said: This indicates the correctness of the statement that the one sitting should have his place reserved for him until he stands up from it, because if he has more right to it after he stands up, then the one sitting down is more entitled to it and more deserving. It has been said that this is recommended, because it is a place that no one owns before or after sitting down, and this is questionable, which is to say: We accept that it is not his property, but he has it reserved for him until he has fulfilled his purpose from it, so it is as if he owns its benefit, if he has prevented someone else from competing with him for it. And God knows best.

Sixth: The Almighty's statement: **God will make room for you** meaning in your graves. It was also said: in your hearts. It was also said: He will make room for you in this world and the Hereafter. **And when it is said, 'Rise,' then rise.** Nafi', Ibn 'Amir, and 'Aasim read it with a damma on the sheen in both of them. The rest read it with a kasra, and they are two dialects like **they dedicate themselves** (Al-A'raf 7:138) and **they erect** (Al-A'raf 7:137). The meaning is rise for prayer, jihad, and doing good deeds, as stated by most of the commentators. Mujahid and Ad-Dahhak said: When the call to prayer is made, then rise for it. This is because some men were reluctant to pray, so it was revealed. Al-Hasan and Mujahid also said: Meaning, rise for war. Ibn Zayd said: This was in the house of the Prophet (peace and blessings of God be upon him). Every man among them would like his last meeting with the Prophet (peace and blessings of God be upon him) to be that. So God, the Almighty, said: **And when it is said, 'Rise,' then rise**, about the Prophet (peace and blessings of God be upon him). **Then rise**, because he has needs, so do not delay. Qatada said: The meaning is: respond if you are called to a good command. This is the correct view because it is general. Nashz is rising, taken from the earth's nashz, which means its elevation. It is said nashaz yanshiz or yanshiz if he moves away from his place, meaning he rose from it. A woman is nashiz who has abandoned her husband. The origin of this is from nashz, and nashz is what rose from the earth and moved away, mentioned by An-Nahhas.

Seventh: The Almighty's statement: **God will raise those who have believed among you and those who have been given knowledge, by degrees.** That is, in reward in the Hereafter and in honor in this world. He will raise the believer above the non-believer and the scholar above the non-scholar. Ibn Mas'ud said that God praised the scholars in this verse. The meaning is that God will raise those who have been given knowledge above those who have believed but not been given knowledge, by degrees, that is, degrees in their religion, if they do what they are commanded to do. It was said that the wealthy disliked being crowded by those wearing wool, so they would race to the Prophet's (blessings and peace of God be upon him) assembly, so the addressee was them. "The Prophet (blessings and peace of God be upon him) saw a wealthy man clutching his garment in anger at some poor man who wanted to sit with him, so he said:

O so-and-so, I feared that your misfortune or his poverty would reach him. This verse shows that elevation with God Almighty is through knowledge and

faith, not by being the first to reach the head of gatherings. It was said that by those who have been given knowledge, He meant those who have recited the Qur'an. Yahya ibn Yahya said on the authority of Malik: "God will raise those who have believed among you" meaning the Companions **and those who have been given knowledge by degrees** by which God will raise the scholar and the seeker of truth.

I said: The general meaning is more likely to apply to this issue and more deserving of the meaning of the verse. The believer is raised by his faith first, then by his learning. In Sahih it is narrated that Umar ibn al-Khattab **may God be pleased with him** used to place Abdullah ibn Abbas before the Companions, so they spoke to him about that. He called them and invited him, and asked them about the interpretation of {When there comes the help of God and the conquest} (al-Nasr 110:1), but they remained silent. Ibn Abbas said: It is the term of the Messenger of God (blessings and peace of God be upon him) that God has informed him of. Umar said: I do not know of it except what you learn. In Bukhari it is narrated on the authority of Abdullah ibn Abbas that he said: Uyyaynah ibn Hisn ibn Hudhayf ibn Badr came and stayed with his nephew, Al-Hur ibn Qays ibn Hisn. He was one of the men whom Umar brought close to him, and the reciters of Quran were the companions of Umar's gatherings and consultations, whether they were old or young. The hadith has already been mentioned at the end of Surat Al-A'raf. In Sahih Muslim it is narrated that Nafi' ibn Abd al-Rith met Umar in Usfan, and Umar had appointed him over Mecca. He said: Whom have you appointed over the people of the valley? He said: Ibn Abza. Umar said: Who is Ibn Abza? He said: One of our clients. He said: So you appointed a client over them! He said: He is a reciter of the Book of God and he is knowledgeable about the inheritance laws. Umar said:

Your Prophet, may God bless him and grant him peace, said: **God raises some people with this book and lowers others with it.** The beginning of the book has already passed, and praise be to God. It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

Between the scholar and the worshipper are one hundred degrees. Between every two degrees, a well-prepared horse is present for seventy years. "And it was narrated from him, may God bless him and grant him peace:

The superiority of the scholar over the worshipper is like the superiority of the moon on the night of the full moon over all the other planets. "And on his authority, may God's prayers and peace be upon him:

Three will intercede on the Day of al-Qiyamah 75: the prophets, then the martyrs. "Their status is greater because they are an intermediary between prophethood and martyrdom, as is the testimony of the Messenger of God, may God bless him and grant him peace. On the authority of Ibn Abbas: Solomon, peace be upon him, was given the choice between knowledge, wealth, and kingship, and he chose knowledge, so he was given wealth and kingship with it.

Surat al-Mujadilah 58:11

O you who have believed, when you are told, "Make room in assemblies," then make room; God will make room for you. And when you are told, "Rise up," then rise up. God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do.

## Tafsir Ibn Kathir

God the Almighty says, educating his believing servants and commanding them to be kind to one another in gatherings: "O you who have believed, when you are told, 'Make room in gatherings,'" and in **gatherings** is read as **make room, God will make room for you**. This is because the reward is of the same kind as the deed, as stated in the authentic hadith:

**Whoever builds a mosque for God, God will build for him a house in Paradise.** And in another hadith: "And whoever makes things easy for one in difficulty, God will make things easy for him in this world and the hereafter. God is with the servant as long as the servant is with his brother." There are many similar examples of this, and this is why God the Almighty said: **make room, God will make room for you**. Qatada said: This verse was revealed regarding gatherings for remembrance, because if they saw someone approaching, they would be reluctant to sit with the Messenger of God, may God bless him and grant him peace, so God the Almighty commanded them to make room for one another.

Muqatil ibn Hayyan said: This verse was revealed on a Friday, and the Messenger of God (peace and blessings of God be upon him) was in the Suffah on that day, and the place was narrow. He was honoring the people of Badr from the Muhajireen and Ansar. Some people from the people of Badr came and had preceded him to the gatherings. They stood in front of the Messenger of God (peace and blessings of God be upon him) and said: "Peace be upon you, O Prophet, and the mercy and blessings of God." The Prophet (peace and blessings of God be upon him) responded to them. Then they greeted the people after that, and they responded to them. They stood on their feet, waiting for space to be made for them. The Prophet (peace and blessings of God be upon him) knew what was making them stand, so he did not make space for them. This upset the Prophet (peace and blessings of God be upon him), so he said to those around him from the Muhajireen and Ansar who were not from Badr: **Stand up, so-and-so, and you, so-and-so**. He continued to make them stand with the number of people who were standing in front of him from the Muhajireen and Ansar from the people of Badr. This upset those who were made to stand from their seats, and the Prophet (peace and blessings of God be upon him) saw the dislike on their faces. The hypocrites said: **Do you not claim that your companion is just among people?** By God, we have never seen anyone treat these people justly. Some people took their seats and wanted to be close to their Prophet, so he made them stand and seated whoever was slow to leave. It reached us that the Messenger of God, may God bless him and grant him peace, said: **May God have mercy on a man who makes room for his brother**. So after that, they would stand up quickly and make room for

their brothers, and this verse was revealed on a Friday. Narrated by Ibn Abi Hatim.

Imam Ahmad and Ash-Shafi'i said: Sufyan told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn 'Umar, that the Messenger of God (peace and blessings of God be upon him) said: **A man should not make another man get up from his seat so that he can sit in it, but make room and spread out**. Both of them included it in their Sahihs on the authority of Nafi'. Ash-Shafi'i said: 'Abd al-Majid told us, on the authority of Ibn Jurayj, who said: Sulayman ibn Musa said, on the authority of Jabir ibn 'Abdullah, that the Messenger of God (peace and blessings of God be upon him) said: "None of you should make his brother get up on Friday, but let him say: 'Make room,'" in accordance with the conditions of the Sunnah, but they did not include it. Imam Ahmad said: 'Abd al-Malik ibn 'Amr told us, Falihi told us, on the authority of Ayoub, on the authority of 'Abd al-Rahman ibn Abi Sa'sa'ah, on the authority of Ya'qub ibn Abi Ya'qub, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him), who said: **A man should not make another man get up from his seat and then sit in it, but make room and God will make room for you**. It was also narrated on the authority of Surayj ibn Yunus and Yunus ibn Muhammad al-Mu'addib, on the authority of Falihi, with the same wording: **A man should not get up for another man from his seat, but make room and God will make room for you**. Ahmad was the only one to narrate it.

The jurists differed regarding the permissibility of standing for a newcomer. Some permitted it, citing the hadith, **Stand up for your master**. Others forbade it, citing the hadith, **Whoever likes men to stand up for him, let him take his seat in Hellfire**. Others separated and said it is permissible when returning from a journey and for the ruler in his place of authority, as indicated by the story of Sa'd ibn Mu'adh. When the Prophet (peace and blessings of God be upon him) appointed him as a ruler over Banu Qurayzah and he saw him approaching, he said to the Muslims, **Stand up for your master**. This was only so that his judgment would be more enforceable, and God knows best. As for making it a custom, it is a symbol of the Persians. It was reported in the Sunnah that there was no person more beloved to them than the Messenger of God (peace and blessings of God be upon him). When he came, they would not stand up for him because they knew he disliked that.

In the hadith narrated in the Sunnah, it is stated that the Messenger of God, may God bless him and grant him peace, would sit wherever the gathering ended, but wherever he sat, it would be at the front of the gathering. The Companions, may God be pleased with them, would sit from him according to their ranks. Abu Bakr, may God be pleased with him, would sit on his right and Umar on his left, and in front of him would often be Uthman and Ali because they were among

those who wrote down the revelation. He would order them to do so, as Muslim narrated from the hadith of Al-A'mash, from Ammarah ibn Umair, from Abu Muammar, from Abu Mas'ud, that the Messenger of God, may God bless him and grant him peace, would say: **Let those among you who are wise and wise come closest to me, then those who come after them, then those who come after them.** This was only so that they would understand what he, may God bless him and grant him peace, was saying. For this reason, he ordered those people to stand so that those who had arrived from the Battle of Badr could sit, either because those had fallen short in their duties towards the people of Badr, or so that the people of Badr could take their share of knowledge, as those before them had taken, or as a teaching by putting the best forward. Imam Ahmad said: We were told by Wakee', on the authority of Al-A'mash, on the authority of Amara bin Umair Al-Taimi, on the authority of Abu Muammar, on the authority of Abu Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, used to touch our shoulders during prayer and say: "Stand straight and do not differ, lest your hearts differ. Let those among you who are wise and intelligent be closest to me, then those who come after them, then those who come after them." Abu Mas'ud said: So today you are more divided. Muslim and the People of the Sunnah narrated it in this way, except for Al-Tirmidhi, through various chains of narration on the authority of Al-A'mash. If this was his command to them in prayer, that the wise and knowledgeable among them should be next to him, then it is more appropriate that this should be done outside of prayer.

Abu Dawud narrated from the hadith of Muawiyah ibn Salih, from Abu al-Zahriyah, from Kathir ibn Murrah, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Straighten the rows, align your shoulders, fill the gaps, and be gentle with your brothers, and do not leave gaps for the devils. Whoever joins a row, God will join him, and whoever severs a row, God will sever him." For this reason, when Ubayy ibn Ka'b, the master of the reciters, reached the first row, he would take a man from him who would be one of the most distinguished people, and he would enter the front row, citing this hadith as evidence: **Those of you who are wise and intelligent should sit next to me.** As for Abdullah ibn Umar, he would not sit in the place where his companion stood up for him, in accordance with what was stated above in his narration of the hadith that we have mentioned. We will limit ourselves to this amount of the model related to this verse, otherwise its expansion would require another place. In the authentic hadith: While the Messenger of God, may God bless him and grant him peace, was sitting, three men approached. One of them found a space in the circle and entered it. The second sat behind the people, and the third turned away and left. The Messenger of God, may God bless him and grant him peace, said: "Shall I not tell you about the story of the three? The first sought refuge with God, so God gave him refuge. The second felt shy, so God felt shy of him. The third turned away, so God turned away from him."

Imam Ahmad said: Itab bin Ziyad told us, Abdullah told us, Usamah bin Zaid told us, on the authority of Amr bin Shuaib, on the authority of his father, on the

authority of Abdullah bin Amr, that the Messenger of God, peace and blessings be upon him, said: **It is not permissible for a man to separate two people except with their permission.** Abu Dawud and Al-Tirmidhi narrated it on the authority of Usamah bin Zaid Al-Laithi with it, and Al-Tirmidhi classed it as hasan. It was narrated on the authority of Ibn Abbas, Al-Hasan Al-Basri and others that they said about the verse: {When it is said to you, **Make room in assemblies**, then make room, and God will make room for you}, meaning in assemblies of war. They said: The meaning of His saying: {And when it is said to rise, then rise} is: rise up to fight. Qatadah said: {And when it is said to rise, then rise} means if you are called to do something good, then respond. Muqatil said: If you are called to prayer, then rise up to it. Abdul Rahman bin Zaid bin Aslam said: When they were with the Prophet, may God bless him and grant him peace, in his house and wanted to leave, each of them would like to be the last one to leave him, as that might be difficult for him, may God bless him and grant him peace, and he might have a need. So they were commanded that if they were commanded to leave, they should leave, as God Almighty says: **And if it is said to you, 'Go back,' then go back.**

God the Almighty says: "God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do." That is, do not think that if one of you makes way for his brother when he comes or if he is ordered to go out and he goes out, that this is a deficiency in his right. Rather, it is an elevation and a rank with God, and God the Almighty will not waste that for him, but will reward him for it in this world and the hereafter. For whoever humbles himself before God's command, God will raise his status and spread his fame. For this reason God the Almighty says: "God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do." That is, He is Acquainted with who deserves that and who does not deserve it.

Imam Ahmad said: Abu Kamil told us, Ibrahim told us, Ibn Shihab told us, on the authority of Abu al-Tayyib Amir ibn Wathilah, that Nafi' ibn Abd al-Harith met `Umar ibn al-Khattab in Usfan, whom `Umar had appointed as governor of Mecca. `Umar said to him: Whom have you appointed as your representative over the people of the valley? He said: I appointed Ibn Abza, one of our clients. `Umar said: Have you appointed a client over them? `Umar said: O Commander of the Faithful, he is a reciter of the Book of God, knowledgeable of the inheritance laws, and a judge. `Umar **may God be pleased with him** said: Your Prophet (blessings and peace of God be upon him) said: **God raises some people by this Book and lowers others by it.** Muslim narrated it in this way from al-Zuhri through other chains of transmission, and it was narrated in a similar manner from `Umar through other chains of transmission. I have already mentioned the merits of knowledge and its people and the hadiths that have been narrated on this subject in detail in the explanation of the Book of Knowledge in Sahih al-Bukhari. All praise and thanks be to God.



Surat al-Mujadilah 58:11

O you who have believed, when you are told, "Make room in assemblies," then make room; God will make room for you. And when you are told, "Rise up," then rise up. God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do.

### Fath al-Qadir

His statement: 11- **O you who have believed, when you are told, 'Space yourselves in assemblies,'** it is said, **He made space for you**, meaning, **He made room for you**. And from this is their saying, **a spacious town**. God, the Exalted, commanded us to have good manners with one another by making room in the assembly and not being cramped in it. Qatada, Mujahid, and Ad-Dahhak said: They used to compete in the assembly of the Prophet, peace and blessings be upon him, so they were commanded to make room for one another. Al-Hasan and Yazid ibn Abi Habib said: It is the assembly for battle when they lined up for war. They used to quarrel over who should be in the first row, so they would not make room for one another out of a desire to fight to attain martyrdom. **So make room, and God will make room for you**, meaning, make room, and God will make room for you in Paradise, or in whatever you want to make room in, such as space, provision, etc. The majority read **tafasahaw fi assemblies**. As-Salami, Zur ibn Hubaysh, and Asim read **fi assemblies** in the plural, because each one of them had an assemblage. Qatada, Al-Hasan, Dawud ibn Abi Hind, and Isa ibn Umar read **tafasahaw**. Al-Wahidi said: The correct interpretation is the singular form in *al-majlis*, because he meant by it the assembly of the Prophet, may God bless him and grant him peace. Al-Qurtubi said: The correct interpretation of this verse is that it is general and applies to every gathering in which Muslims gather for good and reward, whether it is a gathering of war, remembrance, or on Friday, and that each person has more right to the place he reached first, but room should be made for his brother as long as he is not harmed by that and the cramped space does not force him out of his place. This is supported by the hadith of Ibn Umar, as recorded by Al-Bukhari, Muslim, and others, from the Prophet (peace and blessings of God be upon him), who said: **A man should not make another man get up from his seat and then sit in it, but make room and make room**. "And when it is said to rise, rise." The majority of scholars read it with a kasra on the shin, while Nafi', Ibn 'Amir, and 'Aasim read it with a damma on the shin in both of them. These are two dialects with the same meaning. It is said that nashaza means to rise, yanshaz, yanshaz, like 'akif, ya'kif, and ya'kif. The meaning is: when it is said to you, rise, rise. The majority of commentators said: that is, rise for prayer, jihad, and doing good deeds. Mujahid, Al-Dahhak, and Ikrimah said: There were men who were reluctant to pray, so it was said to them, when the call to prayer is made, rise. Al-Hasan said: Rise up to fight. Ibn Zayd said: This was in the house of the Prophet, may God bless him and grant him peace. There was a man among them who wanted his last meeting with the Prophet, may God bless him and grant him peace, to be his last. So God Almighty said: **And when it is said to rise up**, from the Prophet, may God bless him and grant him peace, **then rise up**, for he has needs, so do not delay. Qatada said: The

meaning is: Answer if you are called to a matter of good. The apparent meaning is to carry the verse in a general sense, and the meaning is: If you are told to rise up to a matter of religious matters, then rise up and do not be slow. The reason for carrying it in a general sense is not prevented by the fact that it is specific, for consideration is given to the generality of the wording, not to the specificity of the reason, as is the truth. What is the reason for revelation is included in it primarily, and thus what is in the context, which is making room in the assembly, is included primarily. We have already mentioned that the meaning of nashaz is to rise, and thus it is said nashaz yanshiz: if he moves away from his place, and from this a woman nashiz: meaning one who withdraws from her husband, and its origin is taken from nashaz, which is what rose from the ground and moved away. An-Nahhas mentioned its meaning: **God raises those who believe among you** in this world and the hereafter by providing them with a share in them. **And those who have been given knowledge by degrees** meaning He raises those who have been given knowledge by high degrees in honor in this world and reward in the hereafter. The meaning of the verse is that He raises those who believe by degrees over those who do not believe and He raises those who have been given knowledge by degrees. Those who believe will have degrees. So whoever combines faith and knowledge, God will raise him by degrees through his faith, and then raise him by degrees through his knowledge. It was said that those who believe are meant to be the Companions, as well as those who were given knowledge. It was also said that those who were given knowledge are those who recited the Qur'an. It is better to interpret the verse in general terms, referring to every believer and every person with knowledge of the religious sciences from all the people of this religion. There is no evidence to indicate that the verse is specific to some people and not others. In this verse there is a great virtue for knowledge and its people, and its virtue and their virtue are indicated by Qur'anic verses and prophetic hadiths: **And God is Acquainted with what you do**. Nothing of your deeds, good or evil, is hidden from Him, so He will reward you for good with good and for evil with evil.

### Tafsir al-Baghawi

God Almighty said 11- **O you who have believed, when you are told, 'Make room in assemblies,' then make room**, the verse. Muqatil bin Hayyan said: The Prophet, may God bless him and grant him peace, used to honor the people of Badr from among the Muhajireen and Ansar. One day, some of them came to the assembly first, so they stood in front of the Prophet, may God bless him and grant him peace, and greeted him, but they did not make room for them. This upset the Prophet, may God bless him and grant him peace, so he said to those around him: **Stand up, so-and-so**,



**and you, so-and-so.** So he stood up from the assembly as many as the people of Badr had stood up in front of him. This upset those who were stood up from their assembly, and the Prophet, may God bless him and grant him peace, saw the dislike on their faces, so God revealed this verse.

Al-Kalbi said: It was revealed about Thabit bin Qais bin Shammās, and we mentioned his story in Surat Al-Hujurat.

Qatada said: They used to compete in the Prophet's (peace and blessings of God be upon him) assembly, and if they saw someone approaching them, they would be reluctant to take their seat, so God commanded them to make room for one another.

It was said: That was on Friday, so God Almighty revealed:

**O you who have believed, when you are told to make room,** meaning make room in the assembly. Al-Hasan and Asim read it: **in the assemblies** because everyone is sitting in an assembly, meaning: let each man make room in his assembly. The others read it: in the assembly in the singular, because what is meant by it is the assembly of the Prophet, may God bless him and grant him peace. **So make room** means make room. It is said: *fasa yafsaḥan*, *fasaḥan*: if he makes room in the assembly. **God will make room for you,** God will make Paradise and the assemblies in it for you.

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khalal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Sufyan bin Uyaynah told us, on the authority of Ubayd God bin Umar, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **None of you should make a man get up from his seat and then replace him in it, but make room and spread out.**

Abdul Wahhab bin Al Khatib told us, Abdul Aziz bin Ahmad Al Khalal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Abdul Majeed told us on the authority of Ibn Jurayj, who said: Sulayman bin Musa said on the authority of Jabir bin Abdullah that the Prophet, may God bless him and grant him peace, said: **None of you should make his brother stand on Friday, but let him say, 'Make room.'**

Abu Al-Aaliyah, Al-Qurazi and Al-Hasan said: This is in the battlefields and fighting positions. A man would come to the people in the row and say, **Spread out**, but they would refuse because of their eagerness to fight and desire for martyrdom. **And when it is said, 'Rise,' then rise.** The people of Medina, Ash-Sham and Asim read it with a damma on the sheen, while the others read it with a kasra. These are two dialects, meaning, **Rise up.** It was said, **Rise from your positions until you make room for your brothers.** Ikrimah and Ad-Dahhak said: There were men who were reluctant to pray when the call to prayer was made, so God revealed this verse, meaning, **When the call to prayer is made, then rise up for it.**

Mujahid and most of the commentators said: Its meaning is: If you are told to rise up for prayer, for

jihad, and for the gatherings of every good and right, then rise up for them and do not fall short.

**God will raise those who have believed among you,** by obeying His Messenger, may God bless him and grant him peace, by standing up from their gatherings and making room for their brothers, **and those who were given knowledge,** among the believers by virtue of their knowledge and their precedence, **by degrees.** So God, the Almighty, informed us that His Messenger, may God bless him and grant him peace, was correct in what he commanded and that those believers will be rewarded for what they commanded, and that the group of people from Badr deserved the honor they were treated with.

**And God is All-Aware of what you do.** Al-Hasan said: Ibn Masoud read this verse and said: O people, understand this verse and we will make you desire knowledge, for God Almighty says: **God will raise those who have believed among you and those who were given knowledge, by degrees.** The knowledgeable believer is higher than the one who does not know, by degrees.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Imam Abu al-Tayyib Sahl ibn Muhammad ibn Sulayman told us, Abu Ali Hamid ibn Muhammad ibn Abdullah al-Harawi told us, Muhammad ibn Yunus al-Qurashi told us, Ubayd God ibn Dawud told us, Asim ibn Raja' ibn Haywah told us, Dawud ibn Jamil ibn Kathir ibn Qays told me: I was sitting with Abu al-Darda' in the mosque of Damascus when a man came and said: O Abu al-Darda', I have come to you from the city of the Messenger of God (peace and blessings of God be upon him) because of a hadith that I have heard that you narrate from the Messenger of God (peace and blessings of God be upon him). He said: Did you have no other need for it? He said: No. He said: Nor did you come for trade? He said: No. He said: And you did not come except out of a desire for it? He said: Yes. He said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever takes a path in search of knowledge, God will make easy for him a path to Paradise. The angels spread their wings in satisfaction with the seeker of knowledge, and the heavens, the earth, and the fish in the water pray for him. The superiority of the scholar over the worshipper is like the superiority of the moon on the night of the full moon over all the other planets. The scholars are the heirs of the prophets, and the prophets did not leave behind dinars or dirhams, but they left behind knowledge. So whoever takes it has taken a great portion."

Abdul Wahid Al-Malihi told us, Abu Ali Al-Hussein bin Ahmed bin Ibrahim Al-Sarraj told us, Al-Hasan bin Yaqub Al-Adl told us, Muhammad bin Abdul Wahhab Al-Farra' told us, Ja'far bin Awn told us, Abdul Rahman bin Ziyad told us, on the authority of Abdul Rahman bin Rafi', on the authority of Abdullah bin Amr, that the Messenger of God, may God bless him and grant him peace, "passed by two gatherings in his mosque, one of the gatherings was calling upon God and yearning for Him, and the other was learning jurisprudence and teaching it. He said: Both gatherings are good, and one of them is better than the other. As for these, they call upon God and yearn for Him, and as for those,

Surat al-Mujadilah 58:11

O you who have believed, when you are told, "Make room in assemblies," then make room; God will make room for you. And when you are told, "Rise up," then rise up. God will raise those who have believed among you and those who were given knowledge, by degrees. And God is Acquainted with what you do.

they learn jurisprudence and teach the ignorant. These are better, and I was sent only as a teacher." Then he sat among them.

## Tafsir al-Baidawi

11- **O you who have believed, when you are told to make room in assemblies**, make room in it and let some of you make room for others, from their saying: **Make room for me**, meaning step aside. It was also read as *tafasahu*, and what is meant by *assembly* is the type, and this is indicated by the reading of Asim in the plural, or the assembly of the Messenger of God, peace and blessings be upon him, as they used to squeeze in it, competing to be close to him and eager to listen to his speech. **So make room, and God will make room for you**, in whatever you want to make room in, such as space, provisions, chests, etc. **And when it is said, 'Rise up,'** stand up to make room or for what you have been commanded to do, such as prayer or jihad, or rise from the assembly. **Rise up**, Nafi', Ibn 'Amir, and Asim read it with a damma on the sheen in both of them. **God will raise those who have believed among you**, with victory and good reputation in this world, and their shelter in the rooms of Paradise in the Hereafter. **And those who have been given knowledge will have degrees**. The scholars among them are raised in degrees because of the knowledge and action they have accumulated, because knowledge, while its degree is high, requires the action that accompanies it to further elevate them. Therefore, one follows the actions of a scholar and does not follow anyone else. In the hadith, **The superiority of a scholar over a worshipper is like the superiority of the moon on a full night over all the other planets**. "And God is All-Aware of what you do." This is a threat to those who do not understand the matter or are forced to do it.

## Surat al-Mujadilah 58:12

O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity. That is better for you and purer. But if you cannot find [anything], then indeed, God is Forgiving and Merciful.

### Tafsir al-Jalalayn

12 - O you who have believed, when you confer privately with the Messenger you want to converse with him **then present before your private conversation** before it (charity. That is better for you and purer) for your sins **but if you do not find** anything to give in charity **then indeed, God is Forgiving** of your private conversation **and Merciful** to you, meaning then there is no blame upon you for your private conversation without charity. Then that was abrogated by His saying

### Tafsir al-Suyuti

And he brought out through the path of Ibn Abi Talha on the authority of Ibn Abbas, who said that the Muslims asked many questions of the Messenger of God, may God bless him and grant him peace, until they became difficult for him, so God wanted to make things easier for His Prophet, so He revealed: **When you confer privately with the Messenger, then present your private conversation before your private conversation.** The verse was revealed. When it was revealed, many of the people were patient and stopped asking, so God revealed after that: **Do you fear?** the verse.

Al-Tirmidhi narrated, and he authenticated it, and others narrated on the authority of Ali, who said: When the verse, **O you who have believed, when you confer privately with the Messenger, present before your private conversation some charity,** was revealed, the Prophet, may God bless him and grant him peace, said to me, **What do you think of a dinar?** I said, **They cannot afford it.** He said, **Then half a dinar.** I said, **They cannot afford it.** He said, **Then how much?** I said, **A barley grain.** He said, **You are indeed insignificant.** Then the verse, **Do you find it hard to present before your private conversation some charity?** was revealed, and through me God has lightened the burden on this nation. Al-Tirmidhi said, *Hassan*.

### Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, when you confer privately with the Messenger of God, then give charity before your private conversation to the poor and needy. **That is better for you.** He says: And giving charity before your private conversation with the Messenger of God, may God bless him and grant him peace, is better for you in the sight of God and *purer* for your hearts from sins.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then present before your private conversation an act of charity,** he said: They were forbidden from private conversation with the Prophet, may God bless him and grant him peace, until they gave charity, and no one privately spoke with him except Ali ibn Abi Talib, may God be pleased with him. He presented a dinar and gave it in charity, then the permission for that was revealed.

Muhammad bin Ubaid bin Muhammad Al-Maharbi told us: Al-Muttalib bin Ziyad told us, on the authority of Laith, on the authority of Mujahid, who said: Ali, may God be pleased with him, said: There is a verse in the Book of God Almighty that no one before me acted upon, and no one will act upon after me: **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity.** He said: It was made obligatory, then abrogated.

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usamah told us, on the authority of Shibl bin Ibad, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity,** he said: They were forbidden from conversing privately with the Prophet, may God bless him and grant him peace, until they gave charity. No one conversed with him except Ali bin Abi Talib, may God be pleased with him. He presented a dinar as charity, then the permission was revealed.

Abu Kurayb narrated to us, saying: Ibn Idris narrated to us, saying: I heard Layth, on the authority of Mujahid, saying: Ali, may God be pleased with him, said: There is a verse from the Book of God which no one before me acted upon, and no one will act upon after me. I had a dinar which I exchanged for ten dirhams. Whenever I came to the Prophet, may God bless him and grant him peace, I would give a dirham in charity. Then it was abrogated, and no one before me acted upon it: **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity.**

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity.** He said: The people asked the Messenger of God, may God bless him and grant him peace, until they were constantly asking him, so God admonished them with this verse. A man would have a need from the Prophet of God, may God bless him and grant him peace, and he would not be able to fulfill it until he presented an act of charity before him, and that would be difficult for them, so God Almighty revealed the concession after that: **But if you cannot find [anything], then indeed, God is Forgiving and Merciful.**

Ibn Abd al-A'la told us, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **When you confer privately with the Messenger, then offer charity before your private conversation.** He said: It was abrogated and was only for an hour during the

## Surat al-Mujadilah 58:12

O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity. That is better for you and purer. But if you cannot find [anything], then indeed, God is Forgiving and Merciful.

day.

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, **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity to Indeed, God is Forgiving and Merciful.** He said: The Muslims used to present before their private conversation an act of charity, but when the zakat was revealed, this was abrogated.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Then offer charity before your private conversations,** that is because the Muslims kept asking the Messenger of God, may God bless him and grant him peace, so much so that they became difficult for him. So God wanted to make things easier for His Prophet, so when he said that, many of the people were patient and stopped asking. So after that, God revealed, **But if you do not, and God has turned to you in forgiveness, then establish prayer and give zakah,** so God made things easy for them and did not make them difficult.

Ibn Humayd narrated: Mihran narrated to us, on the authority of Sufyan, on the authority of Uthman ibn Abi al-Mughira, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ali ibn Alqamah al-Anmari, on the authority of Ali, who said: The Prophet, may God bless him and grant him peace, said: What do you think? A dinar? He said: They cannot afford it. He said: Half a dinar? He said: They cannot afford it. He said: What do you think? He said: A barley grain. The Prophet, may God bless him and grant him peace, said to him: You are indeed insignificant. Ali, may God be pleased with him, said: Through me, God made things easier for this nation. And His statement, **When you confer privately with the Messenger, then offer charity before your private conversation,** then the verse was revealed, **Do you fear to offer charity before your private conversation?**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **O you who have believed, when you confer privately with the Messenger, present before your private conversation some charity,** lest the people of falsehood confer privately with the Messenger of God (peace and blessings of God be upon him), and that would be difficult for the people of truth. They said: O Messenger of God, we are not able to do that and we are not able to bear it. So God, the Exalted, said, **Did you fear to present before your private conversation some charity? So since you did not do it and God has forgiven you, then establish prayer and give zakah.** And He said, **There is no good in much of their private conversation, except for those who enjoin charity or righteousness or conciliation between people.** (al-Baqarah 2:114), whoever comes to confer with you about this, then accept his private conversation, and whoever comes to confer with you about something other than this,

then cut him off and do not confer with him privately. He said: The hypocrites sometimes conferred about things they had no need for, so God, the Exalted, said, **Have you not seen those who were forbidden private conversation, then they return to what they were forbidden and confer with one another about sin and aggression and disobedience to the Messenger?** (al-Mujadilah 58:8) He said: Because the wicked are included in that.

Ibn Hamid narrated: Yahya ibn Wadh narrated to us, on the authority of al-Husayn, on the authority of Yazid, on the authority of Ikrimah and al-Hasan al-Basri, who said: He said in al-Mujadilah 58: "When you confer privately with the Messenger, present before your private conversation a charity. That is better for you and purer. But if you cannot find [anything], then indeed, God is Forgiving and Merciful." Then the verse that came after it abrogated it, and He said: "Did you fear to present before your private conversation a charity? But since you did not do it and God has forgiven you, then establish prayer and give zakah and obey God and His Messenger. And God is Acquainted with what you do."

And His statement, **If you do not find anything,** God Almighty says: If you do not find anything to give in charity before your private conversation with the Messenger of God, may God bless him and grant him peace, **then God is Forgiving and Merciful,** meaning: God is Forgiving of your sins if you repent from them, and Merciful to you that He does not punish you for them after your repentance, and He will not hold you accountable for your private conversation with the Messenger of God, may God bless him and grant him peace, before you give charity before your private conversation with him.

## Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **O you who have believed, when you speak privately to the Messenger,** "conferring" means **you whisper.** Ibn Abbas said: This was revealed because the Muslims kept asking the Messenger (peace and blessings be upon him) questions to the point that they became difficult for him. God Almighty wanted to make things easier for His Prophet (peace and blessings be upon him), but when he said that, many people stopped. Then God expanded upon them with the verse that follows it. Al-Hasan said: This was revealed because some Muslims used to confide in the Prophet (peace and blessings be upon him) and converse with him. Some Muslims thought that they were belittling them in their private conversations, so this was difficult for them, so God commanded them to give charity when they conferred privately to stop them from seeking his private conversations. Zayd ibn Aslam said: This was revealed because the hypocrites and the Jews used to



confide in the Prophet (peace and blessings be upon him) and say that he was an ear who heard everything that was said to him, yet he did not prevent anyone from confiding in him. This was difficult for the Muslims because Satan was making them believe that they were confiding in him by saying that groups had gathered to fight him. He said: Then God, the Blessed and Exalted, revealed: **O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger** (al-An'am 2:17). But they did not desist, so God revealed this verse. The people of falsehood desisted from private conversation, because they did not offer charity before their private conversation. This was difficult for the people of faith, and they refrained from private conversation, because many of them were unable to give charity. So God made things easier for them with what follows the verse.

Second: Ibn al-Arabi said: "This report from Zayd indicates that rulings are not based on public interest, as God the Almighty said: 'That is better for you and purer,' then He abrogated it even though it was better and purer." This is a great refutation of the Mu'tazila regarding its commitment to public interest, but the narrator of the hadith from Zayd was his son Abd al-Rahman, and scholars have declared him weak. The matter in God the Almighty's statement: 'That is better for you and purer,' is a well-known refutation of the Mu'tazila. And God knows best."

Third: Al-Tirmidhi narrated on the authority of Ali bin Alqamah Al-Anmari, on the authority of Ali bin Abi Talib, may God be pleased with him, who said:

When the verse, **O you who have believed, when you confer privately with the Messenger, present before your private conversation an amount of charity**, was revealed, I asked him. The Prophet (peace and blessings of God be upon him) said to me, **What do you think of a dinar?** I said, **They cannot afford it.** He said, **Then half a dinar.** I said, **They cannot afford it.** He said, **Then how much?** I said, **A barley grain.** He said, **You are indeed insignificant.** He said, **Then the verse, Did you fear to present before your private conversation an amount of charity?**" was revealed. He said, "Through me God lightened the burden on this nation." Abu 'Eisa said: This is a good and strange hadith. We only know it from this source. The meaning of his saying, "a barley grain" means the weight of a barley grain of gold. Ibn al-Arabi said: This indicates two good issues of the principles of jurisprudence: the first - invalidating an act of worship before performing it. The second - considering the amounts by analogy, contrary to Abu Hanifa.

I said: It appears that the abrogation occurred after the charity was done. It was narrated on the authority of Mujahid that the first one to give charity in this regard was the son of Abu Talib, may God be pleased with him, who spoke privately with the Prophet, may God bless him and grant him peace. It was narrated that he gave a ring in charity. Al-Qushayri and others mentioned on the authority of Ali ibn Abi Talib that he said:

In the Book of God there are verses that no one before me did, and no one after me will do, and they are: **O you who have believed, when you confer privately with**

**the Messenger, present before your private conversation an amount of charity.** I had a dinar which I sold, and whenever I conferred privately with the Messenger, I would give a dirham in charity until it ran out. Then it was abrogated by the other verse: **Do you fear to present before your private conversation an amount of charity?** Ibn Abbas said the same thing: God abrogated it with the verse that comes after it. Ibn Umar said: "Ali may God be pleased with him had three things, if I had just one of them, it would have been dearer to me than red camels: his marriage to Fatimah, his being given the banner on the day of Khaybar, and the verse of private conversation. "That is better for you" meaning than withholding it, **and purer for your hearts from sins.** But if you cannot find *anything* meaning the poor, **then indeed, God is Forgiving and Merciful.**

### Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants, if one of them wants to converse privately with the Messenger of God (peace and blessings of God be upon him), that is, to be able to do so between them, to offer charity before that to purify and sanctify him and make him fit for this position. For this reason, God the Almighty said: **That is better for you and purer.** Then He the Almighty said: **But if you cannot find any,** that is, except for the one who is unable to do that due to his poverty, **then indeed, God is Forgiving and Merciful.** He only commanded it for the one who is able to do it. Then He the Almighty said: **Did you fear to offer charity before your private conversation?** That is, were you afraid that this ruling regarding the obligation of charity before conversing with the Messenger would continue? "But since you did not do it and God has forgiven you, then establish prayer and give zakah and obey God and His Messenger. And God is Acquainted with what you do." So the obligation of that was abrogated for them. It was said that no one acted upon this verse before it was abrogated except Ali ibn Abi Talib **may God be pleased with him.**

Ibn Abi Nujayh narrated on the authority of Mujahid that he said: They were forbidden from holding private conversation with the Prophet (peace and blessings be upon him) until they gave charity, and no one held private conversation with him except Ali ibn Abi Talib, who presented a dinar in charity and gave it in charity. Then he held a private conversation with the Prophet (peace and blessings be upon him), and the Prophet (peace and blessings be upon him) asked him about ten things, and then the permission was revealed. Layth ibn Abi Sulaym narrated on the authority of Mujahid that Ali **may God be pleased with him** said: There is a verse in the Book of God, the Almighty, which no one before me acted upon, and no one after me will act upon. I had a dinar and exchanged it for ten dirhams. When I held a private conversation with the Messenger of God (peace and blessings be upon him), I would give a dirham in charity. It was abrogated, and no one before me acted upon it, and no one after me will act upon it. Then he recited this verse: **O you who have believed, when you confer privately with the Messenger, present before your private conversation**



O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity. That is better for you and purer. But if you cannot find [anything], then indeed, God is Forgiving and Merciful.

**an act of charity** (al-Anfal 2:17). Ibn Jarir said: Ibn Humayd narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ali ibn Alqama al-Anmari, on the authority of Ali **may God be pleased with him**, who said: The Prophet (peace and blessings be upon him) said: **What do you think, a dinar?** He said: They cannot bear it. He said: Half a dinar. He said: They cannot bear it. He said: What do you think? He said: A barley grain. The Prophet (peace and blessings of God be upon him) said to him: You are indeed insignificant. He said: Then the verse was revealed: Did you fear to offer alms before your private conversations? Ali said: Because of me, God lightened the burden on this nation.

It was narrated by Al-Tirmidhi on the authority of Sufyan ibn Wakee', on the authority of Yahya ibn Adam, on the authority of Ubaydullah Al-Ashja'i, on the authority of Sufyan Ath-Thawri, on the authority of Uthman ibn Al-Mughirah Ath-Thaqafi, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Ali ibn Alqamah Al-Anmari, on the authority of Ali ibn Abi Talib **may God be pleased with him**, who said: When the verse, **O you who have believed, when you confer privately with the Messenger, present before your private conversation an amount of charity** was revealed, the Prophet (peace and blessings of God be upon him) said to me, **What do you think, a dinar?** I said, **They cannot afford it.** And he mentioned it in full like this. Then he said, **This is a hasan ghareeb hadith; we only know it from this source.** Then he said, **The meaning of his statement, 'a grain of barley', is the weight of a grain of gold.** Abu Ya'la narrated it on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yahya ibn Adam with this same chain of transmission. Al-Awfi said on the authority of Ibn Abbas, regarding the verse, "O you who have believed, when you confer privately with the Messenger, present before your private conversation an amount of charity. That is better for you and purer. But if you cannot find [anything], then indeed, God is Forgiving and Merciful." Muslims used to offer charity before their private conversations, but when zakat was revealed, this was abrogated. Ali bin Abi Talha said on the authority of Ibn Abbas that his statement, **Then offer charity before your private conversations**, was because the Muslims kept asking the Messenger of God (peace and blessings be upon him) so much that they became difficult for him. God wanted to make things easier for His Prophet (peace and blessings be upon him), but when he said that, many of the Muslims became cowardly and stopped asking. After that, God revealed, **Did you fear to offer charity before your private conversations? Then since you did not do so and God has turned to you in forgiveness, then establish prayer and give zakat**, so God made things easy for them and did not make them difficult.

Ikrimah and Al-Hasan Al-Basri said about the verse of God the Almighty: **Then offer alms before your private conversations** that it was abrogated by the verse that

follows it: **Do you fear to offer alms before your private conversations?** until the end of it. Saeed bin Abi Arubah said on the authority of Qatadah and Muqatil bin Hayyan: The people asked the Messenger of God (peace and blessings of God be upon him) until they were constantly begging him, but God weaned them with this verse. If a man among them had a need from the Prophet of God (peace and blessings of God be upon him), he could not fulfill it until he offered alms before him. This was very difficult for them, so God revealed the dispensation after that: **But if you cannot find [anything], then indeed, God is Forgiving and Merciful.**

Muammar said on the authority of Qatada, **When you confer privately with the Messenger, offer charity before your private conversation.** It was abrogated and was only for an hour during the day. And this is how Abd al-Razzaq narrated: Muammar told us on the authority of Ayoub on the authority of Mujahid, Ali said: No one acted upon it except me until it was abrogated, and I think he said: And it was only for an hour.

## Fath al-Qadir

12- **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity.** Conversation is private talk, and the meaning is: If you want to confide in the Messenger about any of your affairs, present an act of charity before your private conversation with him. Al-Hasan said: This was revealed because some Muslims used to confide in the Prophet (peace and blessings of God be upon him), so some Muslims thought that they were belittling them in their private conversation, and this upset them, so God commanded them to give charity when they conferred privately to prevent them from seeking his privacy. Zayd ibn Aslam said: It was revealed because the hypocrites and the Jews were whispering to the Prophet (peace and blessings of God be upon him) and saying that he was an ear that heard everything that was said to him, and he did not prevent anyone from whispering to him. This was difficult for the Muslims, because Satan was making them think that they were whispering to him about groups that had gathered to fight him. So God revealed: **O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger.** But they did not stop, so God revealed this verse, and the people of falsehood stopped whispering because they did not offer charity before their whispering. This was difficult for the people of faith, and they refrained from whispering because many of them were too weak to give charity, so God lightened the burden for them with the verse after this. The reference in His saying: *that is* to what came before, offering charity before the whispering, and it is the subject and its predicate.

**It is better for you and purer** because it involves obedience to God. The restriction of the command to compliance being better for them than not complying

and purer for their souls indicates that it is a recommended command, not an obligatory command. **But if you do not find [anything], then indeed, God is Forgiving and Merciful** means that whoever among them does not find the charity commanded before the secret conversation, then there is no blame upon him for the secret conversation without giving charity.

### Tafsir al-Baghawi

God Almighty said 12- **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity,** before your private conversation. Ibn Abbas said: This is because the people asked the Messenger of God, may God bless him and grant him peace, and they asked him a lot until they were making things difficult for him, so God wanted to make things easier for His Prophet and to discourage them and deter them from that, so He commanded them to present an act of charity before their private conversation with the Messenger, may God bless him and grant him peace.

Muqatil ibn Hayyan said: It was revealed about the rich, because they used to come to the Prophet, may God bless him and grant him peace, and frequently commune with him, and they would overpower the poor in their gatherings, until the Prophet, may God bless him and grant him peace, disliked their prolonged sitting and communing with him. When they saw that, they stopped communing with him. As for the people of hardship, they did not find anything, and as for the people of ease, they were miserly, and that was difficult for the companions of the Prophet, may God bless him and grant him peace, so the concession was revealed.

Mujahid said: They were forbidden from engaging in private conversation with God until they gave charity, and no one engaged in private conversation with God except Ali, may God be pleased with him. He gave charity with a dinar and engaged in private conversation with God. Then the permission was revealed, and Ali, may God be pleased with him, used to say: There is a verse in the Book of God that no one before me acted upon and no one after me will act upon, and it is the verse of private conversation.

It was narrated on the authority of Ali, may God be pleased with him, who said: When this verse was revealed, the Messenger of God, may God bless him and grant him peace, called me and said: Don't you see a dinar? I said: They cannot afford it. He said: How much? I said: A grain or a barley grain. He said: You are indeed insignificant. Then this verse was revealed: **Did you fear to offer alms before your private conversation?** Ali, may God be pleased with him, said: Through me, God has lightened the burden on this nation.

**That is better for you,** meaning: giving charity before supplication, "and purer. But if you cannot find anything, then indeed, God is Forgiving and Merciful," meaning the poor who cannot find anything to give in charity are forgiven.

### Tafsir al-Baidawi

12- "O you who have believed, when you confer privately with the Messenger, present before your private conversation a charity." So give charity before it is borrowed from someone who has two hands. In this matter is the reverence of the Messenger and benefiting the poor and the prohibition of excessive begging, distinguishing between the sincere and the hypocrites, the lover of the Hereafter and the lover of this world. There is a difference of opinion as to whether it is recommended or obligatory, but it was abrogated by the saying: "Did you fear?" And if it was connected to it in recitation, it was not connected to it in revelation. And on the authority of Ali, may God be pleased with him, that in the Book of God there is a verse that no one acted upon except me. I had a dinar, so I spent it, and whenever I conferred with him, I would give a dirham in charity. And according to the opinion of obligation, it does not detract from others. Perhaps the rich did not have a private conversation during his life, as it was narrated that he only remained ten, and it was said only an hour. "That" means that charity. **It is better for you and purer** meaning for yourselves from suspicion and according to the money. This indicates a recommendation, but his saying: **But if you do not find it, then God is Forgiving and Merciful** meaning for those who do not find it, as He has permitted them to pray in private without giving charity, is more indicative of the obligation.

## Surat al-Mujadilah 58:13

Did you fear to offer charities before your private conversation? But since you do not, and God has forgiven you, then establish prayer and give zakah and obey God and His Messenger. And God is Acquainted with what you do.

## Surat al-Mujadilah 58:13

Did you fear to offer charities before your private conversation? But since you do not, and God has forgiven you, then establish prayer and give zakah and obey God and His Messenger. And God is Acquainted with what you do.

## Tafsir al-Jalalayn

13 - **Did you fear** by realizing the two hamzas and replacing the second with an alif and making it easy and inserting an alif between the easy one and the other and leaving it, meaning you were afraid **of offering alms before your private conversation** due to poverty **and since you did not do** the alms **and God has turned to you in forgiveness** He turned you back from it **then establish prayer and give zakah and obey God and His Messenger** meaning continue to do that **and God is Acquainted with what you do**

## Tafsir al-Suyuti

And he brought out through the path of Ibn Abi Talha on the authority of Ibn Abbas, who said that the Muslims asked many questions of the Messenger of God, may God bless him and grant him peace, until they became difficult for him, so God wanted to make things easier for His Prophet, so He revealed: **When you confer privately with the Messenger, then present your private conversation before your private conversation.** The verse was revealed. When it was revealed, many of the people were patient and stopped asking, so God revealed after that: **Do you fear?** the verse.

Al-Tirmidhi narrated, and he authenticated it, and others narrated on the authority of Ali, who said: When the verse, **O you who have believed, when you confer privately with the Messenger, present before your private conversation some charity**, was revealed, the Prophet, may God bless him and grant him peace, said to me, **What do you think of a dinar?** I said, **They cannot afford it.** He said, **Then half a dinar.** I said, **They cannot afford it.** He said, **Then how much?** I said, **A barley grain.** He said, **You are indeed insignificant.** Then the verse, **Do you find it hard to present before your private conversation some charity?** was revealed, and through me God has lightened the burden on this nation. Al-Tirmidhi said, *Hassan*.

## Tafsir al-Tabari

God Almighty says: It is difficult for you, and you fear, O believers, to offer before your secret conversation with the Messenger of God, may God bless him and grant him peace, the charity of need. The root of the word *ishfaq* in Arabic speech is fear and caution, and its meaning in this context is: you feared need and poverty by offering charity.

And the people of interpretation said something similar

to what we said in interpreting that.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Did you fear?** He said: Was it difficult for you to give charity? It has been waived for you. And they were commanded to confide in the Messenger of God, may God bless him and grant him peace, without giving charity when that was difficult for them.

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usama told us, on the authority of Shibl bin Ibad Al-Makki, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Did you fear to offer alms before your private conversation? But since you did not and God has forgiven you, then establish prayer and give zakat.** Two obligatory duties from which no one can return, so this verse abrogated what came before it regarding the command to give alms during private conversation.

And His statement: **But if you do not do so, and God has forgiven you**, God Almighty says: But if you do not offer charity before your private conversations, and God has granted you repentance for your neglect of that, then perform the obligations of God that He has made obligatory upon you and has not removed from you, such as prayer and zakat, and obey God and His Messenger in what He has commanded you to do and in what He has forbidden you to do.

**And God is All-Knowing of what you do.** God Almighty says: God is All-Knowing of your deeds, and He is keeping track of them for you in order to reward you for them.

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Did you fear?** The meaning of *estimation* is **to be apprehensive**. Ibn Abbas said: **Did you fear?** That is, you were stingy with charity. It was also said: you feared. Fear is the fear of something unpleasant. That is, you feared and were stingy with charity. It was also said: you feared. Fear is the fear of something unpleasant. That is, you feared and were stingy with charity, and it was difficult for you. **To present alms before your private conversation.** Muqatil ibn Hayyan said: This was only for ten nights, then it was abrogated. Al-Kalbi said: This was only for one night. Ibn Abbas said: There remained only an hour of the day until it was abrogated. Qatada said the same. And God knows best.

The second is the saying of God the Almighty: {But if

you do not, and God has forgiven you} meaning, God abrogated that ruling. This is addressed to whoever finds something to give in charity. {Then establish prayer and give zakat} so the obligation of zakat abrogated this charity. This indicates the permissibility of abrogation before action. What was narrated from Ali **may God be pleased with him** is weak, because God the Almighty said: {But if you do not,} this indicates that no one gave anything in charity. And God knows best. {And obey God} in His obligations, {and His Messenger} in His Sunnah, {and God is Acquainted with what you do}.

## Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants, if one of them wants to converse privately with the Messenger of God (peace and blessings of God be upon him), that is, to be able to do so between them, to offer charity before that to purify and sanctify him and make him fit for this position. For this reason, God the Almighty said: **That is better for you and purer.** Then He the Almighty said: **But if you cannot find any,** that is, except for the one who is unable to do that due to his poverty, **then indeed, God is Forgiving and Merciful.** He only commanded it for the one who is able to do it. Then He the Almighty said: **Did you fear to offer charity before your private conversation?** That is, were you afraid that this ruling regarding the obligation of charity before conversing with the Messenger would continue? "But since you did not do it and God has forgiven you, then establish prayer and give zakah and obey God and His Messenger. And God is Acquainted with what you do." So the obligation of that was abrogated for them. It was said that no one acted upon this verse before it was abrogated except Ali ibn Abi Talib **may God be pleased with him**.

Ibn Abi Nujayh narrated on the authority of Mujahid that he said: They were forbidden from holding private conversation with the Prophet (peace and blessings be upon him) until they gave charity, and no one held private conversation with him except Ali ibn Abi Talib, who presented a dinar in charity and gave it in charity. Then he held a private conversation with the Prophet (peace and blessings be upon him), and the Prophet (peace and blessings be upon him) asked him about ten things, and then the permission was revealed. Layth ibn Abi Sulaym narrated on the authority of Mujahid that Ali **may God be pleased with him** said: There is a verse in the Book of God, the Almighty, which no one before me acted upon, and no one after me will act upon. I had a dinar and exchanged it for ten dirhams. When I held a private conversation with the Messenger of God (peace and blessings be upon him), I would give a dirham in charity. It was abrogated, and no one before me acted upon it, and no one after me will act upon it. Then he recited this verse: **O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity** (al-Anfal 2:17). Ibn Jarir said: Ibn Humayd narrated to us, Mihran narrated to us, on the authority of Sufyan, on the authority of Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ali ibn Alqama al-Anmari, on the

authority of Ali **may God be pleased with him**, who said: The Prophet (peace and blessings be upon him) said: **What do you think, a dinar?** He said: They cannot bear it. He said: Half a dinar. He said: They cannot bear it. He said: What do you think? He said: A barley grain. The Prophet (peace and blessings of God be upon him) said to him: You are indeed insignificant. He said: Then the verse was revealed: Did you fear to offer alms before your private conversations? Ali said: Because of me, God lightened the burden on this nation.

It was narrated by Al-Tirmidhi on the authority of Sufyan ibn Wakee', on the authority of Yahya ibn Adam, on the authority of Ubaydullah Al-Ashja'i, on the authority of Sufyan Ath-Thawri, on the authority of Uthman ibn Al-Mughirah Ath-Thaqafi, on the authority of Salim ibn Abi Al-Ja'd, on the authority of Ali ibn Alqamah Al-Anmari, on the authority of Ali ibn Abi Talib **may God be pleased with him**, who said: When the verse, **O you who have believed, when you confer privately with the Messenger, present before your private conversation an amount of charity** was revealed, the Prophet (peace and blessings of God be upon him) said to me, **What do you think, a dinar?** I said, **They cannot afford it.** And he mentioned it in full like this. Then he said, **This is a hasan ghareeb hadith; we only know it from this source.** Then he said, **The meaning of his statement, 'a grain of barley', is the weight of a grain of gold.** Abu Ya'la narrated it on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yahya ibn Adam with this same chain of transmission. Al-Awfi said on the authority of Ibn Abbas, regarding the verse, "O you who have believed, when you confer privately with the Messenger, present before your private conversation an amount of charity. That is better for you and purer. But if you cannot find [anything], then indeed, God is Forgiving and Merciful." Muslims used to offer charity before their private conversations, but when zakat was revealed, this was abrogated. Ali bin Abi Talha said on the authority of Ibn Abbas that his statement, **Then offer charity before your private conversations**, was because the Muslims kept asking the Messenger of God (peace and blessings be upon him) so much that they became difficult for him. God wanted to make things easier for His Prophet (peace and blessings be upon him), but when he said that, many of the Muslims became cowardly and stopped asking. After that, God revealed, **Did you fear to offer charity before your private conversations? Then since you did not do so and God has turned to you in forgiveness, then establish prayer and give zakat**, so God made things easy for them and did not make them difficult.

Ikrimah and Al-Hasan Al-Basri said about the verse of God the Almighty: **Then offer alms before your private conversations** that it was abrogated by the verse that follows it: **Do you fear to offer alms before your private conversations?** until the end of it. Saeed bin Abi Arubah said on the authority of Qatadah and Muqatil bin Hayyan: The people asked the Messenger of God (peace and blessings of God be upon him) until they were constantly begging him, but God weaned them with this verse. If a man among them had a need from the Prophet of God (peace and blessings of God be upon him), he could not fulfill it until he offered alms before him. This was very difficult for them, so God



## Surat al-Mujadilah 58:13

Did you fear to offer charities before your private conversation? But since you do not, and God has forgiven you, then establish prayer and give zakah and obey God and His Messenger. And God is Acquainted with what you do.

revealed the dispensation after that: **But if you cannot find [anything], then indeed, God is Forgiving and Merciful.**

Muammar said on the authority of Qatada, **When you confer privately with the Messenger, offer charity before your private conversation.** It was abrogated and was only for an hour during the day. And this is how Abd al-Razzaq narrated: Muammar told us on the authority of Ayoub on the authority of Mujahid, Ali said: No one acted upon it except me until it was abrogated, and I think he said: And it was only for an hour.

## Fath al-Qadir

**13- Did you fear to offer alms before your private conversation?** That is, did you fear poverty and destitution so that you would offer that? Fear is the fear of something unpleasant, and the question is for confirmation. It was also said that the meaning is: you were stingy, and the plural of alms here is in consideration of those being addressed. Muqatil ibn Hayyan said: It was only for ten nights, then it was abrogated. Al-Kalbi said: It was only for one night. Qatada said: It was only an hour of the day. **So when you did not do** what you were commanded to do of charity before the secret conversation. This is addressed to those who found what to give in charity and did not do it. As for those who did not find anything, permission was given to them in His saying: **But if you do not find anything, then indeed, God is Forgiving and Merciful.** "And God has turned to you" by giving you permission to leave it. *When* is in its proper context in indicating continuity. It was said that it means *if*, and it was said that it means *if*. "And turned to you" is conjoined with **you did not do**: that is, if you did not do it and when He turned to you **then establish prayer and give zakat**. The meaning is: If you are reluctant to comply with the command to give charity before the secret conversation, then persevere in establishing prayer, giving zakat, and obeying God and His Messenger in what you are commanded to do and forbidden from doing. **And God is Acquainted with what you do.** Nothing of that is hidden from Him, so He will reward you. There is nothing in the verse that indicates the believers' negligence in complying with this command. As for the poor among them, the matter is clear. As for the believers other than them, they did not... They were not required to engage in private conversation until charity became obligatory upon them. Rather, they were commanded to give charity if they wanted to engage in private conversation. So, whoever neglected private conversation is not negligent in complying with the command to give charity. However, the verse indicates that the mother is for encouragement, as we mentioned earlier. These verses were used as evidence by those who said that abrogation is permissible before the act is possible. This evidence is not correct, as abrogation did not occur until after the act was possible. Also, some did that, and gave charity before engaging in private conversation, as will be mentioned.

Ibn Abi Hatim narrated on the authority of Muqatil ibn Hayyan who said: This verse, **When you are told to make room in the assemblies**, was revealed on a Friday while the Messenger of God (peace and blessings of God be upon him) was in the Suffah, and the place was narrow. He was honoring the people of Badr from among the Muhajirun and Ansar. Some people from the people of Badr came and had reached the assemblies first, so they stood in front of the Messenger of God (peace and blessings of God be upon him) and said: "Peace be upon you, O Prophet, and the mercy of God and His blessings." The Prophet (peace and blessings of God be upon him) responded to them. Then they greeted the people after that and they responded to them. They stood on their feet waiting for space to be made for them. The Prophet (peace and blessings of God be upon him) knew what was causing them to stand, so he did not make room for them. This upset him, so he said to those around him from the Muhajirun and Ansar who were not from Badr: **Stand up, so-and-so, and you, so-and-so.** He continued to make them stand according to the number of people who were standing from among the people of Badr. This upset those who were made to stand from their seats, so this verse was revealed. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, he said: This is in the battle council. **And when it is said to rise up**, he said: To goodness and prayer. Ibn al-Mundhir, al-Hakim **who authenticated it** and al-Bayhaqi in al-Madkhal narrated on the authority of Ibn Abbas regarding the verse, **God will raise those who have believed among you and those who have been given knowledge, by degrees**, he said: God will raise those who have been given knowledge among the believers above those who have not believed, by degrees. Sa'id ibn Mansur, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud in their interpretation of this verse, he said: God will raise those who have believed among you and have been given knowledge above those who have believed but have not been given knowledge. Ibn al-Mundhir narrated on his authority that he said: God did not specify the scholars in any part of the Quran as He specified them in this verse. God preferred those who believed and were given knowledge over those who believed but were not given knowledge. Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement, **When you confer privately with the Messenger**, the verse, that he said: The Muslims asked the Messenger of God, may God bless him and grant him peace, many questions until they became difficult for him. God wanted to make things easier for His Prophet, but when he said that, many people became suspicious and stopped asking questions. Then God revealed after that, **Did you fear?** the verse, so God made things easy for them and did not make things difficult. Ibn Abi Shaybah, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, al-Nahhas and Ibn Mardawayh narrated on the authority of Ali ibn Abi Talib, who said: "When the verse, 'O you who have believed, when you confer



privately with the Messenger, present before your private conversation a charity,' was revealed, the Prophet (peace and blessings of God be upon him) said to me, 'What do you think of a dinar?' I said, 'They cannot afford it.' He said, 'What about half a dinar?' I said, 'They cannot afford it.' He said, 'What about how much?' I said, 'A barley grain.' He said, 'You are indeed insignificant.' Then the verse, 'Did you fear to present before your private conversation a charity?' was revealed, and through me God lightened the burden on this nation." What is meant by barley here is the weight of a barley grain of gold, not one barley grain. Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority that he said, 'No one acted upon it except me until it was abrogated, and it was only an hour ago' - meaning the verse about the private conversation. Sa'id ibn Mansur, Ibn Rahawayh, Ibn Abi Shaybah, 'Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it** and Ibn Mardawayh also narrated on his authority that he said: There is a verse in the Book of God which no one before me acted upon, and no one will act upon after me. It is the verse of confidential conversation: **O you who have believed, when you confer privately with the Messenger, present before your private conversation an amount of charity.** I had a dinar which I sold for ten dirhams. Every time I conferred privately with the Messenger of God (peace and blessings of God be upon him), I would present before my private conversation a dirham. Then it was abrogated and no one acted upon it. Then the verse was revealed: **Do you fear to present before your private conversation an amount of charity?** At-Tabarani and Ibn Mardawayh narrated it. Al-Suyuti said: With a weak chain of transmission on the authority of Sa'd ibn Abi Waqqas, who said: "The verse, 'O you who have believed, when you confer privately with the Messenger, present before your private conversation an act of charity,' was revealed. So I presented a grain of barley, and the Messenger of God, may God bless him and grant him peace, said: 'You are indeed an ascetic.' Then the other verse was revealed: 'Do you fear to present before your private conversation an act of charity?'"

### Tafsir al-Baghawi

13- **Did you fear to advance?** Ibn Abbas said: Did you act stingy? The meaning is: Did you fear poverty and need if you advanced, "Before your private conversations, there were charities. But if you did not do" what you were commanded, **God has turned to you in mercy:** He overlooked you and did not punish you for abandoning charity. It was said that the *and* is a conjunction, its metaphor, so if you did not do it, God will turn to you in mercy and abrogate the charities. Muqatil ibn Hayyan said: That was for ten nights, then it was abrogated. Al-Kalbi said: It was only an hour of a day. **So establish prayer,** the obligatory one, **and give zakat,** the obligatory one, "and obey God and His Messenger. And God is Acquainted with what you do."

### Tafsir al-Baidawi

13- **Did you fear to offer alms before your private conversation?** Did you fear poverty from offering alms, or did you fear offering them because of what Satan threatens you with of poverty? The plural of *alms* is to gather those being addressed, or because of the frequency of your private conversation. **Then when you did not do it, and God has turned to you in forgiveness** by permitting you not to do it, and in it is a notification that their fear was a sin that God overlooked because of what He saw from them that took the place of their repentance. *When* is in its context, and it was said to mean if or if. **Establish prayer and give zakah** so do not be negligent in performing them. **And obey God and His Messenger** in all the commands, because carrying them out is like a remedy for being negligent in that. **And God is Acquainted with what you do** outwardly and inwardly.

## Surat al-Mujadilah 58:14

Have you not seen those who took as allies a people with whom God has become angry? They are not of you, nor of them, and they swear to a lie while they know.

## Surat al-Mujadilah 58:14

Have you not seen those who took as allies a people with whom God has become angry? They are not of you, nor of them, and they swear to a lie while they know.

## Tafsir al-Jalalayn

14 - **Have you not seen** you look **at those who turned away** they are the hypocrites **a people** they are the Jews (the wrath of God is upon them. They are not) that is the hypocrites **among you** believers **nor among them** Jews, rather they waver **and they swear to a lie** that is, their saying that they are believers **while they know** that they are lying about it

## Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **Have you not seen those who took a people as allies?** The verse says, **We have been informed that it was revealed about Abdullah bin Nabtal.**

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Did you not look with the eye of your heart, O Muhammad, and see the people who supported a people with whom God was angry, and they are the hypocrites, who supported the Jews and advised them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Have you not seen those who took as allies a people with whom God is angry?** to the end of the verse, he said: They are the hypocrites who took as allies the Jews and advised them.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They took as allies a people with whom God was angry.** He said: They are the Jews, whom the hypocrites took as allies.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, the Exalted, **Have you not considered those who take as allies a people with whom God has become angry? They are not of you, nor of them,** he said: These are the disbelieving Jews among the People of the Scripture, and those who take as allies the hypocrites take as allies the Jews. And he recited the statement of God, **Have you not considered those who are hypocrites who say to their brothers who disbelieved among the People of the Scripture** (al-Hashr 59:11), until he reached **And God bears witness that they are liars** (al-Hashr 59:11). If that is what they do not do, and he said: These hypocrites said: We will not let our allies and allies be together for our support and glory, and whoever defends us, we fear that a calamity will befall us. So God, the Exalted, said: **Perhaps God will bring**

**about a victory or a decision from Him** (al-Ma'idah 59:52), until he reached **in their hearts from God** (al-Hashr 59:13), and he recited until he reached **or from behind walls** (al-Hashr 59:14). He said: They do not come out.

And His statement, **They are not of you**, means that the Most High says: These who have taken sides with these people with whom God is angry are not of you, meaning: from the people of your religion and your nation, nor are they of them, nor are they of the Jews with whom God is angry. Rather, He, the Most High, described them as being of you because they are hypocrites. When they meet the Jews, they say, **We are with you; we were only mocking.** And when they meet those who believe, they say, **We believe.** (al-Baqarah 2:14)

And His statement, **And they swear to a lie while they know**, God Almighty says: And they swear to a lie, and that is their saying to the Messenger of God, may God bless him and grant him peace: We bear witness that you are the Messenger of God, and they are liars, not believing in him, nor having faith in him, as God Almighty said: **And God bears witness that the hypocrites are liars** (al-Munafiqun 63:1). It has been mentioned that this verse was revealed about a man from among them whom the Messenger of God, may God bless him and grant him peace, rebuked for something that he had heard about him, so he swore a lie.

Mention of the report that was narrated about that:

Ibn Al-Muthanna told us: He said: Muhammad bin Ja'far told us: He said: Shu'bah told us, on the authority of Samak, on the authority of Sa'id bin Jubayr, on the authority of Ibn 'Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: A man will enter upon you who looks with the eye of a devil, or with the eye of a devil. Then a blue-eyed man entered, and he said to him: Why do you curse me or insult me? He said: So he began to swear. Then this verse was revealed in al-Mujadilah 58: 'And they swear to a lie while they know it,' and the other verse.

## Tafsir al-Qurtubi

The Almighty said: **Have you not considered those who took as allies a people with whom God has become angry?** Qatadah said: They are the hypocrites who took as allies the Jews. **They are not of you, nor of them.** He says: The hypocrites are not of the Jews, nor are the Muslims of their time with them. Al-Sudri and Muqatil said: This was revealed regarding Abdullah ibn Ubayy and Abdullah ibn Nabtal, the hypocrites. One of them used to sit with the Prophet (peace and blessings of God be upon him) and then relay his conversation to the Jews. While the Prophet (peace and blessings of God be upon him) was in one of his rooms, he said: **A man with a heavy heart and a tyrant will enter upon you just now, looking with the eyes of a devil.** Abdullah

ibn Nabtal entered - and he was short, dark-skinned, and had a light beard. The Prophet (peace and blessings of God be upon him) said: **Why do you and your companions revile me?** He swore by God that he had not done that. The Prophet (peace and blessings of God be upon him) said to him: **I have done it.** He left and brought his companions, and they swore by God that they had not reviled him. This was then revealed. Ibn Abbas said the same meaning. Narrated by Ikrimah on his authority: The Prophet, may God bless him and grant him peace, was sitting in the shade of a tree, the shade almost shrinking from him, when he said: "A blue-eyed man will come to you this hour, looking at you with the gaze of Satan." We were like that when a blue-eyed man approached, the Prophet, may God bless him and grant him peace, called for him and said: **Why do you and your companions curse me?** He said: **Let me bring them to you.** So he passed by and brought them, and they all swore that none of that had happened. Then God Almighty revealed: **The Day God will resurrect them all**, except for His saying: **They are the losers.** The Jews are mentioned in the Qur'an with **the wrath of God upon them.**

### Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites for their secret allegiance to the infidels. And they are in the same matter neither with them nor with the believers, as God Almighty said: "Wavering between that, neither with these nor with those. And he whom God sends astray - for him you will not find a way." And He said here: **Have you not seen those who took as allies a people with whom God has become angry?** Meaning the Jews, whom the hypocrites were secretly supporting and befriending. Then God Almighty said: **They are neither of you nor of them.** Meaning these hypocrites are not in reality from you, O believers, nor from those who are their allies, which are the Jews. Then God Almighty said: **And they swear to a lie while they know.** Meaning the hypocrites swear to a lie, and they know that they are lying in what they swear, which is the false oath, especially in their accursed state - God forbid. For when they met those who believed, they would say, **We believe**, and when they came to the Messenger, they would swear to him by God that they were believers, and in doing so, they knew that they were lying in what they swore, because they did not believe in the truth of what they said, even if it was in fact identical. For this reason, God bore witness to their falsehood in their oaths and their testimony to that.

Then God the Almighty said: "God has prepared for them a severe punishment. Evil indeed is that which they have been doing." That is, God has prepared for them, for this action, a painful punishment for their evil deeds, which are their friendship with the disbelievers and their advice, their hostility towards the believers, and their deceit. For this reason, God the Almighty said: **They have taken their oaths as a shield and have averted [people] from the way of God.** That is, they have shown faith but concealed disbelief and have feared God with false oaths. Many of those who do not know the truth of their situation thought they were

truthful and were deceived by them, and as a result some people have been averted from the way of God. **So for them is a humiliating punishment.** That is, in return for what they have disgraced themselves by swearing by the name of God the Almighty in false and treacherous oaths. Then God the Almighty said: **Neither their wealth nor their children will avail them at all against God.** That is, this will not ward off any harm from them when it comes to them. **Those are the companions of the Fire; they will abide therein eternally.** Then God the Almighty said: **The Day God will resurrect them all.** That is, He will gather them on the Day of Resurrection, every last one of them, and He will not leave out a single one of them. **They will swear to Him as they swear to you and think that they are on something.** That is, they will swear. By God Almighty, they were on the right path and righteousness, just as they swore to people in this world, because whoever lives on something dies on it and is resurrected on it. They believed that this would benefit them with God, just as it benefited them with people, so they applied apparent rulings to them. For this reason, He said: **And they think that they are on something**, meaning they swore to their Lord Almighty by that.

Then God the Almighty said: Denying their calculations, **Unquestionably, they are the liars**, so He confirmed the report about them as a liar. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Zuhair told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, that Ibn Abbas told him that the Prophet, peace and blessings be upon him, was in the shade of one of his rooms, and with him were a group of Muslims who were almost covered by the shade. He said: "A man will come to you who will look with the eyes of a devil. When he comes to you, do not speak to him." Then a blue-eyed man came, so the Messenger of God called him and spoke to him. He said: **Why are you cursing me, you and so-and-so and so-and-so?** He called them by their names. The man went and called them, and they swore to him and apologized to him. Then God the Almighty revealed, "And they swear to him as they swear to you, and they think that they are on something. Unquestionably, they are the liars."

Thus, Imam Ahmad narrated it through two chains of transmission on the authority of Samak, and Ibn Jarir narrated it on the authority of Muhammad ibn al-Muthanna on the authority of Ghandar on the authority of Shu'bah on the authority of Samak, with a similar chain of transmission. He also narrated it on the authority of Sufyan al-Thawri on the authority of Samak, with a similar chain of transmission, but they did not narrate it. The state of these people is as God, the Most High, informed us about the polytheists, where He says: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.' See how they lied against themselves and what they used to invent was lost to them.** Then God, the Most High, said: **Satan overcame them and made them forget the remembrance of God.** That is, Satan overcame their hearts until he made them forget to remember God, the Almighty, the Majestic. This is what is done to those over whom he has overcome them. For this reason, Abu Dawud said: Ahmad ibn Yunus told us, Za'idah told us, al-Sa'ib ibn Hubaish told us on the

## Surat al-Mujadilah 58:14

Have you not seen those who took as allies a people with whom God has become angry? They are not of you, nor of them, and they swear to a lie while they know.

authority of Ma'dan ibn Abi Talhah al-Ya'muri, on the authority of Abu al-Darda', who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There are no three in a village or desert in which prayer is not established except that Satan has overpowered them, so adhere to the congregation, for the wolf only eats the one who strays.** Za'idah said: He said: Al-Sa'ib: It means praying in congregation. Then God Almighty said: **Those are the party of Satan,** meaning those whom Satan has taken over and made them forget the remembrance of God. Then God Almighty said: **Unquestionably, the party of Satan - they are the losers.**

## Fath al-Qadir

His statement: 14- **Have you not considered those who took a people as allies?** That is, took an illusion as allies. Qatadah said: They are the hypocrites who took the Jews as allies. As-Suddi and Muqatil said: They are the Jews who took the hypocrites as allies. The first is indicated by His statement: **God's wrath is upon them,** for those who incur His wrath are the Jews. The second is indicated by His statement: **They are neither of you nor of them,** for this is a description of the hypocrites, as God said about them: **Wavering between that, neither with these nor with those.** The phrase **they are neither of you nor of them** is in the accusative case as a state of affairs, or it is a new sentence. **And they swear to a lie,** that is, they swear that they are Muslims, or they swear that they did not transmit the report to the Jews. The phrase **and they know** is in the accusative case as a state of affairs, meaning that they know the invalidity of what they swore to, and that it is a lie with no truth to it.

## Tafsir al-Baghawi

14- **Have you not considered those who take as allies a people with whom God has become angry?** This verse was revealed about the hypocrites who took as allies the Jews, advised them, and confided in the secrets of the believers to them. By **God has become angry with them,** he meant the Jews. **They are neither of you nor of them,** meaning that the hypocrites are not believers in religion and loyalty, nor are they Jews or disbelievers, as he said: **Wavering between that, neither with these nor with those An-Nisaa' 143.**

**And they swear to a lie while they know it.** Al-Suddi and Muqatil said: It was revealed about Abdullah ibn Nabtal, the hypocrite, who used to sit with the Messenger of God (peace and blessings of God be upon him) and then relay his speech to the Jews. "While the Messenger of God (peace and blessings of God be upon him) was in one of his rooms, he said: 'A man will now enter upon you whose heart is the heart of a tyrant and who looks with the eyes of a devil.' Abdullah ibn Nabtal entered and he had blue eyes. The Prophet (peace and blessings of God be upon him) said: 'Why are you cursing me, you and your companions?' He swore by God that he had not done

so and brought his companions. They swore by God that they had not cursed him. Then God, the Almighty, revealed these verses, saying: 'And they swear to a lie while they know' / that they are liars."

## Tafsir al-Baidawi

14- **Have you not seen those who turned back and befriended. A people with whom God has become angry** meaning the Jews. **They are neither of you nor of them** because they are hypocrites who waver between that. **And they swear to a lie** which is claiming to be a Muslim. **And they know** that what is sworn to is a lie, like someone who swears by the dust. This restriction is evidence that lying includes what the informant knows will not be true and what he does not know. It was narrated that "the Prophet (peace and blessings be upon him) was in one of his rooms and he said, "A man will enter upon you now whose heart is the heart of a tyrant and who looks with the eye of a devil." Then Abdullah ibn Nabtal, the hypocrite, entered and he was blue-eyed. The Prophet (peace and blessings be upon him) said to him, "Why are you and your companions gloating over me?" He swore by God that he had not done so. Then he came with his companions and they swore, so this was revealed."

## Surat al-Mujadilah 58:15

God has prepared for them a severe punishment. Evil indeed is what they have been doing.

### Tafsir al-Jalalayn

15 - (God has prepared for them a severe punishment. Indeed, evil was what they used to do) of sins.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: God has prepared for these hypocrites who took the Jews as allies a severe punishment in the Hereafter. **Evil indeed is what they used to do** in this world by deceiving the Muslims and advising their enemies among the Jews.

### Tafsir al-Qurtubi

**God has prepared for them** meaning for these hypocrites **a severe punishment** in Hell, which is the lowest level. **Evil indeed is what they used to do** meaning evil are their deeds.

### Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites for their secret allegiance to the infidels. And they are in the same matter neither with them nor with the believers, as God Almighty said: "Wavering between that, neither with these nor with those. And he whom God sends astray - for him you will not find a way." And He said here: **Have you not seen those who took as allies a people with whom God has become angry?** Meaning the Jews, whom the hypocrites were secretly supporting and befriending. Then God Almighty said: **They are neither of you nor of them.** Meaning these hypocrites are not in reality from you, O believers, nor from those who are their allies, which are the Jews. Then God Almighty said: **And they swear to a lie while they know.** Meaning the hypocrites swear to a lie, and they know that they are lying in what they swear, which is the false oath, especially in their accursed state - God forbid. For when they met those who believed, they would say, **We believe**, and when they came to the Messenger, they would swear to him by God that they were believers, and in doing so, they knew that they were lying in what they swore, because they did not believe in the truth of what they said, even if it was in fact identical. For this reason, God bore witness to their falsehood in their oaths and their testimony to that.

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and their advice, their hostility towards the believers, and their deceit. For this reason, God the Almighty said: **They have taken their oaths as a shield and have averted [people] from the way of God.** That is, they have shown faith but concealed disbelief and have feared God with false oaths. Many of those who do not know the truth of their situation thought they were truthful and were deceived by them, and as a result some people have been averted from the way of God. **So for them is a humiliating punishment.** That is, in return for what they have disgraced themselves by swearing by the name of God the Almighty in false and treacherous oaths. Then God the Almighty said: **Neither their wealth nor their children will avail them at all against God.** That is, this will not ward off any harm from them when it comes to them. **Those are the companions of the Fire; they will abide therein eternally.** Then God the Almighty said: **The Day God will resurrect them all.** That is, He will gather them on the Day of Resurrection, every last one of them, and He will not leave out a single one of them. **They will swear to Him as they swear to you and think that they are on something.** That is, they will swear. By God Almighty, they were on the right path and righteousness, just as they swore to people in this world, because whoever lives on something dies on it and is resurrected on it. They believed that this would benefit them with God, just as it benefited them with people, so they applied apparent rulings to them. For this reason, He said: **And they think that they are on something**, meaning they swore to their Lord Almighty by that.

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Surat al-Mujadilah 58:15

God has prepared for them a severe punishment. Evil indeed is what they have been doing.

**Satan overcame them and made them forget the remembrance of God.** That is, Satan overcame their hearts until he made them forget to remember God, the Almighty, the Majestic. This is what is done to those over whom he has overcome them. For this reason, Abu Dawud said: Ahmad ibn Yunus told us, Za'idah told us, al-Sa'ib ibn Hubaish told us on the authority of Ma'dan ibn Abi Talhah al-Ya'muri, on the authority of Abu al-Darda', who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There are no three in a village or desert in which prayer is not established except that Satan has overpowered them, so adhere to the congregation, for the wolf only eats the one who strays.** Za'idah said: He said: Al-Sa'ib: It means praying in congregation. Then God Almighty said: **Those are the party of Satan,** meaning those whom Satan has taken over and made them forget the remembrance of God. Then God Almighty said: **Unquestionably, the party of Satan - they are the losers.**

### Fath al-Qadir

15- **God has prepared for them a severe punishment** because of this turning away and swearing falsely. **Evil indeed is what they have been doing** of ugly deeds.

### Tafsir al-Baghawi

15- "God has prepared for them a severe punishment. Evil indeed is what they have been doing."

### Tafsir al-Baidawi

15- **God has prepared for them a severe punishment** a type of punishment that is more severe. **Evil indeed is what they used to do** so they practiced evil deeds and persisted in them.

## Surat al-Mujadilah 58:16

They have taken their oaths as a shield and have averted [people] from the way of God. So for them is a humiliating punishment.

### Tafsir al-Jalalayn

16 - **They have taken their oaths as a cover** as a veil over themselves and their wealth **and have turned away** the believers with them **from the path of God** that is, jihad against them by killing them and taking their wealth **so for them is a humiliating punishment** one of humiliation.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **They took their oaths as a shield.** God Almighty says: They made their oaths and their oaths a shield by which they would protect themselves from being killed and by which they would defend themselves, their wealth, and their children. This is because if hypocrisy is discovered in them, they will swear to the believers in God that they are from them. **So they averted [people] from the path of God.** God Almighty says: They averted the believers from the path of God with them by their oaths, which they took as a shield, from the path of God with them. This is because they are disbelievers, and God's judgment and His path with regard to the disbelievers among the People of the Book is to kill them or take the jizya, and with regard to the idol worshippers, it is to kill them. So the hypocrites avert the believers from the path of God with regard to them by their oaths that they are believers and that they are from them. Thus, they stand between them and being killed, and they refrain from what the people of faith in God refrain from.

His saying, **For them is a humiliating punishment,** means: For them is a humiliating punishment in the Fire.

### Tafsir al-Qurtubi

**They took their oaths as a shield** to protect themselves from being killed. Al-Hasan and Abu Al-Aaliyah read their oaths with a kasra over the hamza here and in Al-Munafiqun. That is, they took their confession as a shield, so their tongues believed out of fear of being killed and their hearts disbelieved. **So for them is a humiliating punishment** in this world by being killed and in the Hereafter by the Fire. And turning away means preventing **from the path of God** meaning from Islam. It was said: And in killing them for disbelief because of what they displayed of hypocrisy. It was also said: That is, by spreading rumors and discouraging Muslims from jihad and frightening them.

### Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites for their secret allegiance to the infidels. And they are in the same matter neither with them nor with the believers, as God Almighty said: "Wavering between that, neither with these nor with those. And he whom God sends astray - for him you will not find a way." And He said here: **Have you not seen those who took as allies a people with whom God has become angry?** Meaning the Jews, whom the hypocrites were secretly supporting and befriending. Then God Almighty said: **They are neither of you nor of them.** Meaning these hypocrites are not in reality from you, O believers, nor from those who are their allies, which are the Jews. Then God Almighty said: **And they swear to a lie while they know.** Meaning the hypocrites swear to a lie, and they know that they are lying in what they swear, which is the false oath, especially in their accursed state - God forbid. For when they met those who believed, they would say, **We believe**, and when they came to the Messenger, they would swear to him by God that they were believers, and in doing so, they knew that they were lying in what they swore, because they did not believe in the truth of what they said, even if it was in fact identical. For this reason, God bore witness to their falsehood in their oaths and their testimony to that.

Then God the Almighty said: "God has prepared for them a severe punishment. Evil indeed is that which they have been doing." That is, God has prepared for them, for this action, a painful punishment for their evil deeds, which are their friendship with the disbelievers and their advice, their hostility towards the believers, and their deceit. For this reason, God the Almighty said: **They have taken their oaths as a shield and have averted [people] from the way of God.** That is, they have shown faith but concealed disbelief and have feared God with false oaths. Many of those who do not know the truth of their situation thought they were truthful and were deceived by them, and as a result some people have been averted from the way of God. **So for them is a humiliating punishment.** That is, in return for what they have disgraced themselves by swearing by the name of God the Almighty in false and treacherous oaths. Then God the Almighty said: **Neither their wealth nor their children will avail them at all against God.** That is, this will not ward off any harm from them when it comes to them. **Those are the companions of the Fire; they will abide therein eternally.** Then God the Almighty said: **The Day God will resurrect them all.** That is, He will gather them on the Day of Resurrection, every last one of them, and He will not leave out a single one of them. **They will swear to Him as they swear to you and think that they are on something.** That is, they will swear. By God Almighty, they were on the right path and righteousness, just as they swore to people in this world, because whoever lives on something dies on it and is resurrected on it. They believed that this would benefit them with God, just as it benefited them with people, so they applied apparent rulings to them. For this reason, He said: **And they think that they are on something,** meaning they swore to their Lord Almighty by that.

Then God the Almighty said: Denying their

## Surat al-Mujadilah 58:16

They have taken their oaths as a shield and have averted [people] from the way of God. So for them is a humiliating punishment.

calculations, **Unquestionably, they are the liars**, so He confirmed the report about them as a liar. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Zuhair told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, that Ibn Abbas told him that the Prophet, peace and blessings be upon him, was in the shade of one of his rooms, and with him were a group of Muslims who were almost covered by the shade. He said: "A man will come to you who will look with the eyes of a devil. When he comes to you, do not speak to him." Then a blue-eyed man came, so the Messenger of God called him and spoke to him. He said: **Why are you cursing me, you and so-and-so and so-and-so?** He called them by their names. The man went and called them, and they swore to him and apologized to him. Then God the Almighty revealed, "And they swear to him as they swear to you, and they think that they are on something. Unquestionably, they are the liars."

Thus, Imam Ahmad narrated it through two chains of transmission on the authority of Samak, and Ibn Jarir narrated it on the authority of Muhammad ibn al-Muthanna on the authority of Ghandar on the authority of Shu'bah on the authority of Samak, with a similar chain of transmission. He also narrated it on the authority of Sufyan al-Thawri on the authority of Samak, with a similar chain of transmission, but they did not narrate it. The state of these people is as God, the Most High, informed us about the polytheists, where He says: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.' See how they lied against themselves and what they used to invent was lost to them.** Then God, the Most High, said: **Satan overcame them and made them forget the remembrance of God.** That is, Satan overcame their hearts until he made them forget to remember God, the Almighty, the Majestic. This is what is done to those over whom he has overcome them. For this reason, Abu Dawud said: Ahmad ibn Yunus told us, Za'idah told us, al-Sa'ib ibn Hubaish told us on the authority of Ma'dan ibn Abi Talhah al-Ya'muri, on the authority of Abu al-Darda', who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There are no three in a village or desert in which prayer is not established except that Satan has overpowered them, so adhere to the congregation, for the wolf only eats the one who strays.** Za'idah said: He said: Al-Sa'ib: It means praying in congregation. Then God Almighty said: **Those are the party of Satan**, meaning those whom Satan has taken over and made them forget the remembrance of God. Then God Almighty said: **Unquestionably, the party of Satan - they are the losers.**

## Fath al-Qadir

16- **They took their oaths as a shield.** The majority read **their oaths** with a fat-ha on the hamza, the plural of oath, which is what they swore falsely that they were Muslims to avoid being killed. So they made these oaths a shield and a protection against their blood, just as a fighter makes heaven a shield for himself from being struck by a sword, spear, or arrow. Al-Hasan

and Abu Al-Aaliyah read their belief with a kasra on the hamza, meaning they made their belief a shield from being killed. Their tongues felt safe out of fear of being killed, but their hearts did not feel safe. **So they turned people away from the path of God** means they prevented people from Islam because of what they did of discouraging and belittling the Muslims and weakening their power. It was said that the meaning is: So they turned the Muslims away from fighting them because of their outward display of Islam. **So for them is a humiliating punishment**, meaning it humiliates and disgraces them. It was said that it is a repetition of His statement, **God has prepared for them a severe punishment** for emphasis. It was said that the first is the punishment of the grave, and this is the punishment of the Hereafter. There is no basis for saying that there is repetition, because the punishment described as severe is not the punishment described as humiliation.

## Tafsir al-Baghawi

16- **They took their false oaths as a shield**, to protect themselves from being killed and to defend themselves and their property. **So they hindered [people] from the path of God**, they hindered the believers from their jihad by killing and taking their property. **So they will have a humiliating punishment.**

## Tafsir al-Baidawi

16- **They took their oaths** meaning the oaths they swore, and it was read with a kasra, meaning the oaths they declared. **A shield** as a protection against their blood and wealth. **So they averted from the path of God** they averted people from the religion of God during their security by incitement and discouragement. **So for them is a humiliating punishment** and a second threat with another description of their punishment. It was said that the first is the punishment of the grave and this is the punishment of the Hereafter.

## Surat al-Mujadilah 58:17

Their wealth and their children will not avail them at all against God. Those are the companions of the Fire; they will abide therein eternally.

### Tafsir al-Jalalayn

17 - **Neither their wealth nor their children will avail them at all against God** from His punishment **they are the companions of the Fire; they will abide therein eternally**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "The wealth of these hypocrites will not avail them on the Day of Resurrection, so that they could ransom themselves with it from the humiliating punishment of God, nor will their children, so that they could aid them and rescue them from God when He punishes them. "Those are the companions of the Fire." He says: These are the ones who supported a people with whom God was angry, and they are the hypocrites, the companions of the Fire, meaning its people who will abide in it forever. He says: They will remain in the Fire forever.

### Tafsir al-Qurtubi

God the Almighty says: **Neither their wealth nor their children will avail them at all against God** meaning against His punishment at all. Muqatil said: The hypocrites said: Muhammad claims that he will be victorious on the Day of Resurrection. Then we will be doomed! By God, we will surely be victorious on the Day of Resurrection with ourselves, our children and our wealth, if there is to be a Resurrection. So the verse: **The Day God will resurrect them all** was revealed, meaning, a humiliating punishment will be theirs on the Day He resurrects them. **And they will swear to Him as they swear to you** today. This is an amazing matter, which is their deception with oaths tomorrow, and definite knowledge has become essential. Ibn Abbas said: It is their saying: **By God, our Lord, we were not polytheists** (Al-An'am 6:23). **And they think that they are on something** with their denial and their oaths. Ibn Zayd said: They thought that it would benefit them in the Hereafter. It was said: **And they think** in this world **that they are on something** because in the Hereafter they will know the truth by compulsion. The first is more apparent. And "on the authority of Ibn Abbas, the Prophet, may God bless him and grant him peace, said:

On the Day of Resurrection, a crier will call out, "Where are the opponents of God?" Then the Qadarites will stand up with black faces and blue eyes, slanting jaws, and their saliva dripping. They will say, **By God, we have not worshipped any sun or moon besides You, nor have we taken any god besides You.** Ibn Abbas said, **By God, they have spoken the truth!**

**Polytheism came to them from where they did not know.** Then he recited, "And they think that they are upon something. Unquestionably, it is they who are the liars." They are, by God, the Qadarites. Three times.

### Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites for their secret allegiance to the infidels. And they are in the same matter neither with them nor with the believers, as God Almighty said: "Wavering between that, neither with these nor with those. And he whom God sends astray - for him you will not find a way." And He said here: **Have you not seen those who took as allies a people with whom God has become angry?** Meaning the Jews, whom the hypocrites were secretly supporting and befriending. Then God Almighty said: **They are neither of you nor of them.** Meaning these hypocrites are not in reality from you, O believers, nor from those who are their allies, which are the Jews. Then God Almighty said: **And they swear to a lie while they know.** Meaning the hypocrites swear to a lie, and they know that they are lying in what they swear, which is the false oath, especially in their accursed state - God forbid. For when they met those who believed, they would say, **We believe**, and when they came to the Messenger, they would swear to him by God that they were believers, and in doing so, they knew that they were lying in what they swore, because they did not believe in the truth of what they said, even if it was in fact identical. For this reason, God bore witness to their falsehood in their oaths and their testimony to that.

Then God the Almighty said: "God has prepared for them a severe punishment. Evil indeed is that which they have been doing." That is, God has prepared for them, for this action, a painful punishment for their evil deeds, which are their friendship with the disbelievers and their advice, their hostility towards the believers, and their deceit. For this reason, God the Almighty said: **They have taken their oaths as a shield and have averted [people] from the way of God.** That is, they have shown faith but concealed disbelief and have feared God with false oaths. Many of those who do not know the truth of their situation thought they were truthful and were deceived by them, and as a result some people have been averted from the way of God. **So for them is a humiliating punishment.** That is, in return for what they have disgraced themselves by swearing by the name of God the Almighty in false and treacherous oaths. Then God the Almighty said: **Neither their wealth nor their children will avail them at all against God.** That is, this will not ward off any harm from them when it comes to them. **Those are the companions of the Fire; they will abide therein eternally.** Then God the Almighty said: **The Day God will resurrect them all.** That is, He will gather them on the Day of Resurrection, every last one of them, and He will not leave out a single one of them. **They will swear to Him as they swear to you and think that they are on something.** That is, they will swear. By God Almighty, they were on the right path and righteousness, just as they swore to people in this world, because whoever lives on something dies on it

## Surat al-Mujadilah 58:17

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and is resurrected on it. They believed that this would benefit them with God, just as it benefited them with people, so they applied apparent rulings to them. For this reason, He said: **And they think that they are on something**, meaning they swore to their Lord Almighty by that.

Then God the Almighty said: Denying their calculations, **Unquestionably, they are the liars**, so He confirmed the report about them as a liar. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Zuhair told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, that Ibn Abbas told him that the Prophet, peace and blessings be upon him, was in the shade of one of his rooms, and with him were a group of Muslims who were almost covered by the shade. He said: "A man will come to you who will look with the eyes of a devil. When he comes to you, do not speak to him." Then a blue-eyed man came, so the Messenger of God called him and spoke to him. He said: **Why are you cursing me, you and so-and-so and so-and-so?** He called them by their names. The man went and called them, and they swore to him and apologized to him. Then God the Almighty revealed, "And they swear to him as they swear to you, and they think that they are on something. Unquestionably, they are the liars."

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## Fath al-Qadir

17- **Neither their wealth nor their children will avail them at all against God** meaning, they will not avail them at all against His punishment. Muqatil said: The hypocrites said: Muhammad claims that he will be victorious on the Day of Resurrection. Then we will be wretched. By God, we will be victorious on the Day of Resurrection with ourselves, our wealth and our children, if there is to be a Resurrection. Then the verse was revealed: *Those* are described as mentioned, **are the companions of the Fire** they will not leave it, **they will abide therein eternally** they will not emerge from it.

## Tafsir al-Baghawi

17- "Neither their wealth nor their children will avail them at all against God on the Day of Resurrection. Those are the companions of the Fire; they will abide therein eternally."

## Tafsir al-Baidawi

17- "Neither their wealth nor their children will avail them at all against God. Those are the companions of the Fire; they will abide therein eternally." A similar hadith has already been narrated.



## Surat al-Mujadilah 58:18

The Day God will resurrect them all, they will swear to Him as they swear to you, and they will think that they are on something. Unquestionably, it is they who are the liars.

### Tafsir al-Jalalayn

18 - Mention **the Day when God will resurrect them all, and they will swear to Him** that they are believers **as they swear to you, and they think that they have some benefit** from their oath in the Hereafter, such as this world **unquestionably, they are the liars**

### Tafsir al-Suyuti

Ahmad and Al-Hakim narrated, and authenticated it, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was in the shade of a room, and the shade was about to shrink. He said: A man will come to you and look at you with the eyes of a devil. When he comes to you, do not speak to him. They had not waited long before a blue-eyed man appeared to them. The Messenger of God, may God bless him and grant him peace, called him and said to him when he saw him: Why do you revile me and your companions? He said: Leave me and I will bring them to you. So he went and called them, and they swore to him that they did not say or do anything. Then God revealed: On the Day when God will resurrect them all, they will swear to him as they swear to you, the verse.

### Tafsir al-Tabari

God Almighty says: These people whom He mentioned are the people of Hell, on the day God will resurrect them all. On the day of the resurrection of the people of Hell, and what He meant by His statement **on the day God will resurrect them all** is that they will be from their graves alive in the form they were in before their death, and they will swear to Him as they swear to you, lying and falsely.

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 they swear to him**, he said: The hypocrite will swear to him on the Day of Resurrection just as he swore to his friends in this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **The Day God will resurrect them all**, the verse, and God will make the hypocrites swear by their Lord on the Day of Resurrection, just as they swore by His friends in this world.

Ibn Humayd narrated: Mihran narrated to us, on the authority of Sufyan, on the authority of Samak ibn Harb al-Bakri, on the authority of Sa'id ibn Jubayr, who said: "The Prophet, may God bless him and grant him peace, was in the shade of a room, and the shade was shrinking around him. He said: 'A man will come to you, or a man will appear with the eye of a devil, so do not speak to him.' He did not wait long before he came and

looked and saw a blue-eyed man. He said to him: 'Why do you curse me, you, so-and-so, and so-and-so?' He went and called his companions, and they swore that they had not done so. Then the verse was revealed: 'The Day when God will resurrect them all together, they will swear to Him as they swear to you, and they think that they are upon something. Unquestionably, it is they who are the liars.'"

His statement: **And they think that they are on something** means: They think that they are lying about some of the truth in their oaths and swearing by God. **Unquestionably, they are the liars** in what they swear to.

### Tafsir al-Qurtubi

### Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites for their secret allegiance to the infidels. And they are in the same matter neither with them nor with the believers, as God Almighty said: "Wavering between that, neither with these nor with those. And he whom God sends astray - for him you will not find a way." And He said here: **Have you not seen those who took as allies a people with whom God has become angry?** Meaning the Jews, whom the hypocrites were secretly supporting and befriending. Then God Almighty said: **They are neither of you nor of them.** Meaning these hypocrites are not in reality from you, O believers, nor from those who are their allies, which are the Jews. Then God Almighty said: **And they swear to a lie while they know.** Meaning the hypocrites swear to a lie, and they know that they are lying in what they swear, which is the false oath, especially in their accursed state - God forbid. For when they met those who believed, they would say, **We believe**, and when they came to the Messenger, they would swear to him by God that they were believers, and in doing so, they knew that they were lying in what they swore, because they did not believe in the truth of what they said, even if it was in fact identical. For this reason, God bore witness to their falsehood in their oaths and their testimony to that.

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## Surat al-Mujadilah 58:18

The Day God will resurrect them all, they will swear to Him as they swear to you, and they will think that they are on something. Unquestionably, it is they who are the liars.

swearing by the name of God the Almighty in false and treacherous oaths. Then God the Almighty said: **Neither their wealth nor their children will avail them at all against God.** That is, this will not ward off any harm from them when it comes to them. **Those are the companions of the Fire; they will abide therein eternally.** Then God the Almighty said: **The Day God will resurrect them all.** That is, He will gather them on the Day of Resurrection, every last one of them, and He will not leave out a single one of them. **They will swear to Him as they swear to you and think that they are on something.** That is, they will swear. By God Almighty, they were on the right path and righteousness, just as they swore to people in this world, because whoever lives on something dies on it and is resurrected on it. They believed that this would benefit them with God, just as it benefited them with people, so they applied apparent rulings to them. For this reason, He said: **And they think that they are on something,** meaning they swore to their Lord Almighty by that.

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authority of Ma'dan ibn Abi Talhah al-Ya'muri, on the authority of Abu al-Darda', who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There are no three in a village or desert in which prayer is not established except that Satan has overpowered them, so adhere to the congregation, for the wolf only eats the one who strays.** Za'idah said: He said: Al-Sa'ib: It means praying in congregation. Then God Almighty said: **Those are the party of Satan,** meaning those whom Satan has taken over and made them forget the remembrance of God. Then God Almighty said: **Unquestionably, the party of Satan - they are the losers.**

## Fath al-Qadir

**18- On the Day when God will resurrect them all** The circumstance is in the accusative case due to His saying: humiliating, or due to what is understood: that is, remember. **And they will swear to Him as they swear to you** that is, they will swear to God on the Day of Resurrection falsely as they swore to you in this world. This is due to the severity of their misery and the increased sealing on their hearts, for on the Day of Resurrection the truths will be revealed and matters will be known by necessity of witnessing. So how can they dare to lie in that situation and swear falsely **and they think that they are on something** that is, they think in the Hereafter that with those false oaths they are on something that brings benefit or wards off harm as they thought that in this world. **Unquestionably, they are the liars** that is, they are complete in lying, immersed in it, and have reached a level that no one else has reached by their committing it and their false oaths in the situation of Resurrection before the Most Merciful.

## Tafsir al-Baghawi

**18- The Day God will resurrect them all, and they will swear to Him,** lying that they were not polytheists, **as they swear to you,** in this world, **and they think that they are on something,** from their false oaths, **unquestionably, they are the liars.**

## Tafsir al-Baidawi

**18- The Day God will resurrect them all, they will swear to Him** meaning God the Most High that they are Muslims. **as they swear to you** in this world and say that they are from you. **And they think that they are on something** in their false oaths, because hypocrisy has taken root in their souls to the point that it will seem to them in the Hereafter that false faith will spread lies about God as it spreads them to you in this world. **Unquestionably, they are the liars** who have reached the extreme of lying, as they lie to the Knower of the unseen and the seen, and they swear by Him.

## Surat al-Mujadilah 58:19

Satan has overcome them and made them forget the remembrance of God. Those are the party of Satan. Unquestionably, the party of Satan - they are the losers.

### Tafsir al-Jalalayn

19 - **Satan took control of them** by their obedience to him (and made them forget the remembrance of God. Those are the party of Satan) his followers **Unquestionably, the party of Satan - they are the losers**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty means by His statement: **Satan has overcome them** Satan has overcome them "and made them forget the remembrance of God. Those are the party of Satan" meaning his soldiers and followers. **Unquestionably, the party of Satan are the losers** He says: Unquestionably, the soldiers of Satan and his followers are the ones who are doomed and deceived in their deal.

### Tafsir al-Qurtubi

The Almighty says: **Satan has overcome them** meaning he has prevailed and become powerful, meaning with his whisperings in this world. It was also said: **Strong and All-Knowing**. Al-Munfadi said: **He surrounded them**. A fourth possibility is that he has gathered them and brought them together. It is said: **He gathered something** meaning he gathered it and brought some of it together. If someone gathers them, then he has overcome them, become powerful over them, and surrounded them. **And made them forget the remembrance of God** meaning His commands to act in obedience to Him. It was also said: His prohibitions and the prohibition against disobeying Him. Forgetting may mean heedlessness, or it may mean abandonment, and both interpretations are valid here. **Those are the party of Satan** meaning his group and his clan. **Unquestionably, the party of Satan - they are the losers** in their transaction, because they sold Paradise for Hell, and sold guidance for misguidance.

### Tafsir Ibn Kathir

God Almighty says, denouncing the hypocrites for their secret allegiance to the infidels. And they are in the same matter neither with them nor with the believers, as God Almighty said: "Wavering between that, neither with these nor with those. And he whom God sends astray - for him you will not find a way." And He said here: **Have you not seen those who took as allies a people with whom God has become angry?** Meaning

the Jews, whom the hypocrites were secretly supporting and befriending. Then God Almighty said: **They are neither of you nor of them**. Meaning these hypocrites are not in reality from you, O believers, nor from those who are their allies, which are the Jews. Then God Almighty said: **And they swear to a lie while they know**. Meaning the hypocrites swear to a lie, and they know that they are lying in what they swear, which is the false oath, especially in their accursed state - God forbid. For when they met those who believed, they would say, **We believe**, and when they came to the Messenger, they would swear to him by God that they were believers, and in doing so, they knew that they were lying in what they swore, because they did not believe in the truth of what they said, even if it was in fact identical. For this reason, God bore witness to their falsehood in their oaths and their testimony to that.

Then God the Almighty said: "God has prepared for them a severe punishment. Evil indeed is that which they have been doing." That is, God has prepared for them, for this action, a painful punishment for their evil deeds, which are their friendship with the disbelievers and their advice, their hostility towards the believers, and their deceit. For this reason, God the Almighty said: **They have taken their oaths as a shield and have averted [people] from the way of God**. That is, they have shown faith but concealed disbelief and have feared God with false oaths. Many of those who do not know the truth of their situation thought they were truthful and were deceived by them, and as a result some people have been averted from the way of God. **So for them is a humiliating punishment**. That is, in return for what they have disgraced themselves by swearing by the name of God the Almighty in false and treacherous oaths. Then God the Almighty said: **Neither their wealth nor their children will avail them at all against God**. That is, this will not ward off any harm from them when it comes to them. **Those are the companions of the Fire; they will abide therein eternally**. Then God the Almighty said: **The Day God will resurrect them all**. That is, He will gather them on the Day of Resurrection, every last one of them, and He will not leave out a single one of them. **They will swear to Him as they swear to you and think that they are on something**. That is, they will swear. By God Almighty, they were on the right path and righteousness, just as they swore to people in this world, because whoever lives on something dies on it and is resurrected on it. They believed that this would benefit them with God, just as it benefited them with people, so they applied apparent rulings to them. For this reason, He said: **And they think that they are on something**, meaning they swore to their Lord Almighty by that.

Then God the Almighty said: Denying their calculations, **Unquestionably, they are the liars**, so He confirmed the report about them as a liar. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Zuhair told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, that Ibn Abbas told him that the Prophet, peace and blessings be upon him, was in the shade of one of his rooms, and with him were a group of Muslims who were almost covered by the shade. He said: "A man will come to you who will look with the eyes of a devil. When he comes to you,

## Surat al-Mujadilah 58:19

Satan has overcome them and made them forget the remembrance of God. Those are the party of Satan. Unquestionably, the party of Satan - they are the losers.

do not speak to him.” Then a blue-eyed man came, so the Messenger of God called him and spoke to him. He said: **Why are you cursing me, you and so-and-so and so-and-so?** He called them by their names. The man went and called them, and they swore to him and apologized to him. Then God the Almighty revealed, “And they swear to him as they swear to you, and they think that they are on something. Unquestionably, they are the liars.”

Thus, Imam Ahmad narrated it through two chains of transmission on the authority of Samak, and Ibn Jarir narrated it on the authority of Muhammad ibn al-Muthanna on the authority of Ghandar on the authority of Shu'bah on the authority of Samak, with a similar chain of transmission. He also narrated it on the authority of Sufyan al-Thawri on the authority of Samak, with a similar chain of transmission, but they did not narrate it. The state of these people is as God, the Most High, informed us about the polytheists, where He says: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.' See how they lied against themselves and what they used to invent was lost to them.** Then God, the Most High, said: **Satan overcame them and made them forget the remembrance of God.** That is, Satan overcame their hearts until he made them forget to remember God, the Almighty, the Majestic. This is what is done to those over whom he has overcome them. For this reason, Abu Dawud said: Ahmad ibn Yunus told us, Za'idah told us, al-Sa'ib ibn Hubaish told us on the authority of Ma'dan ibn Abi Talhah al-Ya'muri, on the authority of Abu al-Darda', who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There are no three in a village or desert in which prayer is not established except that Satan has overpowered them, so adhere to the congregation, for the wolf only eats the one who strays.** Za'idah said: He said: Al-Sa'ib: It means praying in congregation. Then God Almighty said: **Those are the party of Satan,** meaning those whom Satan has taken over and made them forget the remembrance of God. Then God Almighty said: **Unquestionably, the party of Satan - they are the losers.**

## Fath al-Qadir

19- **Satan took control of them** meaning he overcame them, became arrogant and took control. Al-Mubarrad said: To take possession of something means to encompass it and surround it. It was also said to be strong over them, or to gather them together. It is said to gather something, meaning to gather it and join some parts to others. The meanings are close because if he gathers them together, he has overpowered them, overcome them, become arrogant to them, dominate them, and surround them. **So He made them forget the remembrance of God,** meaning His commands and the work of obeying Him, so they did not remember any of that. It was also said His prohibitions in forbidding His disobedience. It was also said that they did not remember Him in their hearts or with their tongues. The reference in His statement, *Those*, is to those mentioned who are described with

those attributes. It is the subject and predicate, **the party of Satan**, meaning his soldiers, followers, and group. **Unquestionably, the party of Satan are the losers**, meaning those who are complete in loss, so that it is as if the loss of others in comparison to their loss is not a loss, because they sold Paradise and guidance for misguidance, and lied about God and His Prophet and swore false oaths in this world and the hereafter.

## Tafsir al-Baghawi

19- **Satan took over**, overcame and seized control of them, “and made them forget the remembrance of God. Those are the party of Satan. Unquestionably, the party of Satan - they are the losers.”

## Tafsir al-Baidawi

19- **Satan has taken over them** takes over them from the verb **to seize** which means to take control of a camel, and this is based on the original text. **And He made them forget the remembrance of God** they do not remember Him in their hearts or with their tongues. **Those are the party of Satan** his soldiers and followers. **Unquestionably, the party of Satan are the losers** because they have missed out on eternal bliss and exposed themselves to everlasting torment.



## Surat al-Mujadilah 58:20

Indeed, those who oppose God and His Messenger - those will be among the most humiliated.

### Tafsir al-Jalalayn

20 - **Indeed, those who oppose** disobey **God and His Messenger - those are among the humiliated** the defeated.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

God Almighty says: Indeed, those who disobey God and His Messenger in His limits and in what He has imposed upon them of His obligations and are hostile to Him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, those who oppose God and His Messenger** means: they are hostile to God and His Messenger.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, in a similar manner.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Zarqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They oppose God and His Messenger**, he said: They are hostile, they are hostile.

And His statement: **Those are among the humiliated**, God Almighty says: These are the ones who oppose God and His Messenger among the humiliated, because victory belongs to God and His Messenger.

### Tafsir al-Qurtubi

The Almighty said: **Indeed, those who oppose God and His Messenger** is mentioned at the beginning of the Surah. **Those are among the most humiliated** meaning among the humiliated, none is more humiliated than them. **God has decreed**, I will surely prevail" meaning God has decreed that. It was also said: It was written in the Preserved Tablet, on the authority of Qatada. Al-Farraa' said: "wrote" means said. "I" is an emphasis. "And My messengers" will be sent from them with war, for they will be victorious by war, and whoever is sent from them with proof, then he will be victorious by proof. Muqatil said: The believers said: If God opens for us Makkah, Dhaif, Khaybar and what is around them, we hope that God will purify us against the Persians and the Romans. Abdullah ibn

Ubayy ibn Salul said: Do you think that the Romans and Persians are like the towns that you defeated?! By God, they are more numerous and more powerful than you think of them. So the verse, **I will surely prevail, I and My messengers**, was revealed. Similar to it is: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious. And indeed, Our soldiers will be the predominant." (al-Saffat 37:172)

### Tafsir Ibn Kathir

God Almighty says, informing us about the stubborn disbelievers who oppose God and His Messenger, meaning those who are on one side and the law is on the other, that is, they deviate from the truth and oppose it, they are on one side and guidance is on the other side, **Those are among the most humiliated**, that is, among the wretched, banished, and driven away from the right path, humiliated in this world and the hereafter. **God has decreed, 'I will surely prevail, I and My messengers.'** That is, He has decreed and written in His first Book and His decree, which cannot be contradicted, prevented or changed, that victory is for Him, His Book, His messengers and His believing servants in this world and the hereafter. **Indeed, the [best] outcome is for the righteous**, as God the Most High said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand, \* The Day when no excuse will benefit the wrongdoers, and for them is the curse, and for them is the worst home." And He said here: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" That is, the Powerful and Exalted has decreed that He will prevail over His enemies. This is a firm decree and a settled matter that the outcome and victory are for the believers in this world and the hereafter. Then God the Most High said: "You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." That is, they do not have affection for those who oppose God even if they were among their relatives, as God the Most High said: "Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing to do with God, unless you fear God." Among them are those who are pious, and God warns you of Himself."

God the Almighty said: "Say: 'If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, the commerce in which you fear decline, and the dwellings with which you delight are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide the defiantly disobedient people.'" Saeed bin Abdul Aziz and others said: This verse, **You will not find a people who believe in God and the Last Day** to the end was revealed about Abu Ubaidah Amir bin Abdullah bin Al-Jarrah when he killed his father on the day of Badr. For this reason, Umar bin Al-Khattab, may God be pleased with him, said when he made the matter a Shura after



Indeed, those who oppose God and His Messenger - those will be among the most humiliated.

him regarding those six, may God be pleased with them: If Abu Ubaidah were alive, I would have made him my successor. It was said that in the words of God Almighty: **And if they were their fathers** it was revealed regarding Abu Ubaidah who killed his father on the day of Badr, **or their sons** regarding Siddiq, who killed his son Abd al-Rahman on that day, **or their brothers** regarding Mus'ab ibn Umair, who killed his brother Ubaid ibn Umair on that day, **or their clan** regarding Umar, who killed a relative of his on that day as well, and regarding Hamza, Ali, and Ubaidah ibn al-Harith, who killed Utbah, Shaiba, and al-Walid ibn Utbah on that day, so God knows best.

I said: And of this kind, when the Messenger of God (peace be upon him) consulted the Muslims about the prisoners of Badr, Abu Bakr suggested that they be ransomed so that what was taken from them would be a strength for the Muslims, as they were cousins and relatives, and perhaps God would guide them. Umar said: I do not see what I see. O Messenger of God, will you give me control over so-and-so, a relative of Umar, so that I can kill him? And give Ali control over Uqayl, and give so-and-so control over so-and-so, so that God may know that there is no friendship in our hearts for the polytheists? The full story. And the Almighty said: {Those - He has inscribed within their hearts faith and strengthened them with a spirit from Himself} meaning whoever is characterized by not befriending those who oppose God and His Messenger, even if he was his father or brother, then this is one of those in whose hearts God has inscribed faith, meaning He has inscribed happiness for him and established it in his heart and adorned faith in his insight. Al-Suddi said: {He has inscribed within their hearts faith} means He placed faith in their hearts. Ibn Abbas said: {And strengthened them with a spirit from Himself} meaning He strengthened them.

God the Almighty says: "And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them and they are pleased with Him." All of this has been explained more than once. In His saying: "God is pleased with them and they are pleased with Him," there is a wonderful secret, which is that when they were dissatisfied with their relatives and clans for the sake of God the Almighty, God compensated them by being pleased with them and making them pleased with Him through what He gave them of eternal bliss, great victory, and abundant grace. God the Almighty says: "Those are the party of God. Unquestionably, they are the party of God that will be successful." Meaning, these are the party of God, that is, the servants of God and the people of His honor. God the Almighty says: "Unquestionably, they are the party of God that will be successful." This is a reference to their success, happiness, and victory in this world and the hereafter, in contrast to what was mentioned about them being the party of Satan. Then He says: "Unquestionably, they are the party of Satan that will be the losers."

Ibn Abi Hatim said: Harun bin Hamid al-Wasiti told us, al-Fadl bin Anbasa told us, on the authority of a man whom he named, saying: He is Abd al-Hamid bin Sulayman - it was cut off from my book - on the

authority of al-Dhayyal bin Ibad, who said: Abu Hazim al-A'raj wrote to al-Zuhri: Know that prestige is prestige that God, the Most High, bestows on His saints for His saints, and that they are the ones whose mention is hidden and whose persons are concealed. Their description came on the tongue of the Messenger of God, may God bless him and grant him peace: "Indeed, God loves the hidden, the pious, the innocent, who, when they are absent, are not missed, and when they are present, are not called upon. Their hearts are lamps of guidance, and they emerge from every black, dark trial." These are the saints of God, the Most High, about whom God said: "Those are the party of God. Unquestionably, the party of God - they are the successful ones." Na'im bin Hammad said: Muhammad bin Thawr told us, on the authority of Yunus, on the authority of al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "O God, do not give a wicked or immoral person any hand or favor with me, for I found in what You revealed to me: 'You will not find a people who believe in God and the Last Day.' " They befriend those who oppose God and His Messenger." Sufyan said: They think that it was revealed about those who associate with the ruler. Narrated by Abu Ahmad al-Askari. The end of the interpretation of Surat al-Mujadilah. Praise and thanks be to God.

## Fath al-Qadir

**20- Indeed, those who oppose God and His Messenger** The meaning of opposition to God and His Messenger was presented at the beginning of this Surah, and the sentence explains what came before it. **Those are among the most humiliated** meaning those who oppose God and His Messenger and are characterized by the aforementioned characteristics are among the bearers of those whom God has humiliated from among the previous and subsequent nations, because when they opposed God and His Messenger, they became humiliated in this place. Ata' said: He means humiliation in this world and disgrace in the hereafter.

## Tafsir al-Baghawi

**20- Indeed, those who oppose God and His Messenger - those are among the most humiliated**, the lowest, meaning: they are among those who will be humiliated in this world and the hereafter.

## Tafsir al-Baidawi

**20- "Indeed, those who oppose God and His Messenger - those are among the most humiliated."** Among the most humiliated of God's creation.

## Surat al-Mujadilah 58:21

God has decreed, **I will surely prevail, I and My messengers.** Indeed, God is Powerful and Exalted in Might.

### Tafsir al-Jalalayn

21 - **God has written** in the Preserved Tablet or decreed **I will surely prevail, I and My messengers** by argument or the sword **God is Powerful and Exalted in Might**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **God has decreed, 'I and My messengers will surely prevail.'** He says: God has decreed and written in the Mother of the Book, 'I and My messengers will surely prevail over whoever opposes Me and is hostile to Me.'

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **God has decreed, 'I will surely prevail, I and My messengers'...** the verse, he said: God wrote a book and implemented it.

His saying: **Indeed, God is Powerful and Exalted in Might** means: God, may His praise be glorified, has power and ability to destroy anyone who opposes Him and His Messenger. He has power, so no one can take revenge on Him if He destroys his friend, punishes him, or harms him in his soul.

### Tafsir al-Qurtubi

### Tafsir Ibn Kathir

God Almighty says, informing us about the stubborn disbelievers who oppose God and His Messenger, meaning those who are on one side and the law is on the other, that is, they deviate from the truth and oppose it, they are on one side and guidance is on the other side, **Those are among the most humiliated**, that is, among the wretched, banished, and driven away from the right path, humiliated in this world and the hereafter. **God has decreed, 'I will surely prevail, I and My messengers.'** That is, He has decreed and written in His first Book and His decree, which cannot be contradicted, prevented or changed, that victory is for Him, His Book, His messengers and His believing servants in this world and the hereafter. **Indeed, the [best] outcome is for the righteous**, as God the Most

High said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand, \* The Day when no excuse will benefit the wrongdoers, and for them is the curse, and for them is the worst home." And He said here: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" That is, the Powerful and Exalted has decreed that He will prevail over His enemies. This is a firm decree and a settled matter that the outcome and victory are for the believers in this world and the hereafter. Then God the Most High said: "You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." That is, they do not have affection for those who oppose God even if they were among their relatives, as God the Most High said: "Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing to do with God, unless you fear God." Among them are those who are pious, and God warns you of Himself."

God the Almighty said: "Say: 'If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, the commerce in which you fear decline, and the dwellings with which you delight are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide the defiantly disobedient people.'" Saeed bin Abdul Aziz and others said: This verse, **You will not find a people who believe in God and the Last Day** to the end was revealed about Abu Ubaidah Amir bin Abdullah bin Al-Jarrah when he killed his father on the day of Badr. For this reason, Umar bin Al-Khattab, may God be pleased with him, said when he made the matter a Shura after him regarding those six, may God be pleased with them: If Abu Ubaidah were alive, I would have made him my successor. It was said that in the words of God Almighty: **And if they were their fathers** it was revealed regarding Abu Ubaidah who killed his father on the day of Badr, **or their sons** regarding Siddiq, who killed his son Abd al-Rahman on that day, **or their brothers** regarding Mus'ab ibn Umair, who killed his brother Ubaid ibn Umair on that day, **or their clan** regarding Umar, who killed a relative of his on that day as well, and regarding Hamza, Ali, and Ubaidah ibn al-Harith, who killed Utbah, Shaiba, and al-Walid ibn Utbah on that day, so God knows best.

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## Surat al-Mujadilah 58:21

God has decreed, "I will surely prevail, I and My messengers." Indeed, God is Powerful and Exalted in Might.

was his father or brother, then this is one of those in whose hearts God has inscribed faith, meaning He has inscribed happiness for him and established it in his heart and adorned faith in his insight. Al-Suddi said: {He has inscribed within their hearts faith} means He placed faith in their hearts. Ibn Abbas said: {And strengthened them with a spirit from Himself} meaning He strengthened them.

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Ibn Abi Hatim said: Harun bin Hamid al-Wasiti told us, al-Fadl bin Anbasa told us, on the authority of a man whom he named, saying: He is Abd al-Hamid bin Sulayman - it was cut off from my book - on the authority of al-Dhayyal bin Ibad, who said: Abu Hazim al-A'raj wrote to al-Zuhri: Know that prestige is prestige that God, the Most High, bestows on His saints for His saints, and that they are the ones whose mention is hidden and whose persons are concealed. Their description came on the tongue of the Messenger of God, may God bless him and grant him peace: "Indeed, God loves the hidden, the pious, the innocent, who, when they are absent, are not missed, and when they are present, are not called upon. Their hearts are lamps of guidance, and they emerge from every black, dark trial." These are the saints of God, the Most High, about whom God said: "Those are the party of God. Unquestionably, the party of God - they are the successful ones." Na'im bin Hammad said: Muhammad bin Thawr told us, on the authority of Yunus, on the authority of al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "O God, do not give a wicked or immoral person any hand or favor with me, for I found in what You revealed to me: 'You will not find a people who believe in God and the Last Day.' " They befriend those who oppose God and His Messenger." Sufyan said: They think that it was revealed about those who associate with the ruler. Narrated by Abu Ahmad al-Askari. The end of the interpretation of Surat al-Mujadilah. Praise and thanks be to God.

## Fath al-Qadir

21- **God has decreed, 'I will surely prevail, I and My messengers.'** The sentence is a resumption of what came before it, even though they are among the most humiliated. That is, He has decreed in the Preserved Tablet and decreed in His foreknowledge: **I and My messengers will surely prevail, by argument and sword**. Al-Zajaj said: The meaning of the victory of the messengers is of two types: Whoever is sent for war will prevail in war, and whoever is sent for something other than war will prevail by argument. Al-Farra' said: *Written* means *said*, and his saying / is an emphasis. Then he mentioned something like Al-Zajaj's statement: **Indeed, God is Powerful and Exalted in Might**. So He is Powerful in granting victory to His allies, He is Victorious over His enemies, and no one can prevail over Him.

## Tafsir al-Baghawi

21- **God has decreed**, God has decreed a firm decree, "I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might." Similar to His statement: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious." **As-Saffat 71-72**. Al-Zajaj said: The victory of the messengers is of two types: whoever among them is sent to war is victorious through war, and whoever is not commanded to war is victorious through argument.

## Tafsir al-Baidawi

21 **God wrote** on the tablet. **I will surely prevail, I and My messengers**. That is, with the argument. Nafi' and Ibn Amir read **my messengers** with a fatha on the ya'. **God is Powerful** to grant victory to His prophets. *Mighty*, nothing can overcome Him in His will.

## Surat al-Mujadilah 58:22

You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has inscribed within their hearts faith and supported them with a spirit from Him and will admit them to gardens beneath which rivers flow, to abide eternally. In it God was pleased with them and they were pleased with Him. Those are the party of God. Unquestionably, it is the party of God that will be successful.

### Tafsir al-Jalalayn

22 - **You will not find a people who believe in God and the Last Day having affection** befriending those who oppose God and His Messenger, even if they were that is, the opponents **their fathers** that is, the believers or their sons or their brothers or their kindred rather they intend evil for them and fight them over the faith, as happened to a group of the Companions, may God be pleased with them. *Those* whom they do not have affection for, **He has ordained** established in **their hearts faith and supported them with spirit** with light from Him the Most High (and will admit them to gardens beneath which rivers flow, to abide therein. God is pleased with them) with His obedience **and they are pleased with Him** with His reward. **Those are the party of God** they follow His command and avoid what He has forbidden. **Unquestionably, the party of God - they are the successful ones** the victorious.

### Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Ibn Shawdhab who said: This verse was revealed about Abu Ubaidah ibn al-Jarrah when he killed his father on the day of Badr: You will not find a people who believe in God and the Last Day having affection for those who oppose God. The verse was narrated by al-Tabarani and al-Hakim in al-Mustadrak with the wording: The father of Abu Ubaidah ibn al-Jarrah began to confront Abu Ubaidah on the day of Badr, and Abu Ubaidah began to turn away from him. When he increased, Abu Ubaidah attacked him and killed him, so it was revealed.

Ibn al-Mundhir narrated on the authority of Ibn Jurayj, who said: I was told that Abu Quhafah cursed the Prophet, may God bless him and grant him peace, and Abu Bakr slapped him and he fell down. This was mentioned to the Prophet, may God bless him and grant him peace, and he said: **Did you do that, Abu Bakr?** He said: **By God, if the sword were near me, I would have struck him with it.** Then the verse was revealed: **You will not find a people like that.**

### Tafsir al-Tabari

God, the Most High, means by His saying: **You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger** You will not find, O Muhammad, a people who believe in God and acknowledge the Last Day

having affection for those who oppose God and His Messenger, who oppose them, and who disobey God's commands and prohibitions. **Even if they were their fathers** He says: Even if those who opposed God and His Messenger were their fathers **or their sons or their brothers or their kindred.** God, the Most High, informed His Prophet, peace and blessings be upon him, with this verse: **Have you not seen those who take as allies a people with whom God has become angry?** (Al-Mujadilah: 14) They are not from the people of faith nor from the people of the Last Day, and for that reason they took as allies those of the Jews who took as allies.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **You will not find a people who believe in God and the Last Day who have affection for those who oppose God and His Messenger.** You will not find, O Muhammad, a people who believe in God and the Last Day who have affection for those who oppose God and His Messenger: that is, those who are hostile to God and His Messenger.

And His statement: **Those in whose hearts He has decreed faith**, God Almighty says: These are the ones who do not love those who oppose God and His Messenger, even if they were their fathers, sons, brothers, or relatives. God has decreed faith in their hearts. What He meant by that is: He has decreed faith for their hearts. So *fi* has the same meaning as *lam*. And God Almighty has informed us that He has decreed faith in their hearts for them. This is because faith is in the hearts, and it is known from the report about the hearts that what is meant by it are their people. He has sufficed by mentioning them instead of mentioning their people.

And His statement, **And He supported them with a spirit from Him**, meaning: He strengthened them with proof from Him, light, and guidance. **And He will admit them to gardens beneath which rivers flow**, meaning: He will admit them to orchards beneath whose trees rivers flow. **Therein to abide eternally**, meaning: They will remain therein forever. **God is pleased with them**, because of their obedience to Him in this world. **And they will be pleased with Him**, in the Hereafter, because He admits them to Paradise. **Those are the party of God**, meaning: Those whose description is like this are the soldiers of God and His allies. **Behold, the party of God**, meaning: Behold, the soldiers of God and His allies. **they are the successful ones**, meaning: They are the ones who remain and succeed by attaining what they sought and sought through their allegiance in this world and their obedience to their Lord.

### Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **You will not find a people**



You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has inscribed within their hearts faith and supported them with a spirit from Him and will admit them to gardens beneath which rivers flow, to abide eternally. In it God was pleased with them and they were pleased with Him. Those are the party of God. Unquestionably, it is the party of God that will be successful.

**who believe in God and the Last Day loving** "Where do they love and befriend" **whoever opposes God and His Messenger** "even if they were their fathers" "Al-Suddi said: It was revealed about Abdullah ibn Abdullah ibn Ubayy. He sat with the Prophet, may God bless him and grant him peace, and the man, may God bless him and grant him peace, drank some water. He said to him: By God, O Messenger of God, what left of your drink so that I may save it for my father, perhaps God will purify his heart with it? So he brought it to him. Abdullah said to him: What is this? He said: It is the leftover drink of the Prophet, may God bless him and grant him peace. I have brought it to you so that you may drink it, perhaps God will purify your heart with it. His father said to him: Why don't you bring me your mother's urine, for it is purer than her? He became angry and came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God! Did you not give me permission to kill my father? The Prophet, may God bless him and grant him peace, said: Rather, be gentle with him and treat him well." Ibn Jurayj said: I was told that Abu Quhafah cursed the Prophet (peace and blessings of God be upon him), and his son Abu Bakr slapped him so hard that he fell on his face. Then he came to the Prophet (peace and blessings of God be upon him) and mentioned that to him. He said: **Or did you do it? Do not do it again.** He said: **By Him who tells you the truth, if the slap was close to me, I would have killed him.** Ibn Mas'ud said: This was revealed about Abu 'Ubaydah and Abu 'Ubaydah ibn al-Jarrah. He killed his father, 'Abdullah ibn al-Jarrah, on the day of Uhud, and it was said, on the day of Badr. Al-Jarrah would stand up to Abu 'Ubaydah, but Abu 'Ubaydah would avoid him. When he increased his attacks, Abu 'Ubaydah went after him and killed him. Then God revealed when he killed his father: **You will not find a people who believe in God and the Last Day** (al-Baqarah 2:17). Al-Waqidi said: This is what the people of Ash-Sham say. I asked a man from Banu al-Harith ibn Qahr, and they said: His father died before Islam. **Or their sons** means: Abu Bakr called his son 'Abdullah to duel on the day of Badr, and the Prophet (peace and blessings of God be upon him) said:

"Enjoy yourself, O Abu Bakr. Do you not know that you are to me like my hearing and sight?" **Or their brothers** meaning Mus'ab ibn Umair who killed his brother Ubayd ibn Umair on the day of Badr. **Or their clan** meaning Umar ibn al-Khattab who killed his maternal uncle al-Aas ibn Hisham ibn al-Mughira on the day of Badr, and Ali and Hamza who killed Utbah, Shaiba and al-Walid on the day of Badr. It was said that the verse was revealed about Hatib ibn Abi Balta'ah, when he wrote to the people of Mecca about a march.

The Prophet, may God bless him and grant him peace, was the master of the conquest, as will be explained at the beginning of Surat Al-Mumtahanah, God willing.

He explained that faith is corrupted by befriending infidels, even if they are relatives.

Second: Malik, may God have mercy on him, used this verse as evidence of hostility toward the Qadarites and avoiding sitting with them. Ashhab said on the authority of Malik: "Do not sit with the Qadarites and be hostile to them for the sake of God, because God Almighty says: 'You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger.'"

I said: The meaning of the people of destiny includes all the people of injustice and aggression. It was narrated on the authority of al-Thawri that he said: They used to think that it was revealed about those who accompanied the sultan. It was narrated on the authority of Abd al-Aziz ibn Abi Dawud that he met al-Mansur during the circumambulation and when he recognized him, he ran away from him and recited it. "And it was narrated on the authority of the Prophet (peace and blessings of God be upon him) that he used to say: O God, do not grant a sinner any favor with me, for I have found in it that it was revealed, 'You will not find a people who believe in God and the Last Day' - to His saying - 'Those are the ones in whose hearts He has inscribed faith'" meaning, He has created in their hearts belief, meaning those who do not befriend those who oppose God. It was said: He wrote down, as al-Rabi' ibn Anas said. It was also said: He made, like the saying of God the Almighty, 'So register us among the witnesses' (Al Imran 3:53) meaning, make us. And His statement: **So I will prescribe it for those who fear God** (al-A'raf 7:156). It was said: **He wrote** means **to gather**, and from this comes **he wrote** and the *nun* of *iman* was placed in the accusative case with the meaning **God wrote**, and this is the best opinion, due to the statement of God the Most High: **And supported them with a spirit from Him.** Abu Al-A'li, Zaid bin Habash, and Al-Mufaddal from Asim read *kataba* for what the agent is not named, *iman*, by raising the *nun*. Raz bin Habash and their *ashirahim* read it with an *alif* and a kasra on the *ta* for the plural, and Al-A'mash narrated it from Abu Bakr from Asim. It was said: **He wrote in their hearts**, meaning on their hearts, as in his verse: **in the trunks of palm trees** (Ta-Ha 20:71). He mentioned the hearts specifically because they are the seat of faith. And He supported them, strengthened them, and aided them with a spirit from Him. Al-Hasan said: **and with victory from Him.** Al-Rabi' bin Anas said: **with the Qur'an and its proofs.** Ibn Jurayj said: **with light, faith, proof, and guidance.** It was also said: **with mercy from God.** Some of them said: He supported them with Gabriel, peace be upon him, "And will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them," meaning before their deeds. **And they are pleased with Him**, "rejoiced in what He gave them." "Those are the party of God.



Unquestionably, the party of God - they are the successful ones." Saad bin Abi Saeed Al-Jurjani said on the authority of some of his sheikhs: David, peace be upon him, said: **My God! Who are your party and around your throne?** So God revealed to him: "O David, their eyes are angry, their hearts are pure, their hands are sound. Those are my party and around my forest."

## Tafsir Ibn Kathir

God Almighty says, informing us about the stubborn disbelievers who oppose God and His Messenger, meaning those who are on one side and the law is on the other, that is, they deviate from the truth and oppose it, they are on one side and guidance is on the other side, **Those are among the most humiliated**, that is, among the wretched, banished, and driven away from the right path, humiliated in this world and the hereafter. **God has decreed, 'I will surely prevail, I and My messengers.'** That is, He has decreed and written in His first Book and His decree, which cannot be contradicted, prevented or changed, that victory is for Him, His Book, His messengers and His believing servants in this world and the hereafter. **Indeed, the [best] outcome is for the righteous**, as God the Most High said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand, \* The Day when no excuse will benefit the wrongdoers, and for them is the curse, and for them is the worst home." And He said here: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" That is, the Powerful and Exalted has decreed that He will prevail over His enemies. This is a firm decree and a settled matter that the outcome and victory are for the believers in this world and the hereafter. Then God the Most High said: "You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." That is, they do not have affection for those who oppose God even if they were among their relatives, as God the Most High said: "Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing to do with God, unless you fear God." Among them are those who are pious, and God warns you of Himself."

God the Almighty said: "Say: 'If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, the commerce in which you fear decline, and the dwellings with which you delight are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide the defiantly disobedient people.'" Saeed bin Abdul Aziz and others said: This verse, **You will not find a people who believe in God and the Last Day** to the end was revealed about Abu Ubaidah Amir bin Abdullah bin Al-Jarrah when he killed his father on the day of Badr. For this reason, Umar bin Al-Khattab, may God be pleased with him, said when he made the matter a Shura after him regarding those six, may God be pleased with them: If Abu Ubaidah were alive, I would have made

him my successor. It was said that in the words of God Almighty: **And if they were their fathers** it was revealed regarding Abu Ubaidah who killed his father on the day of Badr, **or their sons** regarding Siddiq, who killed his son Abd al-Rahman on that day, **or their brothers** regarding Mus'ab ibn Umair, who killed his brother Ubaid ibn Umair on that day, **or their clan** regarding Umar, who killed a relative of his on that day as well, and regarding Hamza, Ali, and Ubaidah ibn al-Harith, who killed Utbah, Shaiba, and al-Walid ibn Utbah on that day, so God knows best.

I said: And of this kind, when the Messenger of God (peace be upon him) consulted the Muslims about the prisoners of Badr, Abu Bakr suggested that they be ransomed so that what was taken from them would be a strength for the Muslims, as they were cousins and relatives, and perhaps God would guide them. Umar said: I do not see what I see. O Messenger of God, will you give me control over so-and-so, a relative of Umar, so that I can kill him? And give Ali control over Uqayl, and give so-and-so control over so-and-so, so that God may know that there is no friendship in our hearts for the polytheists? The full story. And the Almighty said: {Those - He has inscribed within their hearts faith and strengthened them with a spirit from Himself} meaning whoever is characterized by not befriending those who oppose God and His Messenger, even if he was his father or brother, then this is one of those in whose hearts God has inscribed faith, meaning He has inscribed happiness for him and established it in his heart and adorned faith in his insight. Al-Suddi said: {He has inscribed within their hearts faith} means He placed faith in their hearts. Ibn Abbas said: {And strengthened them with a spirit from Himself} meaning He strengthened them.

God the Almighty says: "And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them and they are pleased with Him." All of this has been explained more than once. In His saying: **God is pleased with them and they are pleased with Him**, there is a wonderful secret, which is that when they were dissatisfied with their relatives and clans for the sake of God the Almighty, God compensated them by being pleased with them and making them pleased with Him through what He gave them of eternal bliss, great victory, and abundant grace. God the Almighty says: "Those are the party of God. Unquestionably, they are the party of God that will be successful." Meaning, these are the party of God, that is, the servants of God and the people of His honor. God the Almighty says: **Unquestionably, they are the party of God that will be successful.** This is a reference to their success, happiness, and victory in this world and the hereafter, in contrast to what was mentioned about them being the party of Satan. Then He says: **Unquestionably, they are the party of Satan that will be the losers.**

Ibn Abi Hatim said: Harun bin Hamid al-Wasiti told us, al-Fadl bin Anbasa told us, on the authority of a man whom he named, saying: He is Abd al-Hamid bin Sulayman - it was cut off from my book - on the authority of al-Dhayyal bin Ibad, who said: Abu Hazim al-A'raj wrote to al-Zuhri: Know that prestige is prestige that God, the Most High, bestows on His saints for His saints, and that they are the ones whose mention is

## Surat al-Mujadilah 58:22

You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has inscribed within their hearts faith and supported them with a spirit from Him and will admit them to gardens beneath which rivers flow, to abide eternally. In it God was pleased with them and they were pleased with Him. Those are the party of God.

Unquestionably, it is the party of God that will be successful.

hidden and whose persons are concealed. Their description came on the tongue of the Messenger of God, may God bless him and grant him peace: "Indeed, God loves the hidden, the pious, the innocent, who, when they are absent, are not missed, and when they are present, are not called upon. Their hearts are lamps of guidance, and they emerge from every black, dark trial." These are the saints of God, the Most High, about whom God said: "Those are the party of God. Unquestionably, the party of God - they are the successful ones." Na'im bin Hammad said: Muhammad bin Thawr told us, on the authority of Yunus, on the authority of al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: "O God, do not give a wicked or immoral person any hand or favor with me, for I found in what You revealed to me: 'You will not find a people who believe in God and the Last Day.' " They befriend those who oppose God and His Messenger." Sufyan said: They think that it was revealed about those who associate with the ruler. Narrated by Abu Ahmad al-Askari. The end of the interpretation of Surat al-Mujadilah. Praise and thanks be to God.

## Fath al-Qadir

**22- You will not find a people who believe in God and the Last Day having friendship with those who oppose God and His Messenger.** The address is to the Messenger of God, may God bless him and grant him peace, or to everyone who is suitable for him: that is, they love and befriend those who oppose God and His Messenger and oppose them. The phrase **have friendship** is in the accusative case as the second object of **you will find** if it is transitive to two objects, or in the accusative case as a state if it is transitive to one object, or another description of a al-Nas 114: that is, those who combine faith and friendship with those who oppose God and His Messenger. **Even if they were their fathers or their sons or their brothers or their kindred** that is, even if those who oppose God and His Messenger were the fathers of those who are friendly, etc., for faith deters from that and prevents it, and its protection is stronger than the protection of fatherhood, sonship, brotherhood, or kindred. **Those - He has decreed in their hearts faith** means those who do not have friendship with those who oppose God and His Messenger. The meaning of **He has decreed in their hearts faith** is that He created it, and it was said that He established it, and it was said that He made it, and it was said that He Collected it, and the meanings are close. **And supported them with a spirit from Him** meaning He strengthened them with victory from Him over their enemy in this world. He called His victory for them a spirit because through it their matter is revived. It was also said that it is the light of the heart. Al-Rabi' ibn Anas said: with the Qur'an and the proof. It was also said that it was with Gabriel. It was also said that it

was with faith. It was also said that it was with mercy. The majority read *wrote* as the active voice and put *faith* in the accusative case as the direct object. Zur ibn Hubaish and Al-Mufaddal on the authority of Asim read it as the passive voice and raised *faith* as the subordinate. Zur ibn Hubaish read their clans in the plural, and this reading was narrated from Asim: **And He will admit them to gardens beneath which rivers flow, wherein they abide eternally** forever. **God is pleased with them** meaning He accepts their deeds and bestows upon them the effects of His immediate and deferred mercy. **And they are pleased with Him** meaning they rejoice in what He has given them in this life and the next. **Those are the party of God** meaning His soldiers who obey His commands, fight His enemies, and support His friends. In their being added to God, the Exalted, there is a great honor and a magnificent glorification for them. **Unquestionably, the party of God are the successful ones** meaning those who win the happiness of this world and the next, the complete ones in success, whose success has become the complete individual, until the success of others in comparison to their success is like every success.

Ahmad, Al-Bazzar, Ibn Al-Mundhir, Ibn Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, who said: "The Messenger of God (peace and blessings of God be upon him) was sitting in the shade of a room with a group of Muslims. He said: 'A man will come to you and look at you with the eye of a devil. When he comes to you, do not speak to him.' They had not waited long before a blue-eyed man appeared. When he saw him, he said: 'Why are you cursing me, you and your companions?' He said: 'Leave me to bring them to you.' They swore and apologized, and God revealed, 'The Day God will resurrect them all and they will swear to Him as they swear to you' and the verse after it." Ibn Abi Hatim, Al-Tabarani, Al-Hakim, Abu Nu'aym in Al-Hilyah, and Al-Bayhaqi in his Sunan narrated on the authority of Abdullah bin Shawdhab, who said: The father of Abu Ubaidah bin Al-Jarrah kept targeting Abu Ubaidah on the day of Badr, and Abu Ubaidah kept avoiding him. When Abu Ubaidah targeted him more and more, he killed him, and then this verse was revealed: 'You will not find a people who believe in God...'"

## Tafsir al-Baghawi

God Almighty says 22- "You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred," the verse. He informed us that the faith of believers is corrupted by befriending disbelievers,

and that whoever is a believer should not befriend a disbeliever, even if he is from his kindred.

It was said: It was revealed about Khatib bin Abi Balta'ah when he wrote to the people of Mecca. It will come in Surat Al-Mumtahanah, God willing.

And Muqatil ibn Hayyan narrated on the authority of Marra al-Hamdani on the authority of Abdullah ibn Mas'ud regarding this verse, he said: **Or their fathers**, meaning Abu Ubaidah ibn al-Jarrah, who killed his father Abdullah ibn al-Jarrah on the day of Uhud. **Or their sons**, meaning Abu Bakr called his son on the day of Badr to a duel and said: O Messenger of God, let me be on the first journey. So the Messenger of God, may God bless him and grant him peace, said to him: Give us your life, O Abu Bakr. **Or their brothers**, meaning Mus'ab ibn Umair, who killed his brother Ubaid ibn Umair on the day of Uhud. **Or their clan**, meaning Umar, who killed his maternal uncle al-'As ibn Hisham ibn al-Mughira on the day of Badr, and Ali, Hamza, and Ubaidah killed on the day of Badr Utbah and Shaybah, the sons of Rabi'ah, and al-Walid ibn Ubbah.

**Those in whose hearts He has decreed faith**, He has established belief in their hearts, so they are certain and sincere. It has also been said that He has decreed that they will have faith, so He mentioned the hearts because they are its location. **And supported them with a spirit from Him**, He strengthened them with victory from Him. Al-Hasan said: He called His victory for them a spirit because their affair lives by it. Al-Suddi said: He means by faith. Al-Rabi' said: He means by the Qur'an and its proof, as He said: **And thus We have revealed to you, [O Muhammad], a spirit of Our command** (al-Shura 42:52). It has also been said that it is by His mercy. It has also been said that He supported them with Gabriel, peace be upon him. "And He will admit them to gardens beneath which rivers flow, to abide therein. God is pleased with them, and they are pleased with Him. Those are the party of God. Unquestionably, the party of God - they are the successful ones."

**pleased with Him.** "Those are the party of God," His soldiers and supporters of His religion. "Indeed, the party of God - they are the successful ones." The winners of the best of both worlds.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Mujadalah will be recorded as one of the party of God on the Day of Resurrection.**

## Tafsir al-Baidawi

**22- You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger.** That is, you should not find them befriending the enemies of God, meaning that they should not befriend them. **Even if they were their fathers, their sons, their brothers, or their kindred.**

Even if the opponents were their closest people.

*Those* means those who did not befriend them. **He has ordained faith in their hearts.** He has established it therein, which is evidence that deeds are not part of the concept of faith, since that which is fixed in the heart is fixed therein, while the actions of the limbs are not fixed therein. **And He supported them with a spirit from Him.** That is, from God, which is the light of the heart or the Quran, or with victory over the enemy. It was said that the pronoun refers to *faith*, because it is a cause for the heart to live. "And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them." **And they are**

Surat al-Hashr 59:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

### Surat al-Hashr 59:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

### Tafsir al-Jalalayn

1 - **Whatever is in the heavens and whatever is on the earth glorifies God** meaning glorifies Him, so the lam is an extra letter, and in bringing what is more there is a predominance of the more **and He is the Exalted in Might, the Wise** in His kingdom and creation.

### Tafsir al-Suyuti

Al-Bukhari narrated on the authority of Ibn Abbas that he said: Surat Al-Anfal was revealed about Badr and Surat Al-Hashr was revealed about Banu Nadir.

Al-Hakim narrated and authenticated it on the authority of Aisha, who said: The battle of Banu Nadir, who were a group of Jews, took place six months after the Battle of Badr. Their homes and palm trees were on the outskirts of Medina, so the Messenger of God, may God bless him and grant him peace, besieged them until they agreed to evacuate and that they would have whatever goods and money the camels carried except for the weapon. Then God revealed about them:

**Glorify God, whatever is in the heavens and the earth.**

### Tafsir al-Tabari

He means by His saying, may His praise be exalted, **glorify God** pray to God and prostrate to Him **whatever is in the heavens and whatever is on the earth** of His creation **and He is the Exalted in Might, the Wise** He says: He is the Exalted in His vengeance upon those of His creation who took vengeance for their disobedience to Him, the Wise in His management of them.

### Tafsir al-Qurtubi

"Ibn Abbas narrated that the Messenger of God, may God bless him and grant him peace, said: Whoever recites Surat Al-Hashr, nothing will remain of Paradise, Hell, the Throne, the Footstool, the heavens, the earth, the insects, the wind, the clouds, the birds, the beasts, the trees, the mountains, the sun, the moon, and the angels, but that they will pray for him and seek forgiveness for him. If he dies that day or night, he will die a martyr." Narrated by Al-Tha'labi. Al-Tha'labi narrated on the authority of Yazid Al-Raqashi on the authority of Anas:

"The Messenger of God, may God bless him and grant him peace, said: 'From the end of Surat al-Hashr, "If We had sent down this Qur'an upon a mountain" (al-Hashr 59:21) - to the end - and he died that night,

he would have died a martyr." Al-Tirmidhi narrated on the authority of Ma'qil ibn Yasar who said: The Messenger of God, may God bless him and grant him peace, said: 'Whoever says three times in the morning, **I seek refuge in God, the All-Hearing, the All-Knowing, from Satan the accursed**, and recites three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening, and he will die during that day as a martyr. And whoever recites it in the evening, the same applies.'" He said: A good, uncomplicated hadith.

God Almighty says: "Whatever is in the heavens and whatever is on the earth exalts God. And He is the Exalted in Might, the Wise."

### Tafsir Ibn Kathir

Interpretation of Surat Al-Hashr

Ibn Abbas used to say: Surah Bani Nadir

Sa'id ibn al-Mansur said: Hisham narrated to us on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr who said: I said to Ibn Abbas about Surat al-Hashr. He said: It was revealed about Banu al-Nadir. Al-Bukhari and Muslim narrated it from another chain of transmission on the authority of Hisham with this same chain of transmission. Al-Bukhari narrated it on the authority of Abu 'Uwanah on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr who said: I said to Ibn Abbas about Surat al-Hashr. He said: Surat Banu al-Nadir.

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

God Almighty tells us that everything in the heavens and on the earth glorifies Him, praises Him, sanctifies Him, prays to Him, and declares His Oneness, as He says: "The seven heavens and the earth and whatever is therein glorify Him. And there is not a thing but glorifies Him with praise, but you do not understand their glorification." And He says: **And He is the Exalted in Might**, meaning the Invincible, **the Wise** in His power and His laws. And He says: **It is He who expelled those who disbelieved among the People of the Scripture**, meaning the Jews of Banu Nadir. Ibn Abbas, Mujahid, Al-Zuhri and others said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he made a truce with them and gave them a covenant and protection on the condition that he would not fight them and they would not fight him. They broke the covenant that was between them and him, so God brought down upon them His unstoppable wrath and sent down upon them His unstoppable judgment. The Prophet (peace and blessings of God be upon him) expelled them and drove them out of their strong fortresses, which the Muslims had not coveted and which they had thought would protect them from God's wrath. But it did not avail them anything against God, and what they had not expected came to them from God. The Messenger

of God (peace and blessings of God be upon him) sent them and expelled them from Medina. Some of them went to Adhra'at in the upper reaches of Syria, which is the land of gathering and resurrection. Some of them went to Khaybar, and he had settled them there on the condition that they would have whatever their camels carried. They destroyed the movable property in their homes that could not be carried with them. For this reason, God the Almighty said: "They destroy their houses with their own hands and the hands of the believers. So take heed, you people of knowledge." *Al-Absar* means think about the consequences of those who disobey God's command, disobey His Messenger, and deny His Book. How will His humiliating punishment befall them in this world, along with the painful torment He has in store for them in the Hereafter?

Abu Dawud said: Muhammad ibn Dawud Sufyan told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, that the infidels of Quraysh wrote to Ibn Ubayy and those who were with him who worshipped idols from the Aws and Khazraj, while the Messenger of God, may God bless him and grant him peace, was in Medina at that time before the Battle of Badr: You have given refuge to our companion, and we swear by God that we will fight him or expel you or we will march against you all together until we kill your fighters and take your women captive. When this reached Abdullah ibn Ubayy and those who were with him from the idol worshippers, they gathered to fight the Prophet, may God bless him and grant him peace. When this reached the Prophet, may God bless him and grant him peace, he met them and said: "The threat of Quraysh from you has reached the limits. They plotted against you more than you want to plot against yourselves. They want to fight your sons and brothers." When they heard that from the Prophet, they dispersed. This reached the infidels of Quraysh, so after the Battle of Badr, the infidels of Quraysh wrote to the Jews: You are the people of the circle and the fortresses. You will either fight with our companion or we will do such and such, and nothing will stand between us and your women's servants, which are the anklets. When their letter reached the Prophet, may God bless him and grant him peace, Banu Nadir were certain of the treachery, so they sent to the Prophet, may God bless him and grant him peace: Come out to us with thirty men from your companions, and let thirty rabbis come out from us until we meet at the middle place, and let them listen to you. If they believe you and have faith in you, we will believe in you.

The next day, the Messenger of God, may God bless him and grant him peace, came to them with his troops and besieged them, saying to them: **By God, you will not believe in me except through a covenant that you make with me.** They refused to give him a covenant, so he fought them that day. Then the next day he went to Banu Qurayzah with his troops, leaving Banu Nadir and calling them to make a covenant with him. They made a covenant with him, so he turned away from them and went to Banu Nadir with his troops. He fought them until they agreed to leave. Banu Nadir fled and carried what the camels could carry of their

belongings, the doors of their houses and their wood. The date palms of Banu Nadir were specifically for the Messenger of God, may God bless him and grant him peace. God gave them to him and singled them out for him, as God Almighty said: **And what God has bestowed upon His Messenger from them, you did not urge upon it any horses or camels,** meaning without fighting. So the Prophet, may God bless him and grant him peace, gave most of it to the Muhajireen, dividing it among them and dividing it to two men from the Ansar, who were in need. He did not divide it from the Ansar except them. The rest of it was the charity of the Messenger of God, may God bless him and grant him peace. Which is in the hands of the Banu Fatima, and let us mention the summary of the Battle of Banu Nadir in brief, and God is the helper.

The reason for this, as mentioned by the authors of the campaigns and biographies, was that when the companions of the Prophet, may God bless him and grant him peace, were killed at Bir Ma'unah, and they were seventy, and Amr ibn Umayyah ad-Damri escaped from them, then while he was on his way back to Medina, he killed two men from Banu Amir, and they had a covenant from the Prophet, may God bless him and grant him peace, and a guarantee of safety that Amr did not know about. So when he returned, he informed the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: **You have killed two men for whose blood money I owe them.** There was a covenant and agreement between Banu al-Nadir and Banu Amir, so the Prophet, may God bless him and grant him peace, went out to Banu al-Nadir to ask for their help in the blood money of those two men, and the homes of Banu al-Nadir were outside Medina, miles to the east of it.

Muhammad bin Ishaq bin Yasar said in his book, *Al-Seerah*: Then the Messenger of God, may God bless him and grant him peace, went out to Banu Nadir to ask for their help in the blood money of those two men killed from Banu Amir, who were killed by Amr bin Umayyah Al-Damri for the protection that the Messenger of God, may God bless him and grant him peace, had made for them, according to what Yazid bin Ruman told me. There was a covenant and an oath between Banu Nadir and Banu Amir. When the Messenger of God, may God bless him and grant him peace, came to them to ask for their help in the blood money of those two men, they said: Yes, O Abu Al-Qasim, we will help you in whatever you like of what you asked us for. Then some of them met in private and said: You will not find a man in such a state as this - and the Messenger of God, may God bless him and his family and grant them peace, was next to a wall of one of their houses - so who is the man who will climb up to this house and throw a rock at him and relieve us of him? Amr ibn Jahsh ibn Ka'b appointed one of them for this purpose, and he said, **I will do it.** So he went up to throw a rock at him, as he had said, and the Messenger of God, may God bless him and grant him peace, was with a group of his companions, among them Abu Bakr, Umar, and Ali, may God be pleased with them. Then the report of what the people wanted came to the Messenger of God, may God bless him and grant him peace, from the sky, so he stood up and went back to Medina.



Surat al-Hashr 59:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

When the Prophet (peace and blessings of God be upon him) had delayed his companions, they went in search of him and found a man coming from Medina. They asked him about him and he said, **I saw him entering Medina.** So the companions of the Messenger of God (peace and blessings of God be upon him) came until they reached him. He told them the report of what the Jews had intended to do to him, and the Messenger of God (peace and blessings of God be upon him) ordered them to prepare for war and to march against them. Then he marched until he came down to them and they took refuge in the fortresses. The Messenger of God (peace and blessings of God be upon him) ordered the palm trees to be cut down and burned. They called out to him, **O Muhammad, you used to forbid corruption on earth and criticize those who did it, so what about cutting down and burning the palm trees?** A group of Banu Auf ibn al-Khazraj, including Abdullah ibn Ubayy ibn Salul, Wadi'ah, Malik ibn Abi Qawqal, Suwayd and Da'is, had sent word to Banu al-Nadir that they should remain steadfast and resist, for we will not surrender to you. If you are fought, we will fight with you, and if you leave, we will leave with you. They waited for that to help them, but they did not do so, so God cast terror into their hearts. They asked the Messenger of God, may God bless him and grant him peace, to expel them and refrain from shedding their blood on the condition that they would have whatever money the camels carried of their wealth except the ring. He did so, and they carried as much of their wealth as the camels could carry. A man among them would demolish his house to the exclusion of its door and place it on the back of his camel and set off with it. They went out to Khaybar, and some of them went to Syria and left the wealth for the Messenger of God, may God bless him and grant him peace. It was exclusively for the Messenger of God, may God bless him and grant him peace, to place it wherever he wished. He divided it among the first emigrants without the Ansar, except for Sahl ibn Hunayf and Abu Dujana - Samak ibn Kharshah. They mentioned poverty, so the Messenger of God, may God bless him and grant him peace, gave them something. He said: No one from Banu Nadir converted to Islam except two men: Yamin ibn Amr ibn Ka'b, the uncle of Amr ibn Jahash, and Abu Sa'd ibn Wahb. They converted to Islam with their wealth and preserved it.

Ibn Ishaq said: Some of the family of Yamin told me that the Messenger of God (peace and blessings of God be upon him) said to Yamin: **Have you not seen what I have suffered from your cousin and what they intend to do to me?** So Yamin ibn Amr made a promise to a man to kill Amr ibn Jahash, so he killed him, as they claim. Ibn Ishaq said: The entire Surah Al-Hashr was revealed regarding Banu Nadir. Yunus ibn Bakir narrated this from Ibn Ishaq in a similar manner. God the Almighty said: **It is He who brought forth those who disbelieved among the People of the Scripture** meaning Banu Nadir **from their homes at the first gathering.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Abu Sa'd, on the authority of Ikrimah, on the authority

of Ibn Abbas, who said: Whoever doubts that the land of gathering is here, meaning Syria, should read this verse: **It is He who brought forth those who disbelieved among the People of the Scripture from their homes at the first gathering.** The Messenger of God (peace and blessings of God be upon him) said to them: **Go forth.** They said: To where? He said: **To the place of assembly.** Abu Saeed Al-Ashja told us, Abu Usama told us, on the authority of Aouf, on the authority of Al-Hasan, who said: When the Messenger of God, may God bless him and grant him peace, expelled Banu Al-Nadir, he said: **This is the first of the assembly, and I am following in its footsteps.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Uday, on the authority of Aouf, on the authority of Al-Hasan, with the same chain of transmission.

And the Almighty's saying: **You did not think that they would come out** meaning during the period of your siege of them, which was short and was six days despite the strength and fortification of their fortresses. For this reason, the Almighty said: **And they thought that their fortresses would protect them from God, but God came to them from where they had not expected.** That is, what came to them from God's command came to them from where they had not expected, as the Almighty said in the other verse: "Those before them had already plotted, but God attacked their structure from the foundations, so the roof collapsed upon them from above them, and the punishment came to them from where they did not perceive."

God the Almighty says: {And He cast terror into their hearts} meaning fear, panic and alarm. How could that not happen to them when the One who was victorious through terror besieged them for a month's journey, may God's prayers and peace be upon him. And His statement: {They destroy their houses with their own hands and the hands of the believers}, Ibn Ishaq's explanation of that has already been given above, which is the demolition of what they considered good of their roofs and doors and loading them on camels. This is what Urwah ibn Az-Zubayr, Abdur-Rahman ibn Zayd ibn Aslam and others said. Muqatil ibn Hayyan said: The Messenger of God, may God's prayers and peace be upon him, would fight them, and if he gained control of a path or a house, he would demolish its walls to make room for the fighting. And if the Jews gained control of a place or overcame a path or a house, they would dig from the backs of it, then fortify and defend it. God the Almighty says: {So take admonition, you who have vision}. And his statement: **And had it not been that God decreed exile upon them, He would have punished them in this world.** That is, had it not been that God decreed this exile upon them, which is exile from their homes and wealth, they would have had another punishment from God, such as killing, captivity, and the like. Al-Zuhri said this on the authority of Urwah, Al-Suddi, and Ibn Zayd, because God had decreed upon them that He would punish them in this world, along with what He had prepared for them in the Hereafter of punishment in the fire of Hell.

Ibn Abi Hatim said: My father told us, Abdullah bin

Saleh, the scribe of Al-Layth, told us, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, who said: Urwah bin Al-Zubayr told me: Then there was the battle of Banu Al-Nadir, and they were a group of Jews, six months after the Battle of Badr. Their camp was in a district of Madinah, so the Messenger of God, may God bless him and grant him peace, besieged them until they agreed to exile, and they were to have whatever money and goods the camels carried except for the ring, which is the weapon. So the Messenger of God, may God bless him and grant him peace, exiled them towards Syria. He said: And exile was written for them in verses of the Torah, and they were from a tribe that had not been exiled before the Messenger of God, may God bless him and grant him peace, was empowered over them, and God revealed about them: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came to them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you of knowledge." The eyes \* And had it not been that God had decreed for them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire. \* That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty. \* Whether you cut down a palm grove or leave it standing on its roots, it was by God's permission, and [He does so] in order to disgrace the wicked. And Ikrimah said: Exile means killing, and in another narration from him: annihilation. Qatadah said: Exile means people leaving one country for another. Ad-Dahhak said: He expelled them to Syria and gave every three a camel and a water skin, so this is the exiling.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Ahmad bin Kamil Al-Qadi told us, Muhammad bin Saeed Al-Awfi told us, my father told us, on the authority of my uncle, my father told us, on the authority of my grandfather, on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, had besieged them until he had exhausted them, so they gave him whatever he wanted from them, so he made peace with them on the condition that he spared their bloodshed, expel them from their land, homes and homelands, and send them to Adhraat Al-Sham, giving each three of them a camel and a water skin, and that he would expel them from their land to another land. It was also narrated from the hadith of Yaqub bin Muhammad Al-Zuhri, on the authority of Ibrahim bin Ja'far, on the authority of Mahmud bin Muhammad bin Maslama, on the authority of his father, on the authority of his grandfather, on the authority of Muhammad bin Maslama, that the Messenger of God, peace and blessings be upon him, sent him to Banu Al-Nadir and ordered him to give them three days' respite in the expulsion.

God the Almighty says: {And for them in the Hereafter is the punishment of the Fire} meaning it is inevitable

and inevitable for them. God the Almighty says: {That is because they opposed God and His Messenger} meaning that God did that to them and gave power over them to His Messenger and His believing servants, because they opposed God and His Messenger and denied what God revealed to His previous messengers in the good tidings of Muhammad, peace and blessings be upon him, and they knew that as they knew their own sons. Then He said: {And whoever opposes God - then indeed, God is severe in penalty}. God the Almighty says: {Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order that He might disgrace the wicked} Layyin is a type of date, and it is good. Abu Ubaidah said: It is the date that differs from Ajwa and Barni. Many of the commentators said: Layyin is the variety of dates other than Ajwa. Ibn Jarir said: It refers to all date palms. He narrated it from Mujahid and it also refers to Al-Buwayrah. When the Messenger of God (peace and blessings of God be upon him) besieged them, he ordered their date palms to be cut down as a humiliation, terror, and intimidation to their hearts. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman, Qatadah, and Muqatil ibn Hayyan that they said: Banu Nadir sent word to the Messenger of God (peace and blessings of God be upon him): You forbid corruption, so why do you order the cutting down of trees? Then God revealed this noble verse: Whatever palm trees you cut down and whatever trees you left, all of it was by His permission, will, decree, and pleasure. In it is a slap to the enemy, a disgrace to them, and a humiliation to their noses.

Mujahid said: Some of the Muhajireen forbade others from cutting down palm trees, and they said: They are only spoils of war for the Muslims. So the Qur'an was revealed confirming those who forbade cutting them down and absolving those who cut them down from sin. They only cut them down and left them with His permission. Something similar to this was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Al-Nasa'i said: Al-Hasan ibn Muhammad told us, on the authority of Affan, on the authority of Hafs ibn Ghiyath, on the authority of Habib ibn Abi 'Umrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, regarding the verse: **Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order to disgrace the wicked.** He said: They were to force them to leave their fortresses and they were ordered to cut down the palm trees, so this caused confusion in their hearts. The Muslims said: We cut down some and left others, so let us ask the Messenger of God (peace and blessings of God be upon him), **Do we have a reward for what we cut down? And do we bear a sin for what we left?** Then God revealed, **Whatever palm trees you cut down**, and Al-Hafiz Abu Ya'la said in his Musnad: Sufyan ibn Waki' told us, Hafs told us, on the authority of Ibn Jurayj, on the authority of Sulayman ibn Musa, on the authority of Jabir, and on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: He gave them permission to cut down palm trees, but then made things difficult for them. So they came to the Prophet, may God bless him and grant him peace, and said, **O Messenger of God, there is a sin upon us for what we cut down, or a burden upon us for what we**

Surat al-Hashr 59:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

**left behind.** Then God, the Almighty, revealed, **Whatever palm trees you cut down or left standing on their roots, it was by God's permission.**

Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, cut down the palm trees of Banu al-Nadir and burned them. The two authors of the Sahih included it in a similar narration from Musa ibn Uqbah, and the wording of al-Bukhari from the path of Abd al-Razzaq, on the authority of Ibn Jurayj, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, who said: I fought al-Nadir and Qurayza, so he expelled Banu al-Nadir and left Qurayza alone and was merciful to them until he fought Qurayza, so he killed some of their men and took them captive and divided their women, children and wealth among the Muslims except for some of them who joined the Prophet, may God bless him and grant him peace, so he granted them security and they converted to Islam, and he expelled all the Jews of Madinah, Banu Qaynuqa', who were the people of Abdullah ibn Salam, and the Jews of Banu Haritha and all the Jews of Madinah. They also have it from Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir and cut them down, and they were al-Buwayrah, so God, the Almighty, revealed about it: **Whatever you cut down of palm trees or...** You left it standing on its foundations, so by God's permission, and to disgrace the wicked."

Al-Bukhari, may God have mercy on him, narrated on the authority of Juwayriyah bint Asma', on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir, and Hassan bin Thabit, may God be pleased with him, said about it:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

Abu Sufyan ibn al-Harith replied:

May God perpetuate this act and burn its regions with fire.

You will know which of us is pure and which of us is pure

And thus it was narrated by Al-Bukhari, but Ibn Ishaq did not mention it. Muhammad Ibn Ishaq said, and Ka'b Ibn Malik said, mentioning the expulsion of Banu Nadir and the killing of Ibn Al-Ashraf:

I was disgraced by her treachery, joy, just like time, with its changing and revolving ways.

This is because they disbelieved in a great Lord whose command is a great command.

They were both given understanding and knowledge, and a warner came to them from God.

A true warner who delivered clear books and verses that enlighten.

They said: You have not brought anything true, and you are worthy of our denial.

He said: Yes, I have done what is right, and the experienced and wise will confirm it.

Whoever follows him will be guided to all right conduct, and whoever disbelieves in him will be recompensed with disbelief.

When they drank treachery and disbelief, they found themselves averse to the truth.

I see God the Prophet with an honest opinion and God is the judge who does not act unjustly

So he supported him and gave him authority over them, and he was their best supporter.

Ka'b was left dead among them, and after his death, the Nadir tribe was humiliated.

On the palms of our hands, then we have exposed his masculinity with our hands

By the command of Muhammad, he sent Ka'b's brother a secret message to Ka'b at night.

What he disliked, he brought it down with cunning, and Mahmoud is a trustworthy and courageous brother.

Those are the Banu Nadir in a house of evil. They were destroyed for what they had committed.

The next day, they attacked the Messenger of God, peace and blessings be upon him, and he was watching them.

Ghassan Al-Hama supported him against the enemies and he was their minister.

He said peace and they ruled, but they turned away and disobeyed their order, lying and forgery.

They tasted the consequences of their deed, and every three of them would receive a camel.

They deliberately moved to Qainuqa and Ghodar, from which there were palm trees and houses.

He said: Among the poems said about Banu Nadir was the saying of Ibn al-Qayyim al-Absi, and it is said that Qais bin Bahr bin Tarif said it. Ibn Hisham al-Ashja'i said:

My family is a sacrifice for a man who will not perish. The Jews were expelled by Al-Hassan Al-Maznam.

They take a nap in the embers of the tamarisk tree, and they exchanged the soft wood for the muzzled wood.

If my opinion of Muhammad is true, they will see his horses between the two mountains and he will be seen gliding.

Amr ibn Bahtha leads the prayer. They are enemies, and no one is as friendly as a criminal.

They are heroes, daring in the battlefield, shaking the edges of the straightened rope.

And every thin blade is an inherited sword from the time of Ad and Jurhum.

Who will convey my message to the Quraysh? Is there anyone more honorable than them?

Know that your brother, Muhammad, is born and bred between Al-Hujun and Zamzam.

So, obey Him in truth, and your affairs will be settled, and you will rise from this world to the highest level.

A prophet whom God has bestowed upon you mercy. Do not ask him about an unseen matter.

Indeed, in Badr, by my life, there was a lesson for you, O Quraysh, and a heart that was gathered.

The next day he came to Khazraj, intending to come to you, obedient to the Great and Generous One.

Together with the Holy Spirit, he defeats his enemy, a true Messenger from the Most Gracious, with a teacher.

A Messenger from the Most Gracious reciting His Book. When the truth was illuminated, he did not falter.

I see his command increasing in every place in elevation for the command of God Almighty

Ibn Ishaq, may God have mercy on him, has included here many poems containing morals, sermons, wisdom, and details of the story. We have left out the rest for the sake of brevity and contentment with what we have mentioned, and praise and thanks be to God. Ibn Ishaq said: The Battle of Banu Nadir took place after the Battle of Uhud and after the Battle of Bir Ma'unah. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Urwah that he said: The Battle of Banu Nadir took place six months after the Battle of Badr.

## Fath al-Qadir

It is twenty-four verses.

It is Madani. Al-Qurtubi said in the opinion of all. Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: Surat Al-Hashr was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Bukhari, Muslim, and others narrated on the authority of Saeed bin Jubair who said: I said to Ibn Abbas: Surat Al-Hashr? He said: Surat An-Nadir, meaning that it was revealed about Banu An-Nadir as stated clearly in some of the narrations.

His saying: **1- Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.** The explanation of this was presented in Surat Al-Hadid.

## Tafsir al-Baghawi

**1- Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.** The commentators said: This Surah was revealed about Banu Nadir, and that is because the Prophet, may God bless him and grant him peace, entered Medina and Banu Nadir made peace with him on the condition that they would not fight him or fight with him. The Messenger of God, may God bless him and grant him peace, accepted that from them. When the Messenger of God, may God bless him and grant him peace, fought Badr and was victorious over the polytheists, Banu Nadir said: By God, he is the Prophet whose description we found in the Torah. No banner will be rejected from him. When he fought Uhud and the Muslims were defeated, they became suspicious and showed enmity towards the Messenger of God, may God bless him and grant him peace, and the believers. They broke the covenant that was between them and the Messenger of God, may God bless him and grant him peace. Ka'b ibn al-Ashraf rode with forty Jewish riders to Mecca, and they came to the Quraysh and made an alliance with them and agreed with them that their word would be one against Muhammad, may God bless him and grant him peace. Abu Sufyan entered the Sacred Mosque with forty, and Ka'b with forty Jews, and some of them took Some of the covenant between the curtains and the Kaaba, then Kaab and his companions returned to Medina, and Gabriel came down and informed the Prophet, may God bless him and grant him peace, of what Kaab and Abu Sufyan had agreed upon, so the Prophet, may God bless him and grant him peace, ordered the killing of Kaab bin al-Ashraf, so Muhammad bin Maslama killed him - we mentioned this in Surat Al Imran.

The Prophet, may God bless him and grant him peace, had discovered a treachery on their part when he came to them regarding the blood money for the Muslims killed by Amr ibn Umayya al-Damri on his way back from Bir Ma'una. They intended to throw a stone at him from the top of the fortress, but God protected him and informed him of that - we mentioned it in Surat al-Ma'idah.

When Ka'b ibn al-Ashraf was killed, the Messenger of God (peace and blessings of God be upon him) woke up and ordered the people to march to Banu al-Nadir, who were in a village called Zahra. When the Prophet (peace and blessings of God be upon him) marched to them, he found them wailing for Ka'b ibn al-Ashraf. They said, **O Muhammad, one wailing woman after another, and one weeping after another?** He said, *Yes.* They said, **Leave us to weep and cry, then your matter will be decided.** The Prophet (peace and blessings of God be upon him) said, **Leave the city.** They said, **Death is closer to us than that.** They called for war and announced the fighting. The hypocrites - Abdullah ibn Ubayy and his companions - tricked them into saying, "Do not leave the fortress. If they fight you, we will be with you and will not abandon you, and we will support you. If you leave, we will leave with you." They trained on the alleys and fortified them, then they decided to betray the Messenger of God (peace and blessings of God be upon him) so they sent to him: Go out with thirty of your companions, and let thirty of us go out

## Surat al-Hashr 59:1

Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.

until we meet at a place halfway between us and you, so that they may listen to you. If they believe you and have faith in you, then we will all believe. So the Prophet (peace and blessings of God be upon him) went out with thirty of his companions and thirty Jewish rabbis went out to him. When they were in a clearing of the land, some of the Jews said to one another: How will you get to him when he has with him thirty of his companions, all of whom would like to die before him? So they sent to him: How can we understand when we are sixty men? So the Prophet (peace and blessings of God be upon him) went out with three of his companions, and three of the Jews went out, carrying daggers and wanting to kill the Messenger of God (peace and blessings of God be upon him). A sincere woman from Banu Nadir sent word to her brother, a Muslim man from the Ansar, and told him what Banu Nadir wanted to do to the Messenger of God (peace and blessings of God be upon him). Her brother came quickly until he reached the Prophet (peace and blessings of God be upon him), and he told him the report of them before the Prophet (peace and blessings of God be upon him) reached them. The Prophet (peace and blessings of God be upon him) returned. The next day, the Messenger of God (peace and blessings of God be upon him) came to them with battalions and besieged them for twenty-one nights. God cast terror into their hearts and they despaired of the victory of the hypocrites. They asked the Messenger of God (peace and blessings of God be upon him) for peace, but he refused to do so unless they leave Madinah as the Prophet (peace and blessings of God be upon him) ordered them to do. They accepted that, and he made peace with them on the condition that they leave and that they would have. The camels did not carry anything of their money except the ring, which is the weapon, and they were to leave their homes, property, and all their money to them.

Ibn Abbas said: On the condition that each of the people of three houses carry on a camel as much of their belongings as they wish, and whatever remains will be for the Prophet of God, may God bless him and grant him peace.

Ad-Dahhak said: Every three people were given a camel and water carriers, so they did that and left Medina for the Levant, to Adhraat and Jericho, except for two families, including the family of Abu al-Haqiq and the family of Huyayy ibn Akhtab, who went to Khaybar, and a group of them went to al-Hirah.

victor. When the Muslims were defeated on the day of Uhud, they doubted and broke their promise. Ka'b ibn al-Ashraf went out to Mecca with forty riders and formed an alliance with Abu Sufyan. The Messenger of God, peace be upon him, ordered Ka'b's foster brother to kill him by treachery. Then he attacked them with battalions and besieged them until they agreed to evacuate. Most of them fled to Syria, and a group reached Khaybar and al-Hirah. Then God Almighty revealed: **Glorify God** until His saying: **And God is over all things competent.**

## Tafsir al-Baidawi

1- **Whatever is in the heavens and whatever is on the earth glorifies God, and He is the Exalted in Might, the Wise.** It was narrated that when he, peace be upon him, came to Medina, he made peace with Banu Nadir on the condition that they would neither be for him nor against him. When the day of Badr appeared, they said: He is the prophet described in the Torah as the



## Surat al-Hashr 59:2

It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came upon them from where they had not expected and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take heed, you who have vision!

### Tafsir al-Jalalayn

2 - It is He who expelled those who disbelieved among the People of the Scripture they are Banu Nadir from the Jews from their homes their dwellings in Medina at the first gathering he gathered them to Ash-Sham and the last of which was that Umar expelled them during his caliphate to Khaybar **You did not think O believers that they would go out and they thought that they would be able to protect them** the report that their fortresses its subject is the report completed by it from God from His punishment **so God came to them** His command and His punishment from where they had not expected it had not occurred to them from the side of the believers and He cast He cast into their hearts terror with a sukoon on the 'ayn and a damma on it, fear of the killing of their master Ka'b ibn al-Ashraf destroying with emphasis and with a light emphasis from akhrab their houses in order to remove what they liked from them of wood and other things with their own hands and the hands of the believers so take heed, O you who have insight

### Tafsir al-Suyuti

### Tafsir al-Tabari

He, the Most High, means by His saying, **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering**, God is the One who expelled those who denied the Prophethood of Muhammad, peace and blessings be upon him, from the People of the Scripture, and they were the Jews of Banu Nadir, from their homes. This was their expulsion from their homes and houses, when they made peace with the Messenger of God, peace and blessings be upon him, on the condition that he would grant them security regarding their blood, women, and children, and that they would have whatever their camels carried of their wealth, leaving their homes and the rest of their wealth for him. The Messenger of God, peace and blessings be upon him, agreed to that, so they left their homes, some of them went to Syria, and some of them went to Khaybar. This is what God, the Most High, said, **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering**.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering**, he said: Al-Nadir until His statement, **and to disgrace the wicked**.

He mentioned all of that about them:

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering**. It was said: Ash-Sham, and they are Banu Nadir, a tribe of Jews, so the Prophet of God, may God bless him and grant him peace, expelled them from Medina to Khaybar, his return from Uhud.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, **From their homes until the first gathering**. He said: They are Banu al-Nadir. The Prophet, may God bless him and grant him peace, fought them until he made peace with them regarding exile. He exiled them to Syria on the condition that they would have whatever camels carried except weapons. The weapon is the ring. They were from a tribe that had not been exiled in the past, and God Almighty had decreed exile upon them. If it had not been for that, He would have punished them in this world with killing and captivity.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering**, he said: These were the Nadir when the Messenger of God, may God bless him and grant him peace, expelled them.

Ibn Hamid told us: Salamah ibn al-Fadl told us: Ibn Ishaq told us, on the authority of Yazid ibn Ruman, who said: Surah al-Hashr was revealed in its entirety regarding Banu al-Nadir. It mentions what God Almighty afflicted them with of His vengeance, and what He empowered the Messenger of God, may God bless him and grant him peace, with over them and what He did to them. He said, **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering** [the verses].

And His saying: **For the first gathering**, God Almighty says: For the first gathering in this world, and that is their gathering to the land of Ash-Sham.

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 Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, regarding his statement, **at the first gathering**, he said: Their exile was the first gathering in the world to the Levant.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the

Surat al-Hashr 59:2

It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came upon them from where they had not expected and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take heed, you who have vision!

authority of Muammar, on the authority of Qatada: A fire will come from the east of the earth, and will gather the people to its west. It will spend the night with them where they spent the night, and will take their naps with them where they took their naps, and will consume whoever is left behind.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, who said: It reached me that when the Messenger of God, may God bless him and grant him peace, expelled Banu Nadir, he said: Go on, for this is the first gathering, and we will follow in its footsteps.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **For the first gathering**, he said: Ash-Sham when He returned them to Ash-Sham, and he recited the statement of God Almighty, **O you who have been given the Scripture, believe in what We have sent down, confirming that which is with you, before We obliterate faces and turn them on their backs** (An-Nisa': 47). He said: From where their backs came, that is, they returned to Ash-Sham from where they came, they were returned to it.

And His statement: **You did not think that they would leave** means that God Almighty says to the believing companions of the Messenger of God, may God bless him and grant him peace: **You did not think that these people of the Book whom God expelled from their homes would leave their dwellings and homes, and they thought that their fortresses would protect them from God**. Rather, the people thought, as mentioned, that Abdullah bin Ubayy and a group of hypocrites sent to them when the Messenger of God, may God bless him and grant him peace, besieged them, ordering them to remain in their fortresses and promising them victory.

Ibn Humayd also told me, saying: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ruman, that a group of Banu Awf ibn al-Khazraj, including Abdullah ibn Ubayy ibn Salul, Wadi'ah and Malik ibn Nawfal, Suwayd and Da'is, sent to Banu al-Nadir, saying: "Stand firm and resist, for we will not surrender you. If you are fought, we will fight with you, and if you go out, we will go out with you." So they waited for someone to help them, but they did not do so, and they had fortified themselves in the fortresses of the Messenger of God, may God bless him and grant him peace, when he descended upon them.

And His statement, **So God came to them from where they had not expected**, God Almighty says: So God's command came to them from where they had not expected it would come to them. And that command that came to them from God from where they had not expected was that He cast terror into their hearts because of the descent of the Messenger of God, may God bless him and grant him peace, among his

companions. God Almighty says: And He cast terror into their hearts.

And His saying: **They destroy their homes with their own hands and the hands of the believers** means, may His praise be glorified, by His saying **they destroy their homes** the Banu Nadir of the Jews, and that they destroy their dwellings, and that is because they used to look at the wood in what was mentioned in their homes that they liked, or the column or the door, and they would remove that from it with their own hands and the hands of the believers.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They destroy their homes with their own hands and the hands of the believers**, they began to destroy them from their interiors, and the believers began to destroy them from their exteriors.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: When they made peace with the Prophet, may God bless him and grant him peace, they would not take a piece of wood that pleased them, and that was its destruction. Qatada said: The Muslims would destroy what was near them on the outside, and the Jews would destroy it on the inside.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ruman, who said: They carried from their wealth, meaning Banu Nadir, what camels could carry. A man among them would demolish his house from the top of its door, and place it on the back of his camel and set off with it. He said: That is what His statement means: **They destroy their houses with their own hands and the hands of the believers**. That is their demolishing their houses from the top of their doors when they carried them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the words of God Almighty, **They destroy their homes with their own hands and the hands of the believers**, he said: These are the Banu Nadir, the Prophet, may God bless him and grant him peace, made peace with them for what the camels carried, but they began to pull out the pegs and destroy their homes.

Others said: It was said thus because they were destroying their homes in order to rebuild what the Muslims had destroyed of their fortresses.

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: "They destroy their houses with their own hands and the hands of the believers. So take admonition, you who have vision." He said: He means Banu Nadir. Whenever the Muslims destroyed one of their fortresses, they would demolish their houses and destroy them, then they would rebuild what the Muslims had destroyed, and that was their destruction.

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, **They destroy their homes with their own hands and the hands of the believers**, meaning the people of An-Nadir. Every time the Muslims demolished their fortress, they began to demolish their homes with their own hands and the hands of the believers, then they would rebuild what the Muslims had destroyed.

The reciters differed in their recitation of this. The majority of reciters of the Hijaz, Madinah and Iraq, except for Abu Amr, read it as *yakhribun* with a soft *ra*, meaning they destroy it and leave it in ruins. Abu Amr used to read it as *yakhribun* with a shaddah on the *ra*, meaning they demolish their homes. It has been mentioned from Abu Abd al-Rahman al-Sulami and al-Hasan al-Basri that they used to recite this similarly to the recitation of Abu Amr. Abu Amr, according to what has been mentioned from him, claims that he chose the shaddah on the *ra* because of what I mentioned, that *ikhrab* is leaving something in ruins without a sukkoon, and that Banu al-Nadir did not leave their homes and move from them, but they destroyed them by demolishing and demolishing, and that, in what he said, does not happen except with a shaddah.

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. Some of the people of knowledge of the Arabic language used to say: *Takhreeb* and *Ikhraab* have the same meaning, but that is only in the difference in the wording, not the difference in meaning.

And His statement, **So take heed, you people of insight**, God Almighty says: So take heed, you people of understanding, of what God has brought upon these Jews, into whose hearts He has cast terror while they are in their fortresses, as a form of His vengeance. And know that God is the protector of whoever befriends Him, and the supporter of His Messenger against all who oppose Him, and He has brought upon him a form of His vengeance similar to what He brought upon Banu Nadir. What is meant by *sights* in this passage is the sight of the hearts, and that is because taking heed with them is not like seeing with the eyes.

## Tafsir al-Qurtubi

The Almighty's saying: **It is He who expelled those who disbelieved among the People of the Scripture from their homes**. There are three issues in this:

First: The Almighty's saying: **It is He who expelled those who disbelieved among the People of the**

**Scripture from their homes**. Saeed bin Jubair said: I said to Ibn Abbas: **What is Surah Al-Hashra?** He said: "Say: Surah An-Nadir." They were a group of Jews from the descendants of Aaron, peace be upon him, who settled in Medina during the persecutions of the Children of Israel, awaiting Muhammad, may God bless him and grant him peace. Their affair was as God has clearly stated.

The second: The Almighty's saying: **For the first gathering**. The gathering is the plural, and it has four aspects: two evils in this world and two gatherings in the Hereafter. As for the one in this world, the Almighty's saying: **It is He who expelled those who disbelieved among the People of the Scripture from their homes for the first gathering**. Al-Zuhri said: They were from a tribe that had not been exiled, and God Almighty had decreed exile for them, and if it were not for that, He would have punished them in this world, and the first gathering they were gathered to in this world would have been to Ash-Sham. Ibn Abbas and Ikrimah said: Whoever doubts that the place of gathering will be in Ash-Sham, let him read this verse:

The Prophet, may God bless him and grant him peace, said to them: Go out. They said: Where to? He said: **To the place of gathering**. Qatada said: This is the first gathering. Ibn Abbas said: They are the first of the People of the Book to be gathered and expelled from their homes. It was said: They were expelled to Khaybar, and that the meaning of **the first gathering** is their expulsion from their fortresses to Khaybar, and the last of it is Umar **may God be pleased with him** expelling them from Khaybar to Najd and Adhraat. It was also said: Tayma and Jericho, and that was because of their disbelief and breaking their covenant. As for the second gathering, it will be their gathering close to the Resurrection. Qatada said: A fire will come and gather the people from the east to the west, spending the night with them where they spent the night, and resting with them where they rested, and eating from them whoever stayed behind. This is confirmed in Sahih, and we have mentioned it in **The Book of Remembrance**. Ibn Wahb narrated something similar from Malik, who said: I said to Malik: Will they be expelled from their homes? He said to me: The gathering on the Day of Resurrection will be the gathering of the Jews. He said: The Messenger of God (blessings and peace of God be upon him) expelled the Jews to Khaybar when they were asked about wealth and they concealed it, so he made it permissible for them to do so. Ibn al-Arabi said: The gathering has a beginning, a middle, and an end. The first is the expulsion of Banu al-Nadir, the middle is the expulsion of Khaybar, and the end is the gathering on the Day of Resurrection. Al-Hasan said: They are Banu Qurayzah. The rest of the commentators disagreed with him and said: Banu Qurayzah were not gathered together, but they were killed. Narrated by al-Tha'labi.

Third: Al-Kaya al-Tabari said: "Reconciling with the people of war on the basis of evacuation from their homes without anything is not permissible now. Rather, that was in the beginning of Islam and then it was abrogated. Now, it is necessary to fight them, take them captive, or impose the jizya on them."

## Surat al-Hashr 59:2

It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came upon them from where they had not expected and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take heed, you who have vision!

God the Almighty says: {You did not think that they would come out} meaning the greatness of the matter of the Jews and their strength and power in the hearts of the Muslims, and their unity of word. {And they thought that their fortresses would protect them} It was said: They are Al-Watih, Antah, As-Salam, and Al-Katibah. {From God} meaning from His command. They were people of many weapons - meaning many weapons - and their fortresses were impregnable, so nothing could protect them from them. {So God came to them} meaning His command and His punishment. {From where they did not expect} meaning they did not suspect. It was also said: From where they did not know. It was also said: {From where they did not expect} by killing Ka'b ibn al-Ashraf, as stated by Ibn Jurayj, As-Suddi, and Abu Salih.

God the Almighty said: **And He cast terror into their hearts** by killing their master Ka'b bin al-Ashraf. The one who killed him was Muhammad bin Maslama, and Abu Nailah Salkan bin Salamah bin Waqash - who was Ka'b bin al-Ashraf's foster brother - and Ibad bin Bishr bin Waqash, and al-Harith bin Aws bin Muadh, and Abu Isa bin Jabr. His story is well-known in the biography. In the Sahih:

The Prophet, may God bless him and grant him peace, said: **I was aided by terror within a distance of a month's journey.** So how could he not be aided by terror within a distance of a mile's journey from Medina to the Banu Nadir area? This is specific to Muhammad, may God bless him and grant him peace, and not to anyone else.

God the Almighty said: **They destroy their homes.** The general reading is with a light pronunciation of *akhrab*, meaning they demolish. As-Salami, Al-Hasan, Nasr ibn Asim, Abu Al-Aaliyah, Qatada and Abu Amr read *yukharibun* with a shaddah from *takhreeb*. Abu Amr said: I chose the shaddah because *ikhrab* means leaving something in ruins without a static pronunciation. Banu Nadir did not leave it in ruins, but rather they destroyed it by demolishing it. This is supported by God the Almighty's statement: **with their own hands and the hands of the believers.** Others said: Destruction and *ikhrab* have the same meaning, and emphasis has the meaning of multiplying. Sibawayh narrated that the meanings of Fa'ala and Af'alat alternate, like Akhrabtuhi **I destroyed it** and Kharabtuhi **I ruined it** and Afrahtuhi **I made it happy** and Farahtuhi **I made it happy**. Abu Ubaid and Abu Hatim preferred the former. Qatada and Ad-Dahhak said: The believers were destroying from the outside in order to enter, and the Jews were destroying from the inside in order to rebuild what had been destroyed of their fortress. It was reported that they made peace with the Messenger of God (peace and blessings of God be upon him) that they would not be against him or for him. When he appeared on the day of Badr, they said: He is the prophet described in the Torah, so do not return his banner. When the Muslims were

defeated on the day of Uhud, they doubted and broke their promise. Ka'b ibn al-Ashraf went out to Mecca with forty riders, and the Quraysh formed an alliance against him at the Ka'ba. The Prophet (peace and blessings of God be upon him) ordered Muhammad ibn Maslama al-Ansari to kill Ka'b by treachery, then attacked them with battalions at dawn. He said to them: Get out of Medina. They said: Death is more beloved to us than that, so they called for war. It was said that they asked God's Messenger (peace be upon him) for ten days to prepare to leave, so Abdullah bin Abi Al-Munafiq and his companions sent word to them: Do not leave the fortress, for if they fight you, we are with you and will not abandon you, and if you leave, we will leave with you. So they trained in the alleys and fortified them for twenty-one nights. When God cast terror into their hearts and they despaired of the victory of the hypocrites, they asked for peace, but he refused them anything except evacuation, as will be explained. Al-Zuhri, Ibn Zayd, and Urwah bin Al-Zubayr said: When the Prophet (peace be upon him) made peace with them on the condition that they would have what the camels could carry, they preferred the wood and columns, so they would demolish their houses and load them on their camels, and the believers would destroy the rest. Zayd also said: They would destroy them so that the Muslims would not inhabit them after them. Ibn Abbas said: Whenever the Muslims gained control of one of their houses, they would demolish it to expand the area of fighting. They would dig through their houses from one end to the next to fortify themselves in them, and they would throw stones at those from which they had expelled the Muslims. It was also said: To fill their livelihoods. Ikrimah said: With their own hands, they would destroy their interiors and what was inside them so that the Muslims would not take them. And with the hands of the believers, they would destroy their exterior so that they could gain access to them. Ikrimah said: Their houses were decorated, so they envied the Muslims for living in them. So they destroyed them from within, and the Muslims destroyed them from without. It was also said: **They would destroy their houses** by breaking the promise, **and with the hands of the believers** in expelling them from them. Ibn al-Arabi said: If corruption is done by hand, it is literal, and if it is done by breaking the covenant, it is a metaphor. However, al-Zuhri's statement about the metaphor is more appropriate than the statement of Abu Amr ibn al-Ala'.

God the Almighty said: **So take heed, you who have vision.** That is, take heed, you who have intellects and minds. It was also said: **O you who witnessed that with your own eyes,** so it is the plural of *sight*. Among the considerations here is that they took refuge in the fortresses of God's wealth so that God would bring them down from them. Among the aspects of this is that He sent over them someone who had their sight. Among the aspects also is that they destroyed their wealth with their own hands. Whoever does not take



heed from others will take heed within himself. In the correct proverbs: Happy is he who takes heed from others.

## Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and on the earth glorifies Him, sanctifies Him, prays to Him, and declares His Oneness, as He says: "The seven heavens and the earth and whatever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification." And He says: **And He is the Exalted in Might**, meaning the Invincible, **the Wise** in His power and His law. And He says: **It is He who expelled those who disbelieved among the People of the Scripture**, meaning the Jews of Banu Nadir. Ibn Abbas, Mujahid, Al-Zuhri and others said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he made a truce with them and gave them a covenant and protection on the condition that he would not fight them and they would not fight him. They broke the covenant that was between them and him, so God brought down upon them His unstoppable wrath and sent down upon them His unstoppable judgment. The Prophet (peace and blessings of God be upon him) expelled them and drove them out of their strong fortresses, which the Muslims had not coveted and which they had thought would protect them from God's wrath. But it did not avail them anything against God, and what they had not expected came to them from God. The Messenger of God (peace and blessings of God be upon him) sent them and expelled them from Medina. Some of them went to Adhra'at in the upper reaches of Syria, which is the land of gathering and resurrection. Some of them went to Khaybar, and he had settled them there on the condition that they would have whatever their camels carried. They destroyed the movable property in their homes that could not be carried with them. For this reason, God the Almighty said: "They destroy their houses with their own hands and the hands of the believers. So take heed, you people of knowledge." *Al-Absar* means think about the consequences of those who disobey God's command, disobey His Messenger, and deny His Book. How will His humiliating punishment befall them in this world, along with the painful torment He has in store for them in the Hereafter?

Abu Dawud said: Muhammad ibn Dawud Sufyan told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, that the infidels of Quraysh wrote to Ibn Ubayy and those who were with him who worshipped idols from the Aws and Khazraj, while the Messenger of God, may God bless him and grant him peace, was in Medina at that time before the Battle of Badr: You have given refuge to our companion, and we swear by God that we will fight him or expel you or we will march against you all together until we kill your fighters and take your women captive. When this reached Abdullah ibn Ubayy and those who were with him from the idol worshippers, they gathered

to fight the Prophet, may God bless him and grant him peace. When this reached the Prophet, may God bless him and grant him peace, he met them and said: "The threat of Quraysh from you has reached the limits. They plotted against you more than you want to plot against yourselves. They want to fight your sons and brothers." When they heard that from the Prophet, they dispersed. This reached the infidels of Quraysh, so after the Battle of Badr, the infidels of Quraysh wrote to the Jews: You are the people of the circle and the fortresses. You will either fight with our companion or we will do such and such, and nothing will stand between us and your women's servants, which are the anklets. When their letter reached the Prophet, may God bless him and grant him peace, Banu Nadir were certain of the treachery, so they sent to the Prophet, may God bless him and grant him peace: Come out to us with thirty men from your companions, and let thirty rabbis come out from us until we meet at the middle place, and let them listen to you. If they believe you and have faith in you, we will believe in you.

The next day, the Messenger of God, may God bless him and grant him peace, came to them with his troops and besieged them, saying to them: **By God, you will not believe in me except through a covenant that you make with me.** They refused to give him a covenant, so he fought them that day. Then the next day he went to Banu Qurayzah with his troops, leaving Banu Nadir and calling them to make a covenant with him. They made a covenant with him, so he turned away from them and went to Banu Nadir with his troops. He fought them until they agreed to leave. Banu Nadir fled and carried what the camels could carry of their belongings, the doors of their houses and their wood. The date palms of Banu Nadir were specifically for the Messenger of God, may God bless him and grant him peace. God gave them to him and singled them out for him, as God Almighty said: **And what God has bestowed upon His Messenger from them, you did not urge upon it any horses or camels**, meaning without fighting. So the Prophet, may God bless him and grant him peace, gave most of it to the Muhajireen, dividing it among them and dividing it to two men from the Ansar, who were in need. He did not divide it from the Ansar except them. The rest of it was the charity of the Messenger of God, may God bless him and grant him peace. Which is in the hands of the Banu Fatima, and let us mention the summary of the Battle of Banu Nadir in brief, and God is the helper.

The reason for this, as mentioned by the authors of the campaigns and biographies, was that when the companions of the Prophet, may God bless him and grant him peace, were killed at Bir Ma'unah, and they were seventy, and Amr ibn Umayyah ad-Damri escaped from them, then while he was on his way back to Medina, he killed two men from Banu Amir, and they had a covenant from the Prophet, may God bless him and grant him peace, and a guarantee of safety that Amr did not know about. So when he returned, he informed the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: **You have killed two men for whose blood money I owe them.** There was a covenant and agreement between Banu al-Nadir and Banu Amir, so the Prophet, may God bless him and grant him peace, went out to Banu



## Surat al-Hashr 59:2

It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came upon them from where they had not expected and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take heed, you who have vision!

al-Nadir to ask for their help in the blood money of those two men, and the homes of Banu al-Nadir were outside Medina, miles to the east of it.

Muhammad bin Ishaq bin Yasar said in his book, Al-Seerah: Then the Messenger of God, may God bless him and grant him peace, went out to Banu Nadir to ask for their help in the blood money of those two men killed from Banu Amir, who were killed by Amr bin Umayya Al-Damri for the protection that the Messenger of God, may God bless him and grant him peace, had made for them, according to what Yazid bin Ruman told me. There was a covenant and an oath between Banu Nadir and Banu Amir. When the Messenger of God, may God bless him and grant him peace, came to them to ask for their help in the blood money of those two men, they said: Yes, O Abu Al-Qasim, we will help you in whatever you like of what you asked us for. Then some of them met in private and said: You will not find a man in such a state as this - and the Messenger of God, may God bless him and his family and grant them peace, was next to a wall of one of their houses - so who is the man who will climb up to this house and throw a rock at him and relieve us of him? Amr ibn Jahsh ibn Ka'b appointed one of them for this purpose, and he said, **I will do it.** So he went up to throw a rock at him, as he had said, and the Messenger of God, may God bless him and grant him peace, was with a group of his companions, among them Abu Bakr, Umar, and Ali, may God be pleased with them. Then the report of what the people wanted came to the Messenger of God, may God bless him and grant him peace, from the sky, so he stood up and went back to Medina.

When the Prophet (peace and blessings of God be upon him) had delayed his companions, they went in search of him and found a man coming from Medina. They asked him about him and he said, **I saw him entering Medina.** So the companions of the Messenger of God (peace and blessings of God be upon him) came until they reached him. He told them the report of what the Jews had intended to do to him, and the Messenger of God (peace and blessings of God be upon him) ordered them to prepare for war and to march against them. Then he marched until he came down to them and they took refuge in the fortresses. The Messenger of God (peace and blessings of God be upon him) ordered the palm trees to be cut down and burned. They called out to him, **O Muhammad, you used to forbid corruption on earth and criticize those who did it, so what about cutting down and burning the palm trees?** A group of Banu Auf ibn al-Khazraj, including Abdullah ibn Ubayy ibn Salul, Wadi'ah, Malik ibn Abi Qawqal, Suwayd and Da'is, had sent word to Banu al-Nadir that they should remain steadfast and resist, for we will not surrender to you. If you are fought, we will fight with you, and if you leave, we will leave with you. They waited for that to help them, but they did not do so, so God cast terror into

their hearts. They asked the Messenger of God, may God bless him and grant him peace, to expel them and refrain from shedding their blood on the condition that they would have whatever money the camels carried of their wealth except the ring. He did so, and they carried as much of their wealth as the camels could carry. A man among them would demolish his house to the exclusion of its door and place it on the back of his camel and set off with it. They went out to Khaybar, and some of them went to Syria and left the wealth for the Messenger of God, may God bless him and grant him peace. It was exclusively for the Messenger of God, may God bless him and grant him peace, to place it wherever he wished. He divided it among the first emigrants without the Ansar, except for Sahl ibn Hunayf and Abu Dujana - Samak ibn Kharshah. They mentioned poverty, so the Messenger of God, may God bless him and grant him peace, gave them something. He said: No one from Banu Nadir converted to Islam except two men: Yamin ibn Amr ibn Ka'b, the uncle of Amr ibn Jahash, and Abu Sa'd ibn Wahb. They converted to Islam with their wealth and preserved it.

Ibn Ishaq said: Some of the family of Yamin told me that the Messenger of God (peace and blessings of God be upon him) said to Yamin: **Have you not seen what I have suffered from your cousin and what they intend to do to me?** So Yamin ibn Amr made a promise to a man to kill Amr ibn Jahash, so he killed him, as they claim. Ibn Ishaq said: The entire Surah Al-Hashr was revealed regarding Banu Nadir. Yunus ibn Bakir narrated this from Ibn Ishaq in a similar manner. God the Almighty said: **It is He who brought forth those who disbelieved among the People of the Scripture meaning Banu Nadir from their homes at the first gathering.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Abu Sa'd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whoever doubts that the land of gathering is here, meaning Syria, should read this verse: **It is He who brought forth those who disbelieved among the People of the Scripture from their homes at the first gathering.** The Messenger of God (peace and blessings of God be upon him) said to them: **Go forth.** They said: To where? He said: **To the place of assembly.** Abu Saeed Al-Ashja told us, Abu Usama told us, on the authority of Aouf, on the authority of Al-Hasan, who said: When the Messenger of God, may God bless him and grant him peace, expelled Banu Al-Nadir, he said: **This is the first of the assembly, and I am following in its footsteps.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Uday, on the authority of Aouf, on the authority of Al-Hasan, with the same chain of transmission.

And the Almighty's saying: **You did not think that they would come out** meaning during the period of your siege of them, which was short and was six days despite the strength and fortification of their fortresses.

For this reason, the Almighty said: **And they thought that their fortresses would protect them from God, but God came to them from where they had not expected.** That is, what came to them from God's command came to them from where they had not expected, as the Almighty said in the other verse: "Those before them had already plotted, but God attacked their structure from the foundations, so the roof collapsed upon them from above them, and the punishment came to them from where they did not perceive."

God the Almighty says: {And He cast terror into their hearts} meaning fear, panic and alarm. How could that not happen to them when the One who was victorious through terror besieged them for a month's journey, may God's prayers and peace be upon him. And His statement: {They destroy their houses with their own hands and the hands of the believers}, Ibn Ishaq's explanation of that has already been given above, which is the demolition of what they considered good of their roofs and doors and loading them on camels. This is what Urwah ibn Az-Zubayr, Abdur-Rahman ibn Zayd ibn Aslam and others said. Muqatil ibn Hayyan said: The Messenger of God, may God's prayers and peace be upon him, would fight them, and if he gained control of a path or a house, he would demolish its walls to make room for the fighting. And if the Jews gained control of a place or overcame a path or a house, they would dig from the backs of it, then fortify and defend it. God the Almighty says: {So take admonition, you who have vision}. And his statement: **And had it not been that God decreed exile upon them, He would have punished them in this world.** That is, had it not been that God decreed this exile upon them, which is exile from their homes and wealth, they would have had another punishment from God, such as killing, captivity, and the like. Al-Zuhri said this on the authority of Urwah, Al-Suddi, and Ibn Zayd, because God had decreed upon them that He would punish them in this world, along with what He had prepared for them in the Hereafter of punishment in the fire of Hell.

Ibn Abi Hatim said: My father told us, Abdullah bin Saleh, the scribe of Al-Layth, told us, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, who said: Urwah bin Al-Zubayr told me: Then there was the battle of Banu Al-Nadir, and they were a group of Jews, six months after the Battle of Badr. Their camp was in a district of Madinah, so the Messenger of God, may God bless him and grant him peace, besieged them until they agreed to exile, and they were to have whatever money and goods the camels carried except for the ring, which is the weapon. So the Messenger of God, may God bless him and grant him peace, exiled them towards Syria. He said: And exile was written for them in verses of the Torah, and they were from a tribe that had not been exiled before the Messenger of God, may God bless him and grant him peace, was empowered over them, and God revealed about them: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came to them from where they did not expect and cast

terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you of knowledge." The eyes \* And had it not been that God had decreed for them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire. \* That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty. \* Whether you cut down a palm grove or leave it standing on its roots, it was by God's permission, and [He does so] in order to disgrace the wicked. And Ikrimah said: Exile means killing, and in another narration from him: annihilation. Qatada said: Exile means people leaving one country for another. Ad-Dahhak said: He expelled them to Syria and gave every three a camel and a water skin, so this is the exiling.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Ahmad bin Kamil Al-Qadi told us, Muhammad bin Saeed Al-Awfi told us, my father told us, on the authority of my uncle, my father told us, on the authority of my grandfather, on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, had besieged them until he had exhausted them, so they gave him whatever he wanted from them, so he made peace with them on the condition that he spared their bloodshed, expel them from their land, homes and homelands, and send them to Adhraat Al-Sham, giving each three of them a camel and a water skin, and that he would expel them from their land to another land. It was also narrated from the hadith of Yaqub bin Muhammad Al-Zuhri, on the authority of Ibrahim bin Ja'far, on the authority of Mahmud bin Muhammad bin Maslama, on the authority of his father, on the authority of his grandfather, on the authority of Muhammad bin Maslama, that the Messenger of God, peace and blessings be upon him, sent him to Banu Al-Nadir and ordered him to give them three days' respite in the expulsion.

God the Almighty says: {And for them in the Hereafter is the punishment of the Fire} meaning it is inevitable and inevitable for them. God the Almighty says: {That is because they opposed God and His Messenger} meaning that God did that to them and gave power over them to His Messenger and His believing servants, because they opposed God and His Messenger and denied what God revealed to His previous messengers in the good tidings of Muhammad, peace and blessings be upon him, and they knew that as they knew their own sons. Then He said: {And whoever opposes God - then indeed, God is severe in penalty}. God the Almighty says: {Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order that He might disgrace the wicked} Layyin is a type of date, and it is good. Abu Ubaidah said: It is the date that differs from Ajwa and Barni. Many of the commentators said: Layyin is the variety of dates other than Ajwa. Ibn Jarir said: It refers to all date palms. He narrated it from Mujahid and it also refers to Al-Buwayrah. When the Messenger of God (peace and blessings of God be upon him) besieged them, he ordered their date palms to be cut down as a humiliation, terror, and intimidation to their hearts. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman, Qatadah, and Muqatil

It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came upon them from where they had not expected and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take heed, you who have vision!

ibn Hayyan that they said: Banu Nadir sent word to the Messenger of God (peace and blessings of God be upon him): You forbid corruption, so why do you order the cutting down of trees? Then God revealed this noble verse: Whatever palm trees you cut down and whatever trees you left, all of it was by His permission, will, decree, and pleasure. In it is a slap to the enemy, a disgrace to them, and a humiliation to their noses.

Mujahid said: Some of the Muhajireen forbade others from cutting down palm trees, and they said: They are only spoils of war for the Muslims. So the Qur'an was revealed confirming those who forbade cutting them down and absolving those who cut them down from sin. They only cut them down and left them with His permission. Something similar to this was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Al-Nasa'i said: Al-Hasan ibn Muhammad told us, on the authority of Affan, on the authority of Hafs ibn Ghiyath, on the authority of Habib ibn Abi 'Umrh, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, regarding the verse: **Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order to disgrace the wicked.** He said: They were to force them to leave their fortresses and they were ordered to cut down the palm trees, so this caused confusion in their hearts. The Muslims said: We cut down some and left others, so let us ask the Messenger of God (peace and blessings of God be upon him), **Do we have a reward for what we cut down? And do we bear a sin for what we left?** Then God revealed, **Whatever palm trees you cut down,** and Al-Hafiz Abu Ya'la said in his Musnad: Sufyan ibn Waki' told us, Hafs told us, on the authority of Ibn Jurayj, on the authority of Sulayman ibn Musa, on the authority of Jabir, and on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: He gave them permission to cut down palm trees, but then made things difficult for them. So they came to the Prophet, may God bless him and grant him peace, and said, **O Messenger of God, there is a sin upon us for what we cut down, or a burden upon us for what we left behind.** Then God, the Almighty, revealed, **Whatever palm trees you cut down or left standing on their roots, it was by God's permission.**

Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, cut down the palm trees of Banu al-Nadir and burned them. The two authors of the Sahih included it in a similar narration from Musa ibn Uqbah, and the wording of al-Bukhari from the path of Abd al-Razzaq, on the authority of Ibn Jurayj, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, who said: I fought al-Nadir and Qurayza, so he expelled Banu al-Nadir and left Qurayza alone and was merciful to them until he fought Qurayza, so he

killed some of their men and took them captive and divided their women, children and wealth among the Muslims except for some of them who joined the Prophet, may God bless him and grant him peace, so he granted them security and they converted to Islam, and he expelled all the Jews of Madinah, Banu Qaynuqa', who were the people of Abdullah ibn Salam, and the Jews of Banu Haritha and all the Jews of Madinah. They also have it from Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir and cut them down, and they were al-Buwayrah, so God, the Almighty, revealed about it: **Whatever you cut down of palm trees or...** You left it standing on its foundations, so by God's permission, and to disgrace the wicked."

Al-Bukhari, may God have mercy on him, narrated on the authority of Juwayriyah bint Asma', on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir, and Hassan bin Thabit, may God be pleased with him, said about it:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

Abu Sufyan ibn al-Harith replied:

May God perpetuate this act and burn its regions with fire.

You will know which of us is pure and which of us is pure

And thus it was narrated by Al-Bukhari, but Ibn Ishaq did not mention it. Muhammad Ibn Ishaq said, and Ka'b Ibn Malik said, mentioning the expulsion of Banu Nadir and the killing of Ibn Al-Ashraf:

I was disgraced by her treachery, joy, just like time, with its changing and revolving ways.

This is because they disbelieved in a great Lord whose command is a great command.

They were both given understanding and knowledge, and a warner came to them from God.

A true warner who delivered clear books and verses that enlighten.

They said: You have not brought anything true, and you are worthy of our denial.

He said: Yes, I have done what is right, and the experienced and wise will confirm it.

Whoever follows him will be guided to all right conduct, and whoever disbelieves in him will be recompensed with disbelief.

When they drank treachery and disbelief, they found themselves averse to the truth.

I see God the Prophet with an honest opinion and God is the judge who does not act unjustly

So he supported him and gave him authority over them, and he was their best supporter.

Ka'b was left dead among them, and after his death, the Nadir tribe was humiliated.

On the palms of our hands, then we have exposed his masculinity with our hands

By the command of Muhammad, he sent Ka'b's brother a secret message to Ka'b at night.

What he disliked, he brought it down with cunning, and Mahmoud is a trustworthy and courageous brother.

Those are the Banu Nadir in a house of evil. They were destroyed for what they had committed.

The next day, they attacked the Messenger of God, peace and blessings be upon him, and he was watching them.

Ghassan Al-Hama supported him against the enemies and he was their minister.

He said peace and they ruled, but they turned away and disobeyed their order, lying and forgery.

They tasted the consequences of their deed, and every three of them would receive a camel.

They deliberately moved to Qainuqa and Ghodar, from which there were palm trees and houses.

He said: Among the poems said about Banu Nadir was the saying of Ibn al-Qayyim al-Absi, and it is said that Qais bin Bahr bin Tarif said it. Ibn Hisham al-Ashja'i said:

My family is a sacrifice for a man who will not perish. The Jews were expelled by Al-Hassan Al-Maznam.

They take a nap in the embers of the tamarisk tree, and they exchanged the soft wood for the muzzled wood.

If my opinion of Muhammad is true, they will see his horses between the two mountains and he will be seen gliding.

Amr ibn Bahtha leads the prayer. They are enemies, and no one is as friendly as a criminal.

They are heroes, daring in the battlefield, shaking the edges of the straightened rope.

And every thin blade is an inherited sword from the time of Ad and Jurhum.

Who will convey my message to the Quraysh? Is there anyone more honorable than them?

Know that your brother, Muhammad, is born and bred between Al-Hujun and Zamzam.

So, obey Him in truth, and your affairs will be settled, and you will rise from this world to the highest level.

A prophet whom God has bestowed upon you mercy.

Do not ask him about an unseen matter.

Indeed, in Badr, by my life, there was a lesson for you, O Quraysh, and a heart that was gathered.

The next day he came to Khazraj, intending to come to you, obedient to the Great and Generous One.

Together with the Holy Spirit, he defeats his enemy, a true Messenger from the Most Gracious, with a teacher.

A Messenger from the Most Gracious reciting His Book. When the truth was illuminated, he did not falter.

I see his command increasing in every place in elevation for the command of God Almighty

Ibn Ishaq, may God have mercy on him, has included here many poems containing morals, sermons, wisdom, and details of the story. We have left out the rest for the sake of brevity and contentment with what we have mentioned, and praise and thanks be to God. Ibn Ishaq said: The Battle of Banu Nadir took place after the Battle of Uhud and after the Battle of Bir Ma'unah. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Urwah that he said: The Battle of Banu Nadir took place six months after the Battle of Badr.

## **Fath al-Qadir**

**2- It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering.** They are Banu Nadir, a group of Jews from the descendants of Aaron, who settled in Madinah during the persecutions of the Children of Israel, waiting for Muhammad, peace and blessings be upon him. They betrayed the Prophet, peace and blessings be upon him, after they had made a covenant with him, and they sided with the polytheists against him. The Messenger of God, peace and blessings be upon him, besieged them until they agreed to be expelled. Al-Kalbi said: They were the first of the People of the Covenant to be expelled from the Arabian Peninsula, then the last of them were expelled during the time of Umar ibn al-Khattab. Their expulsion was the first gathering from Madinah, and the last gathering was Umar's expulsion of them. It was said that the first gathering was their expulsion from their fortresses to Khaybar, and the last gathering was their expulsion from Khaybar to Syria. It was also said that the last gathering was the gathering of all people to the place of assembly, which is Syria. Ikrimah said: Whoever doubts that the gathering place on the Day of Resurrection will be in Ash-Sham, let him read this verse, and that the Prophet (peace and blessings be upon him) said to them: Go out. They said: Where to? He said: To the place of gathering. Ibn al-Arabi said: The gathering place has a beginning, a middle, and an end. The first is the expulsion of Banu al-Nadir, the middle is the expulsion of the people of Khaybar, and the last is the Day of Resurrection.

The commentators have unanimously agreed that those mentioned in the verse are Banu Nadir, and only Al-Hasan Al-Basri disagreed with that, saying: They are Banu Qurayzah, which is a mistake. Banu Qurayzah were not gathered together, but were killed



It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came upon them from where they had not expected and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take heed, you who have vision!

by the judgment of Sa'd ibn Mu'adh when they accepted his ruling. He ruled that their fighters should be killed, their children should be taken captive, and their wealth should be taken as booty. The Messenger of God (peace and blessings of God be upon him) said to Sa'd: You have judged with the judgment of God from above seven heavens. The lam in the word **first of the gathering** is connected to **brought out**, and it is the lam of timing, like His statement: **due to the decline of the sun. You did not think that they would leave** This is addressed to the Muslims: that is, you Muslims did not think that Banu Nadir would leave their homes due to their strength and power, as they were people of fortified fortresses, vast estates and palm trees, and were people of numbers and equipment. **And they thought that their fortresses would protect them from God** That is, Banu Nadir thought that their fortresses would protect them from the wrath of God. The phrase **protected them** is the predicate, and **their fortresses** is the subject that comes after. The sentence is the predicate of **that they** *they*. It is also possible that **protected them** is the predicate of **that they** and **their fortresses** is the subject of **protected them**. Abu Hayyan preferred the second opinion. The first is more appropriate. **So God came to them from where they did not expect** That is, God's command came to them from a place they had never imagined that His command would come to them from that direction. That is, God, the Almighty, commanded His Prophet, peace and blessings be upon him, to fight them and expel them, although they did not think so. It was said that it was the killing of their leader Ka'b ibn al-Ashraf, as stated by Ibn Jurayj, al-Suddi, and Abu Salih. Killing him weakened their power. It was said that the pronoun in **It came to them without expecting** refers to the believers: meaning, God's victory came to them from where they did not expect. The former is more appropriate, based on His statement, **And He cast terror into their hearts**. The casting of terror was in the hearts of Banu Nadir, not in the hearts of the Muslims. Linguists say: **Terror is the fear that terrifies the chest**, meaning it fills it, and *casting* it refers to that. It was also said that the casting of terror into their hearts was due to the killing of their master Ka'b ibn al-Ashraf, but it is more appropriate not to restrict it to that and explain it by that. Rather, what is meant by the terror that God cast into their hearts is what is established in the Sahih from the statement of the Prophet (peace and blessings of God be upon him): **I was aided by terror, a distance of a month's journey**, "destroying their homes with their own hands and the hands of the believers." This is because when they were certain of the expulsion, they envied the Muslims for living in their homes, so they began to destroy them from within, and the Muslims from outside. Qatadah and Ad-Dahhak said: The believers were destroying from outside in order to enter, and the Jews from inside to rebuild what had been destroyed of their fortress. Al-Zajaj said: The meaning of its destruction by the hands of the believers is that they exposed it to that.

The majority of scholars read *yukharibun* with a light pronunciation. Al-Hasan, As-Salami, Nasr ibn Asim, Abu Al-Aaliyah, and Abu Amr read it with a shaddah. Abu Amr said: I chose the reading with a shaddah because ikhrab is leaving something in ruins, and they only destroyed it by demolishing it. What he said is not authentic, because destruction and ikhrab, according to the linguists, have the same meaning. Sibawayh said: The meanings of fa'ala and a'alta alternate, such as akhrabtuhu, kharabtuhu, afarahtuhu, and farahtuhu. Abu Ubaid and Abu Hatim preferred the first reading. Al-Zuhri, Ibn Zayd, and Urwah ibn al-Zubayr said: When the Prophet (peace and blessings of God be upon him) made peace with them on the condition that they would have what the camels carried, they preferred a piece of wood or a column, so they would demolish their houses and load them on their camels, and the believers would destroy the rest of them. Al-Zuhri also said: They destroy their homes by breaking the treaty and the hands of the believers by fighting. Abu Amr said: With their hands in abandoning them and with the hands of the believers in expelling them. The sentence is either a new sentence explaining what they did, or in the accusative case as a state. **So take heed, you who have vision**, meaning take heed, reflect and consider what has befallen them, you people of reason and insight. Al-Wahidi said: The meaning of taking heed is looking into matters to know something else of the same kind.

## Tafsir al-Baghawi

This is what God Almighty said:

**2- It is He who expelled those who disbelieved among the People of the Scripture**, meaning Banu Nadir, **from their homes**, which was in Yathrib. Ibn Ishaq said: The expulsion of Banu Nadir occurred after the Prophet's (peace and blessings of God be upon him) return from Uhud and the conquest of Qurayzah upon his return from Al-Ahzab, and there were two years between them. **For the first gathering**, Al-Zuhri said: They were from a tribe that had not been expelled in the past, and God, the Almighty, had decreed expulsion for them, and had it not been for that, He would have punished them in this world.

Ibn Abbas said: Whoever doubts that the place of gathering will be in Ash-Sham, let him read this verse. This was the first gathering to Ash-Sham. The Prophet, may God bless him and grant him peace, said to them: Go out. They said: Where to? He said: To the place of gathering. Then the creation will be gathered to Ash-Sham on the Day of Resurrection.

Al-Kalbi said: He said: **For the first of the gathering** because they were the first of the People of the Book to be expelled from the Arabian Peninsula, and then the last of them was expelled by Umar ibn al-Khattab,



may God be pleased with him.

Al-Hamdani once said: The first gathering was from Medina, and the second gathering was from Khaybar and all of the Arabian Peninsula to Adhraat and Jericho in the Levant during the days of Omar.

Qatada said: This was the first gathering, and the second gathering is a fire that will gather them from the east to the west, spending the night with them wherever they spend the night and resting with them wherever they rest.

**You did not think, O believers, that they would leave,** from the city because of their strength and power, as they were people of fortresses, estates, and many palm trees. **And they thought that their fortresses would protect them from God,** that is, Banu Nadir thought that their fortresses would protect them from God's authority. **So God came to them,** that is, God's command and punishment, **from where they did not expect,** that is, He ordered His Prophet, may God bless him and grant him peace, to fight them and expel them, although they did not expect that, **and He cast terror into their hearts,** by killing their master Ka'b ibn al-Ashraf.

**They destroy,** Abu Amr read it with emphasis, and the others with emphasis, and their meaning is the same, **their homes are in their hands and the hands of the believers.** Al-Zuhri said: This is because when the Prophet, may God bless him and grant him peace, made peace with them on the condition that they would have what the camels carried, they would look at the wood in their homes and demolish them and remove from them what they liked and load them on their camels, and the believers would destroy the rest of it.

Ibn Zayd said: They would uproot the pillars, demolish the ceilings, dig holes in the walls, and pull out the wood, even the pegs, destroying them so that the believers would not inhabit them, out of envy and hatred.

Qatada said: The Muslims were destroying what was near them on the outside, and the Jews were destroying it from within.

Ibn Abbas, may God be pleased with him, said: Whenever the Muslims gained control of one of their houses, they demolished it to make room for their fighters. The enemies of God would dig holes in the backs of their houses and then go out to the Prophet, fortify themselves in them, destroy what was near them, and throw the ones from which they had come out at the Companions of the Messenger of God, may God bless him and grant him peace. This is what God Almighty said:

**They destroy their homes with their own hands and the hands of the believers, so take heed,** so take heed and consider what has befallen them, **O you who have vision,** O you who have intellects and insight.

**the People of the Scripture from their homes at the first gathering** meaning at the beginning of their gathering from the Arabian Peninsula, since this humiliation had not befallen them before, or at the beginning of their gathering for fighting or exile to Syria, and the last of their gathering was the expulsion of Omar, may God be pleased with him, from Khaybar to him, or at the beginning of the gathering of the people to Syria, and the last of their gathering, they will be gathered to him at the establishment of the Hour, and it will overtake them there, or that a fire will come out from the east and gather them to the west. Gathering is the expulsion of a group from one place to another. **You did not think that they would leave** because of their great strength and power. **And they thought that their fortresses would protect them from God** meaning that their fortresses would protect them from God's strength and change of order. The presentation of the report and the attribution of the sentence to their pronoun is to indicate their extreme confidence in their strength and their belief in themselves that they are in honor and power because of them. It is possible that **their fortresses** is the subject of **protected them**. "Then God came to them" meaning His punishment, which is terror and the compulsion to flee. It was said that the pronoun refers to "the believers", meaning God's victory came to them. It was read "Then God came to them" meaning the punishment or victory. "From where they did not expect" because of the strength of their confidence. "And He cast terror into their hearts" and instilled in them the fear that terrifies them and fills them. "Destroying their houses with their own hands" out of spite for the Muslims and removing whatever equipment they liked. "And the hands of the believers" because they also used to remove their outer parts to spite and expand the scope of the fighting. It was conjoined with "their hands" because the destruction of the believers was caused by their demolition, so it was as if they used them in it. The sentence is a state or explanation of "the terror". Abu Amr read "they destroy" with a shaddah, which is more expressive because of the emphasis it contains. It was said that destruction means disabling or leaving something in ruins, and destruction means demolition. **So take heed, you who have insight.** So take heed from their condition, so do not betray and do not rely on anyone other than God. It is used as evidence that analogy is a proof in that it is a command to move from one condition to another and to apply it to a ruling based on the commonality between them that requires it, as we have established in the books of jurisprudence.

## Tafsir al-Baidawi

### 2- It is He who expelled those who disbelieved among

Surat al-Hashr 59:3

And had God not decreed upon them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire.

### Surat al-Hashr 59:3

And had God not decreed upon them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire.

### Tafsir al-Jalalayn

3 - **And had it not been that God had decreed** decreed **for them exile** leaving the homeland **He would have punished them in this world** by killing and captivity as He did with the Qurayza of the Jews **and for them in the Hereafter is the punishment of the Fire**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And had it not been that God had decreed and written in the Mother of the Book the expulsion of these Jews from Banu Nadir, which is moving from one place to another, and from one town to another.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And had God not decreed upon them exile**, the people's departure from one country to another.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And had God not decreed upon them exile**. And exile is their expulsion from their land to another land. He said: And exile is also said to mean flight, and it is said from it: The people fled from their homes, and I expelled them.

And His statement: **He would have punished them in this world**, God Almighty says, **And had God not decreed upon them exile** from their land and homes, He would have punished them in this world by killing and captivity, but He lifted the punishment from them in this world by killing, and made their punishment in this world exile **and for them in the Hereafter is the punishment of the Fire** in addition to the humiliation that befell them in this world by being expelled from their land and homes.

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 Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, who said: The Nadir tribe was from a tribe that had not been subjected to exile in the past, and God had

decreed exile for them, and had it not been for that, He would have punished them in this world with killing and captivity.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of Yazid ibn Ruman: **And had God not decreed exile upon them** and had there not been a punishment for them from God **He would have punished them in this world** meaning with the sword **and for them in the Hereafter is the punishment of the Fire** in addition to 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 had God not decreed upon them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire**. He said: The Messenger of God, may God bless him and grant him peace, had besieged them until he had exhausted all their power, so they gave him what he wanted from them, so he made peace with them on the condition that he spare their blood, expel them from their land and homeland, and send them to Adhraat in Syria, and he gave every three of them a camel and a water skin.

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 had God not decreed upon them expulsion**, the people of An-Nadir, whom the Prophet of God, may God bless him and grant him peace, besieged until he had exhausted all of them, so they gave the Prophet of God, may God bless him and grant him peace, what he wanted. Then he mentioned something similar, and added to it: This is the expulsion.

### Tafsir al-Qurtubi

The Almighty said: **And had it not been that God decreed upon them exile** meaning, were it not that He would exile them from their home, and that they would remain for a period, some of them believing and some of them would have children who would believe. **He would have punished them in this world** meaning, by killing and captivity, as He did with Banu Qurayzah. Exile is leaving one's homeland. It is said: He expelled himself, exiling, and his exiling someone else, exiling. The difference between exiling and leaving, even though their meanings in terms of banishment are the same, is in two aspects: First, that exiling is when one is with one's family and children, while expulsion may be while one's family and children remain. Second, that exiling is only for a group, while exiling can be for one person or a group, as Al-Mawardi said.

### Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and on the earth glorifies Him, sanctifies Him, prays to

Him, and declares His Oneness, as He says: "The seven heavens and the earth and whatever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification." And He says: **And He is the Exalted in Might**, meaning the Invincible, **the Wise** in His power and His law. And He says: **It is He who expelled those who disbelieved among the People of the Scripture**, meaning the Jews of Banu Nadir. Ibn Abbas, Mujahid, Al-Zuhri and others said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he made a truce with them and gave them a covenant and protection on the condition that he would not fight them and they would not fight him. They broke the covenant that was between them and him, so God brought down upon them His unstoppable wrath and sent down upon them His unstoppable judgment. The Prophet (peace and blessings of God be upon him) expelled them and drove them out of their strong fortresses, which the Muslims had not coveted and which they had thought would protect them from God's wrath. But it did not avail them anything against God, and what they had not expected came to them from God. The Messenger of God (peace and blessings of God be upon him) sent them and expelled them from Medina. Some of them went to Adhra'at in the upper reaches of Syria, which is the land of gathering and resurrection. Some of them went to Khaybar, and he had settled them there on the condition that they would have whatever their camels carried. They destroyed the movable property in their homes that could not be carried with them. For this reason, God the Almighty said: "They destroy their houses with their own hands and the hands of the believers. So take heed, you people of knowledge." *Al-Absar* means think about the consequences of those who disobey God's command, disobey His Messenger, and deny His Book. How will His humiliating punishment befall them in this world, along with the painful torment He has in store for them in the Hereafter?

Abu Dawud said: Muhammad ibn Dawud Sufyan told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, that the infidels of Quraysh wrote to Ibn Ubayy and those who were with him who worshipped idols from the Aws and Khazraj, while the Messenger of God, may God bless him and grant him peace, was in Medina at that time before the Battle of Badr: You have given refuge to our companion, and we swear by God that we will fight him or expel you or we will march against you all together until we kill your fighters and take your women captive. When this reached Abdullah ibn Ubayy and those who were with him from the idol worshippers, they gathered to fight the Prophet, may God bless him and grant him peace. When this reached the Prophet, may God bless him and grant him peace, he met them and said: "The threat of Quraysh from you has reached the limits. They plotted against you more than you want to plot against yourselves. They want to fight your sons and brothers." When they heard that from the Prophet, they dispersed. This reached the infidels of Quraysh, so after the Battle of Badr, the infidels of Quraysh wrote to the Jews: You are the people of the circle and the

fortresses. You will either fight with our companion or we will do such and such, and nothing will stand between us and your women's servants, which are the anklets. When their letter reached the Prophet, may God bless him and grant him peace, Banu Nadir were certain of the treachery, so they sent to the Prophet, may God bless him and grant him peace: Come out to us with thirty men from your companions, and let thirty rabbis come out from us until we meet at the middle place, and let them listen to you. If they believe you and have faith in you, we will believe in you.

The next day, the Messenger of God, may God bless him and grant him peace, came to them with his troops and besieged them, saying to them: **By God, you will not believe in me except through a covenant that you make with me.** They refused to give him a covenant, so he fought them that day. Then the next day he went to Banu Qurayzah with his troops, leaving Banu Nadir and calling them to make a covenant with him. They made a covenant with him, so he turned away from them and went to Banu Nadir with his troops. He fought them until they agreed to leave. Banu Nadir fled and carried what the camels could carry of their belongings, the doors of their houses and their wood. The date palms of Banu Nadir were specifically for the Messenger of God, may God bless him and grant him peace. God gave them to him and singled them out for him, as God Almighty said: **And what God has bestowed upon His Messenger from them, you did not urge upon it any horses or camels**, meaning without fighting. So the Prophet, may God bless him and grant him peace, gave most of it to the Muhajireen, dividing it among them and dividing it to two men from the Ansar, who were in need. He did not divide it from the Ansar except them. The rest of it was the charity of the Messenger of God, may God bless him and grant him peace. Which is in the hands of the Banu Fatima, and let us mention the summary of the Battle of Banu Nadir in brief, and God is the helper.

The reason for this, as mentioned by the authors of the campaigns and biographies, was that when the companions of the Prophet, may God bless him and grant him peace, were killed at Bir Ma'unah, and they were seventy, and Amr ibn Umayyah ad-Damri escaped from them, then while he was on his way back to Medina, he killed two men from Banu Amir, and they had a covenant from the Prophet, may God bless him and grant him peace, and a guarantee of safety that Amr did not know about. So when he returned, he informed the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: **You have killed two men for whose blood money I owe them.** There was a covenant and agreement between Banu al-Nadir and Banu Amir, so the Prophet, may God bless him and grant him peace, went out to Banu al-Nadir to ask for their help in the blood money of those two men, and the homes of Banu al-Nadir were outside Medina, miles to the east of it.

Muhammad bin Ishaq bin Yasar said in his book, *Al-Seerah*: Then the Messenger of God, may God bless him and grant him peace, went out to Banu Nadir to ask for their help in the blood money of those two men killed from Banu Amir, who were killed by Amr ibn Umayya Al-Damri for the protection that the

And had God not decreed upon them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire.

Messenger of God, may God bless him and grant him peace, had made for them, according to what Yazid bin Ruman told me. There was a covenant and an oath between Banu Nadir and Banu Amir. When the Messenger of God, may God bless him and grant him peace, came to them to ask for their help in the blood money of those two men, they said: Yes, O Abu Al-Qasim, we will help you in whatever you like of what you asked us for. Then some of them met in private and said: You will not find a man in such a state as this - and the Messenger of God, may God bless him and his family and grant them peace, was next to a wall of one of their houses - so who is the man who will climb up to this house and throw a rock at him and relieve us of him? Amr ibn Jahsh ibn Ka'b appointed one of them for this purpose, and he said, **I will do it**. So he went up to throw a rock at him, as he had said, and the Messenger of God, may God bless him and grant him peace, was with a group of his companions, among them Abu Bakr, Umar, and Ali, may God be pleased with them. Then the report of what the people wanted came to the Messenger of God, may God bless him and grant him peace, from the sky, so he stood up and went back to Medina.

When the Prophet (peace and blessings of God be upon him) had delayed his companions, they went in search of him and found a man coming from Medina. They asked him about him and he said, **I saw him entering Medina**. So the companions of the Messenger of God (peace and blessings of God be upon him) came until they reached him. He told them the report of what the Jews had intended to do to him, and the Messenger of God (peace and blessings of God be upon him) ordered them to prepare for war and to march against them. Then he marched until he came down to them and they took refuge in the fortresses. The Messenger of God (peace and blessings of God be upon him) ordered the palm trees to be cut down and burned. They called out to him, **O Muhammad, you used to forbid corruption on earth and criticize those who did it, so what about cutting down and burning the palm trees?** A group of Banu Auf ibn al-Khazraj, including Abdullah ibn Ubayy ibn Salul, Wadi'ah, Malik ibn Abi Qawqal, Suwayd and Da'is, had sent word to Banu al-Nadir that they should remain steadfast and resist, for we will not surrender to you. If you are fought, we will fight with you, and if you leave, we will leave with you. They waited for that to help them, but they did not do so, so God cast terror into their hearts. They asked the Messenger of God, may God bless him and grant him peace, to expel them and refrain from shedding their blood on the condition that they would have whatever money the camels carried of their wealth except the ring. He did so, and they carried as much of their wealth as the camels could carry. A man among them would demolish his house to the exclusion of its door and place it on the back of his camel and set off with it. They went out to Khaybar, and some of them went to Syria and left the wealth for the Messenger of God, may God bless him and grant him peace. It was exclusively for the Messenger of God, may God bless him and grant him peace, to place it wherever he wished. He divided it among the

first emigrants without the Ansar, except for Sahl ibn Hunayf and Abu Dujana - Samak ibn Kharshah. They mentioned poverty, so the Messenger of God, may God bless him and grant him peace, gave them something. He said: No one from Banu Nadir converted to Islam except two men: Yamin ibn Amr ibn Ka'b, the uncle of Amr ibn Jahash, and Abu Sa'd ibn Wahb. They converted to Islam with their wealth and preserved it.

Ibn Ishaq said: Some of the family of Yamin told me that the Messenger of God (peace and blessings of God be upon him) said to Yamin: **Have you not seen what I have suffered from your cousin and what they intend to do to me?** So Yamin ibn Amr made a promise to a man to kill Amr ibn Jahash, so he killed him, as they claim. Ibn Ishaq said: The entire Surah Al-Hashr was revealed regarding Banu Nadir. Yunus ibn Bakir narrated this from Ibn Ishaq in a similar manner. God the Almighty said: **It is He who brought forth those who disbelieved among the People of the Scripture meaning Banu Nadir from their homes at the first gathering**. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Abu Sa'd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whoever doubts that the land of gathering is here, meaning Syria, should read this verse: **It is He who brought forth those who disbelieved among the People of the Scripture from their homes at the first gathering**. The Messenger of God (peace and blessings of God be upon him) said to them: **Go forth**. They said: To where? He said: **To the place of assembly**. Abu Saeed Al-Ashja told us, Abu Usama told us, on the authority of Aouf, on the authority of Al-Hasan, who said: When the Messenger of God, may God bless him and grant him peace, expelled Banu Al-Nadir, he said: **This is the first of the assembly, and I am following in its footsteps**. Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Uday, on the authority of Aouf, on the authority of Al-Hasan, with the same chain of transmission.

And the Almighty's saying: **You did not think that they would come out** meaning during the period of your siege of them, which was short and was six days despite the strength and fortification of their fortresses. For this reason, the Almighty said: **And they thought that their fortresses would protect them from God, but God came to them from where they had not expected**. That is, what came to them from God's command came to them from where they had not expected, as the Almighty said in the other verse: "Those before them had already plotted, but God attacked their structure from the foundations, so the roof collapsed upon them from above them, and the punishment came to them from where they did not perceive."

God the Almighty says: {And He cast terror into their hearts} meaning fear, panic and alarm. How could that not happen to them when the One who was victorious through terror besieged them for a month's journey, may God's prayers and peace be upon him. And His statement: {They destroy their houses with their own hands and the hands of the believers}, Ibn Ishaq's explanation of that has already been given above,



which is the demolition of what they considered good of their roofs and doors and loading them on camels. This is what Urwah ibn Az-Zubayr, Abdur-Rahman ibn Zayd ibn Aslam and others said. Muqatil ibn Hayyan said: The Messenger of God, may God's prayers and peace be upon him, would fight them, and if he gained control of a path or a house, he would demolish its walls to make room for the fighting. And if the Jews gained control of a place or overcame a path or a house, they would dig from the backs of it, then fortify and defend it. God the Almighty says: {So take admonition, you who have vision}. And his statement:

**And had it not been that God decreed exile upon them, He would have punished them in this world.** That is, had it not been that God decreed this exile upon them, which is exile from their homes and wealth, they would have had another punishment from God, such as killing, captivity, and the like. Al-Zuhri said this on the authority of Urwah, Al-Suddi, and Ibn Zayd, because God had decreed upon them that He would punish them in this world, along with what He had prepared for them in the Hereafter of punishment in the fire of Hell.

Ibn Abi Hatim said: My father told us, Abdullah bin Saleh, the scribe of Al-Layth, told us, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, who said: Urwah bin Al-Zubayr told me: Then there was the battle of Banu Al-Nadir, and they were a group of Jews, six months after the Battle of Badr. Their camp was in a district of Madinah, so the Messenger of God, may God bless him and grant him peace, besieged them until they agreed to exile, and they were to have whatever money and goods the camels carried except for the ring, which is the weapon. So the Messenger of God, may God bless him and grant him peace, exiled them towards Syria. He said: And exile was written for them in verses of the Torah, and they were from a tribe that had not been exiled before the Messenger of God, may God bless him and grant him peace, was empowered over them, and God revealed about them: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came to them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you of knowledge." The eyes \* And had it not been that God had decreed for them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire. \* That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty. \* Whether you cut down a palm grove or leave it standing on its roots, it was by God's permission, and [He does so] in order to disgrace the wicked. And Ikrimah said: Exile means killing, and in another narration from him: annihilation. Qatada said: Exile means people leaving one country for another. Ad-Dahhak said: He expelled them to Syria and gave every three a camel and a water skin, so this is the exiling.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah

Al-Hafiz told us, Ahmad bin Kamil Al-Qadi told us, Muhammad bin Saeed Al-Awfi told us, my father told us, on the authority of my uncle, my father told us, on the authority of my grandfather, on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, had besieged them until he had exhausted them, so they gave him whatever he wanted from them, so he made peace with them on the condition that he spared their bloodshed, expel them from their land, homes and homelands, and send them to Adhraat Al-Sham, giving each three of them a camel and a water skin, and that he would expel them from their land to another land. It was also narrated from the hadith of Yaqub bin Muhammad Al-Zuhri, on the authority of Ibrahim bin Ja'far, on the authority of Mahmud bin Muhammad bin Maslama, on the authority of his father, on the authority of his grandfather, on the authority of Muhammad bin Maslama, that the Messenger of God, peace and blessings be upon him, sent him to Banu Al-Nadir and ordered him to give them three days' respite in the expulsion.

God the Almighty says: {And for them in the Hereafter is the punishment of the Fire} meaning it is inevitable and inevitable for them. God the Almighty says: {That is because they opposed God and His Messenger} meaning that God did that to them and gave power over them to His Messenger and His believing servants, because they opposed God and His Messenger and denied what God revealed to His previous messengers in the good tidings of Muhammad, peace and blessings be upon him, and they knew that as they knew their own sons. Then He said: {And whoever opposes God - then indeed, God is severe in penalty}. God the Almighty says: {Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order that He might disgrace the wicked} Layyin is a type of date, and it is good. Abu Ubaidah said: It is the date that differs from Ajwa and Barni. Many of the commentators said: Layyin is the variety of dates other than Ajwa. Ibn Jarir said: It refers to all date palms. He narrated it from Mujahid and it also refers to Al-Buwayrah. When the Messenger of God (peace and blessings of God be upon him) besieged them, he ordered their date palms to be cut down as a humiliation, terror, and intimidation to their hearts. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman, Qatadah, and Muqatil ibn Hayyan that they said: Banu Nadir sent word to the Messenger of God (peace and blessings of God be upon him): You forbid corruption, so why do you order the cutting down of trees? Then God revealed this noble verse: Whatever palm trees you cut down and whatever trees you left, all of it was by His permission, will, decree, and pleasure. In it is a slap to the enemy, a disgrace to them, and a humiliation to their noses.

Mujahid said: Some of the Muhajireen forbade others from cutting down palm trees, and they said: They are only spoils of war for the Muslims. So the Qur'an was revealed confirming those who forbade cutting them down and absolving those who cut them down from sin. They only cut them down and left them with His permission. Something similar to this was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Al-Nasa'i said: Al-Hasan ibn Muhammad told us, on the



And had God not decreed upon them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire.

authority of Affan, on the authority of Hafs ibn Ghiyath, on the authority of Habib ibn Abi 'Umrāh, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, regarding the verse: **Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order to disgrace the wicked.** He said: They were to force them to leave their fortresses and they were ordered to cut down the palm trees, so this caused confusion in their hearts. The Muslims said: We cut down some and left others, so let us ask the Messenger of God (peace and blessings of God be upon him), **Do we have a reward for what we cut down? And do we bear a sin for what we left?** Then God revealed, **Whatever palm trees you cut down,** and Al-Hafiz Abu Ya'la said in his Musnad: Sufyan ibn Waki' told us, Hafs told us, on the authority of Ibn Jurayj, on the authority of Sulayman ibn Musa, on the authority of Jabir, and on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: He gave them permission to cut down palm trees, but then made things difficult for them. So they came to the Prophet, may God bless him and grant him peace, and said, **O Messenger of God, there is a sin upon us for what we cut down, or a burden upon us for what we left behind.** Then God, the Almighty, revealed, **Whatever palm trees you cut down or left standing on their roots, it was by God's permission.**

Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, cut down the palm trees of Banu al-Nadir and burned them. The two authors of the Sahih included it in a similar narration from Musa ibn Uqbah, and the wording of al-Bukhari from the path of Abd al-Razzaq, on the authority of Ibn Jurayj, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, who said: I fought al-Nadir and Qurayza, so he expelled Banu al-Nadir and left Qurayza alone and was merciful to them until he fought Qurayza, so he killed some of their men and took them captive and divided their women, children and wealth among the Muslims except for some of them who joined the Prophet, may God bless him and grant him peace, so he granted them security and they converted to Islam, and he expelled all the Jews of Madinah, Banu Qaynuqa', who were the people of Abdullah ibn Salam, and the Jews of Banu Haritha and all the Jews of Madinah. They also have it from Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir and cut them down, and they were al-Buwayrah, so God, the Almighty, revealed about it: **Whatever you cut down of palm trees or...** You left it standing on its foundations, so by God's permission, and to disgrace the wicked."

Al-Bukhari, may God have mercy on him, narrated on the authority of Juwayriyah bint Asma', on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, burned the

palm trees of Banu al-Nadir, and Hassan bin Thabit, may God be pleased with him, said about it:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

Abu Sufyan ibn al-Harith replied:

May God perpetuate this act and burn its regions with fire.

You will know which of us is pure and which of us is pure

And thus it was narrated by Al-Bukhari, but Ibn Ishaq did not mention it. Muhammad Ibn Ishaq said, and Ka'b Ibn Malik said, mentioning the expulsion of Banu Nadir and the killing of Ibn Al-Ashraf:

I was disgraced by her treachery, joy, just like time, with its changing and revolving ways.

This is because they disbelieved in a great Lord whose command is a great command.

They were both given understanding and knowledge, and a warner came to them from God.

A true warner who delivered clear books and verses that enlighten.

They said: You have not brought anything true, and you are worthy of our denial.

He said: Yes, I have done what is right, and the experienced and wise will confirm it.

Whoever follows him will be guided to all right conduct, and whoever disbelieves in him will be recompensed with disbelief.

When they drank treachery and disbelief, they found themselves averse to the truth.

I see God the Prophet with an honest opinion and God is the judge who does not act unjustly

So he supported him and gave him authority over them, and he was their best supporter.

Ka'b was left dead among them, and after his death, the Nadir tribe was humiliated.

On the palms of our hands, then we have exposed his masculinity with our hands

By the command of Muhammad, he sent Ka'b's brother a secret message to Ka'b at night.

What he disliked, he brought it down with cunning, and Mahmoud is a trustworthy and courageous brother.

Those are the Banu Nadir in a house of evil. They were destroyed for what they had committed.

The next day, they attacked the Messenger of God, peace and blessings be upon him, and he was watching them.

Ghassan Al-Hama supported him against the enemies and he was their minister.

He said peace and they ruled, but they turned away and disobeyed their order, lying and forgery.

They tasted the consequences of their deed, and every three of them would receive a camel.

They deliberately moved to Qainuqa and Ghodar, from which there were palm trees and houses.

He said: Among the poems said about Banu Nadir was the saying of Ibn al-Qayyim al-Absi, and it is said that Qais bin Bahr bin Tarif said it. Ibn Hisham al-Ashja'i said:

My family is a sacrifice for a man who will not perish. The Jews were expelled by Al-Hassan Al-Maznam.

They take a nap in the embers of the tamarisk tree, and they exchanged the soft wood for the muzzled wood.

If my opinion of Muhammad is true, they will see his horses between the two mountains and he will be seen gliding.

Amr ibn Bahtha leads the prayer. They are enemies, and no one is as friendly as a criminal.

They are heroes, daring in the battlefield, shaking the edges of the straightened rope.

And every thin blade is an inherited sword from the time of Ad and Jurhum.

Who will convey my message to the Quraysh? Is there anyone more honorable than them?

Know that your brother, Muhammad, is born and bred between Al-Hujun and Zamzam.

So, obey Him in truth, and your affairs will be settled, and you will rise from this world to the highest level.

A prophet whom God has bestowed upon you mercy. Do not ask him about an unseen matter.

Indeed, in Badr, by my life, there was a lesson for you, O Quraysh, and a heart that was gathered.

The next day he came to Khazraj, intending to come to you, obedient to the Great and Generous One.

Together with the Holy Spirit, he defeats his enemy, a true Messenger from the Most Gracious, with a teacher.

A Messenger from the Most Gracious reciting His Book. When the truth was illuminated, he did not falter.

I see his command increasing in every place in elevation for the command of God Almighty

Ibn Ishaq, may God have mercy on him, has included here many poems containing morals, sermons, wisdom, and details of the story. We have left out the rest for the sake of brevity and contentment with what we have mentioned, and praise and thanks be to God. Ibn Ishaq said: The Battle of Banu Nadir took place after the Battle of Uhud and after the Battle of Bir Ma'unah. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Urwah that he said: The Battle of Banu Nadir took place six months after the Battle of Badr.

## Fath al-Qadir

3- **And had it not been that God had decreed for them exile, He would have punished them in this world.** That is, had it not been that God had decreed for them to leave their homelands in that manner and decreed it for them, He would have punished them by killing and captivity in this world, as He did with Banu Qurayzah. Exile is leaving one's homeland. It is said that it is exile itself, but he expelled it without evacuation. The difference between exile and expulsion, even though they have the same meaning in terms of banishment, is in two aspects: First, exile is not with family and children, while expulsion can be with family and children remaining. Second, exile is only for a group. Expulsion can be for a group or for an individual. This is what Al-Mawardi said: **And for them in the Hereafter is the punishment of the Fire.** This sentence is a new sentence, not connected to the answer to **had it not**, and it includes an explanation of what punishment will befall them in the Hereafter, even if they are saved from the punishment of this world.

## Tafsir al-Baghawi

3- **And had God not decreed upon them exile**, leaving their homeland, **He would have punished them in this world**, by killing and captivity as He did with Banu Qurayzah, **and for them in the Hereafter is the punishment of the Fire.**

## Tafsir al-Baidawi

3- **And had it not been that God decreed for them exile** leaving their homelands. **He would have punished them in this world** by killing and captivity as He did with Banu Qurayzah. **And for them in the Hereafter is the punishment of the Fire** is a resumption, the meaning of which is that if they were saved from the punishment of this world, they would not be saved from the punishment of the Hereafter.

Surat al-Hashr 59:4

That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty.

### Surat al-Hashr 59:4

That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty.

### Tafsir al-Jalalayn

4 - **That is because they opposed** disobeyed (God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty) for him.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **That is because they opposed God and His Messenger**, God Almighty says: This is what God did to these Jews, which was to expel them from their homes, and cast terror into their hearts from the believers, and make for them in the Hereafter the punishment of Hellfire because of what they did in this world, by opposing God and His Messenger in His commands and prohibitions, and disobeying their Lord in what He commanded them to do in following Muhammad, may God bless him and grant him peace. **And whoever opposes God - then indeed, God is severe in penalty**, God Almighty says: And whoever opposes God in His commands and prohibitions - then indeed, God is severe in penalty.

### Tafsir al-Qurtubi

The Almighty said: *That* meaning that is the clarification **is because they opposed God** meaning they opposed Him and disobeyed His command. **And whoever opposes God** Talha bin Masraf and Muhammad bin Al-Sameeq read **and whoever opposes God** with the doubling apparent as in Al-Anfal, and the rest assimilated it.

### Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and on the earth glorifies Him, sanctifies Him, prays to Him, and declares His Oneness, as He says: "The seven heavens and the earth and whatever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification." And He says: **And He is the Exalted in Might**, meaning the Invincible, **the Wise** in His power and His law. And He says: **It is He who expelled those who disbelieved among the People of the Scripture**, meaning the Jews of Banu Nadir. Ibn Abbas, Mujahid, Al-Zuhri and others said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he made a truce with them and gave them a covenant and

protection on the condition that he would not fight them and they would not fight him. They broke the covenant that was between them and him, so God brought down upon them His unstoppable wrath and sent down upon them His unstoppable judgment. The Prophet (peace and blessings of God be upon him) expelled them and drove them out of their strong fortresses, which the Muslims had not coveted and which they had thought would protect them from God's wrath. But it did not avail them anything against God, and what they had not expected came to them from God. The Messenger of God (peace and blessings of God be upon him) sent them and expelled them from Medina. Some of them went to Adhra'at in the upper reaches of Syria, which is the land of gathering and resurrection. Some of them went to Khaybar, and he had settled them there on the condition that they would have whatever their camels carried. They destroyed the movable property in their homes that could not be carried with them. For this reason, God the Almighty said: "They destroy their houses with their own hands and the hands of the believers. So take heed, you people of knowledge." *Al-Absar* means think about the consequences of those who disobey God's command, disobey His Messenger, and deny His Book. How will His humiliating punishment befall them in this world, along with the painful torment He has in store for them in the Hereafter?

Abu Dawud said: Muhammad ibn Dawud Sufyan told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, that the infidels of Quraysh wrote to Ibn Ubayy and those who were with him who worshipped idols from the Aws and Khazraj, while the Messenger of God, may God bless him and grant him peace, was in Medina at that time before the Battle of Badr: You have given refuge to our companion, and we swear by God that we will fight him or expel you or we will march against you all together until we kill your fighters and take your women captive. When this reached Abdullah ibn Ubayy and those who were with him from the idol worshippers, they gathered to fight the Prophet, may God bless him and grant him peace. When this reached the Prophet, may God bless him and grant him peace, he met them and said: "The threat of Quraysh from you has reached the limits. They plotted against you more than you want to plot against yourselves. They want to fight your sons and brothers." When they heard that from the Prophet, they dispersed. This reached the infidels of Quraysh, so after the Battle of Badr, the infidels of Quraysh wrote to the Jews: You are the people of the circle and the fortresses. You will either fight with our companion or we will do such and such, and nothing will stand between us and your women's servants, which are the anklets. When their letter reached the Prophet, may God bless him and grant him peace, Banu Nadir were certain of the treachery, so they sent to the Prophet, may God bless him and grant him peace: Come out to us with thirty men from your companions, and let thirty rabbis come out from us until we meet at the middle

place, and let them listen to you. If they believe you and have faith in you, we will believe in you.

The next day, the Messenger of God, may God bless him and grant him peace, came to them with his troops and besieged them, saying to them: **By God, you will not believe in me except through a covenant that you make with me.** They refused to give him a covenant, so he fought them that day. Then the next day he went to Banu Qurayzah with his troops, leaving Banu Nadir and calling them to make a covenant with him. They made a covenant with him, so he turned away from them and went to Banu Nadir with his troops. He fought them until they agreed to leave. Banu Nadir fled and carried what the camels could carry of their belongings, the doors of their houses and their wood. The date palms of Banu Nadir were specifically for the Messenger of God, may God bless him and grant him peace. God gave them to him and singled them out for him, as God Almighty said: **And what God has bestowed upon His Messenger from them, you did not urge upon it any horses or camels,** meaning without fighting. So the Prophet, may God bless him and grant him peace, gave most of it to the Muhajireen, dividing it among them and dividing it to two men from the Ansar, who were in need. He did not divide it from the Ansar except them. The rest of it was the charity of the Messenger of God, may God bless him and grant him peace. Which is in the hands of the Banu Fatima, and let us mention the summary of the Battle of Banu Nadir in brief, and God is the helper.

The reason for this, as mentioned by the authors of the campaigns and biographies, was that when the companions of the Prophet, may God bless him and grant him peace, were killed at Bir Ma'unah, and they were seventy, and Amr ibn Umayyah ad-Damri escaped from them, then while he was on his way back to Medina, he killed two men from Banu Amir, and they had a covenant from the Prophet, may God bless him and grant him peace, and a guarantee of safety that Amr did not know about. So when he returned, he informed the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: **You have killed two men for whose blood money I owe them.** There was a covenant and agreement between Banu al-Nadir and Banu Amir, so the Prophet, may God bless him and grant him peace, went out to Banu al-Nadir to ask for their help in the blood money of those two men, and the homes of Banu al-Nadir were outside Medina, miles to the east of it.

Muhammad bin Ishaq bin Yasar said in his book, Al-Seerah: Then the Messenger of God, may God bless him and grant him peace, went out to Banu Nadir to ask for their help in the blood money of those two men killed from Banu Amir, who were killed by Amr bin Umayya Al-Damri for the protection that the Messenger of God, may God bless him and grant him peace, had made for them, according to what Yazid bin Ruman told me. There was a covenant and an oath between Banu Nadir and Banu Amir. When the Messenger of God, may God bless him and grant him peace, came to them to ask for their help in the blood money of those two men, they said: Yes, O Abu Al-Qasim, we will help you in whatever you like of what you asked us for. Then some of them met in private

and said: You will not find a man in such a state as this - and the Messenger of God, may God bless him and his family and grant them peace, was next to a wall of one of their houses - so who is the man who will climb up to this house and throw a rock at him and relieve us of him? Amr ibn Jahsh ibn Ka'b appointed one of them for this purpose, and he said, **I will do it.** So he went up to throw a rock at him, as he had said, and the Messenger of God, may God bless him and grant him peace, was with a group of his companions, among them Abu Bakr, Umar, and Ali, may God be pleased with them. Then the report of what the people wanted came to the Messenger of God, may God bless him and grant him peace, from the sky, so he stood up and went back to Medina.

When the Prophet (peace and blessings of God be upon him) had delayed his companions, they went in search of him and found a man coming from Medina. They asked him about him and he said, **I saw him entering Medina.** So the companions of the Messenger of God (peace and blessings of God be upon him) came until they reached him. He told them the report of what the Jews had intended to do to him, and the Messenger of God (peace and blessings of God be upon him) ordered them to prepare for war and to march against them. Then he marched until he came down to them and they took refuge in the fortresses. The Messenger of God (peace and blessings of God be upon him) ordered the palm trees to be cut down and burned. They called out to him, **O Muhammad, you used to forbid corruption on earth and criticize those who did it, so what about cutting down and burning the palm trees?** A group of Banu Auf ibn al-Khazraj, including Abdullah ibn Ubayy ibn Salul, Wadi'ah, Malik ibn Abi Qawqal, Suwayd and Da'is, had sent word to Banu al-Nadir that they should remain steadfast and resist, for we will not surrender to you. If you are fought, we will fight with you, and if you leave, we will leave with you. They waited for that to help them, but they did not do so, so God cast terror into their hearts. They asked the Messenger of God, may God bless him and grant him peace, to expel them and refrain from shedding their blood on the condition that they would have whatever money the camels carried of their wealth except the ring. He did so, and they carried as much of their wealth as the camels could carry. A man among them would demolish his house to the exclusion of its door and place it on the back of his camel and set off with it. They went out to Khaybar, and some of them went to Syria and left the wealth for the Messenger of God, may God bless him and grant him peace. It was exclusively for the Messenger of God, may God bless him and grant him peace, to place it wherever he wished. He divided it among the first emigrants without the Ansar, except for Sahl ibn Hunayf and Abu Dujana - Samak ibn Kharshah. They mentioned poverty, so the Messenger of God, may God bless him and grant him peace, gave them something. He said: No one from Banu Nadir converted to Islam except two men: Yamin ibn Amr ibn Ka'b, the uncle of Amr ibn Jahash, and Abu Sa'd ibn Wahb. They converted to Islam with their wealth and preserved it.

Ibn Ishaq said: Some of the family of Yamin told me that the Messenger of God (peace and blessings of God be upon him) said to Yamin: **Have you not seen**



Surat al-Hashr 59:4

That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty.

**what I have suffered from your cousin and what they intend to do to me?** So Yamin ibn Amr made a promise to a man to kill Amr ibn Jahash, so he killed him, as they claim. Ibn Ishaq said: The entire Surah Al-Hashr was revealed regarding Banu Nadir. Yunus ibn Bakir narrated this from Ibn Ishaq in a similar manner. God the Almighty said: **It is He who brought forth those who disbelieved among the People of the Scripture** meaning Banu Nadir **from their homes at the first gathering.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Abu Sa'd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whoever doubts that the land of gathering is here, meaning Syria, should read this verse: **It is He who brought forth those who disbelieved among the People of the Scripture from their homes at the first gathering.** The Messenger of God (peace and blessings of God be upon him) said to them: **Go forth.** They said: To where? He said: **To the place of assembly.** Abu Saeed Al-Ashja told us, Abu Usama told us, on the authority of Aouf, on the authority of Al-Hasan, who said: When the Messenger of God, may God bless him and grant him peace, expelled Banu Al-Nadir, he said: **This is the first of the assembly, and I am following in its footsteps.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Uday, on the authority of Aouf, on the authority of Al-Hasan, with the same chain of transmission.

And the Almighty's saying: **You did not think that they would come out** meaning during the period of your siege of them, which was short and was six days despite the strength and fortification of their fortresses. For this reason, the Almighty said: **And they thought that their fortresses would protect them from God, but God came to them from where they had not expected.** That is, what came to them from God's command came to them from where they had not expected, as the Almighty said in the other verse: "Those before them had already plotted, but God attacked their structure from the foundations, so the roof collapsed upon them from above them, and the punishment came to them from where they did not perceive."

God the Almighty says: {And He cast terror into their hearts} meaning fear, panic and alarm. How could that not happen to them when the One who was victorious through terror besieged them for a month's journey, may God's prayers and peace be upon him. And His statement: {They destroy their houses with their own hands and the hands of the believers}, Ibn Ishaq's explanation of that has already been given above, which is the demolition of what they considered good of their roofs and doors and loading them on camels. This is what Urwah ibn Az-Zubayr, Abdur-Rahman ibn Zayd ibn Aslam and others said. Muqatil ibn Hayyan said: The Messenger of God, may God's prayers and peace be upon him, would fight them, and if he gained control of a path or a house, he would demolish its walls to make room for the fighting. And if the Jews gained control of a place or overcame a path or a house, they would dig from the backs of it, then fortify and defend it. God the Almighty says: {So take admonition, you who have vision}. And his statement:

**And had it not been that God decreed exile upon them, He would have punished them in this world.** That is, had it not been that God decreed this exile upon them, which is exile from their homes and wealth, they would have had another punishment from God, such as killing, captivity, and the like. Al-Zuhri said this on the authority of Urwah, Al-Suddi, and Ibn Zayd, because God had decreed upon them that He would punish them in this world, along with what He had prepared for them in the Hereafter of punishment in the fire of Hell.

Ibn Abi Hatim said: My father told us, Abdullah bin Saleh, the scribe of Al-Layth, told us, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, who said: Urwah bin Al-Zubayr told me: Then there was the battle of Banu Al-Nadir, and they were a group of Jews, six months after the Battle of Badr. Their camp was in a district of Madinah, so the Messenger of God, may God bless him and grant him peace, besieged them until they agreed to exile, and they were to have whatever money and goods the camels carried except for the ring, which is the weapon. So the Messenger of God, may God bless him and grant him peace, exiled them towards Syria. He said: And exile was written for them in verses of the Torah, and they were from a tribe that had not been exiled before the Messenger of God, may God bless him and grant him peace, was empowered over them, and God revealed about them: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from God. But God came to them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you of knowledge." The eyes \* And had it not been that God had decreed for them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire. \* That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty. \* Whether you cut down a palm grove or leave it standing on its roots, it was by God's permission, and [He does so] in order to disgrace the wicked. And Ikrimah said: Exile means killing, and in another narration from him: annihilation. Qatada said: Exile means people leaving one country for another. Ad-Dahhak said: He expelled them to Syria and gave every three a camel and a water skin, so this is the exiling.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Ahmad bin Kamil Al-Qadi told us, Muhammad bin Saeed Al-Awfi told us, my father told us, on the authority of my uncle, my father told us, on the authority of my grandfather, on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, had besieged them until he had exhausted them, so they gave him whatever he wanted from them, so he made peace with them on the



condition that he spared their bloodshed, expel them from their land, homes and homelands, and send them to Adhraat Al-Sham, giving each three of them a camel and a water skin, and that he would expel them from their land to another land. It was also narrated from the hadith of Yaqub bin Muhammad Al-Zuhri, on the authority of Ibrahim bin Ja'far, on the authority of Mahmud bin Muhammad bin Maslama, on the authority of his father, on the authority of his grandfather, on the authority of Muhammad bin Maslama, that the Messenger of God, peace and blessings be upon him, sent him to Banu Al-Nadir and ordered him to give them three days' respite in the expulsion.

God the Almighty says: {And for them in the Hereafter is the punishment of the Fire} meaning it is inevitable and inevitable for them. God the Almighty says: {That is because they opposed God and His Messenger} meaning that God did that to them and gave power over them to His Messenger and His believing servants, because they opposed God and His Messenger and denied what God revealed to His previous messengers in the good tidings of Muhammad, peace and blessings be upon him, and they knew that as they knew their own sons. Then He said: {And whoever opposes God - then indeed, God is severe in penalty}. God the Almighty says: {Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order that He might disgrace the wicked} Layyin is a type of date, and it is good. Abu Ubaidah said: It is the date that differs from Ajwa and Barni. Many of the commentators said: Layyin is the variety of dates other than Ajwa. Ibn Jarir said: It refers to all date palms. He narrated it from Mujahid and it also refers to Al-Buwayrah. When the Messenger of God (peace and blessings of God be upon him) besieged them, he ordered their date palms to be cut down as a humiliation, terror, and intimidation to their hearts. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman, Qatadah, and Muqatil ibn Hayyan that they said: Banu Nadir sent word to the Messenger of God (peace and blessings of God be upon him): You forbid corruption, so why do you order the cutting down of trees? Then God revealed this noble verse: Whatever palm trees you cut down and whatever trees you left, all of it was by His permission, will, decree, and pleasure. In it is a slap to the enemy, a disgrace to them, and a humiliation to their noses.

Mujahid said: Some of the Muhajireen forbade others from cutting down palm trees, and they said: They are only spoils of war for the Muslims. So the Qur'an was revealed confirming those who forbade cutting them down and absolving those who cut them down from sin. They only cut them down and left them with His permission. Something similar to this was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Al-Nasa'i said: Al-Hasan ibn Muhammad told us, on the authority of Affan, on the authority of Hafs ibn Ghiyath, on the authority of Habib ibn Abi 'Umrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, regarding the verse: **Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order to disgrace the wicked.** He said: They were to force them to leave their fortresses and they were ordered to cut down the palm

trees, so this caused confusion in their hearts. The Muslims said: We cut down some and left others, so let us ask the Messenger of God (peace and blessings of God be upon him), **Do we have a reward for what we cut down? And do we bear a sin for what we left?** Then God revealed, **Whatever palm trees you cut down,** and Al-Hafiz Abu Ya'la said in his Musnad: Sufyan ibn Waki' told us, Hafs told us, on the authority of Ibn Jurayj, on the authority of Sulayman ibn Musa, on the authority of Jabir, and on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: He gave them permission to cut down palm trees, but then made things difficult for them. So they came to the Prophet, may God bless him and grant him peace, and said, **O Messenger of God, there is a sin upon us for what we cut down, or a burden upon us for what we left behind.** Then God, the Almighty, revealed, **Whatever palm trees you cut down or left standing on their roots, it was by God's permission.**

Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, cut down the palm trees of Banu al-Nadir and burned them. The two authors of the Sahih included it in a similar narration from Musa ibn Uqbah, and the wording of al-Bukhari from the path of Abd al-Razzaq, on the authority of Ibn Jurayj, on the authority of Musa ibn Uqbah, on the authority of Nafi', on the authority of Ibn Umar, who said: I fought al-Nadir and Qurayza, so he expelled Banu al-Nadir and left Qurayza alone and was merciful to them until he fought Qurayza, so he killed some of their men and took them captive and divided their women, children and wealth among the Muslims except for some of them who joined the Prophet, may God bless him and grant him peace, so he granted them security and they converted to Islam, and he expelled all the Jews of Madinah, Banu Qaynuqa', who were the people of Abdullah ibn Salam, and the Jews of Banu Haritha and all the Jews of Madinah. They also have it from Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir and cut them down, and they were al-Buwayrah, so God, the Almighty, revealed about it: **Whatever you cut down of palm trees or...** You left it standing on its foundations, so by God's permission, and to disgrace the wicked."

Al-Bukhari, may God have mercy on him, narrated on the authority of Juwayriyah bint Asma', on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir, and Hassan bin Thabit, may God be pleased with him, said about it:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

Abu Sufyan ibn al-Harith replied:

May God perpetuate this act and burn its regions with fire.

You will know which of us is pure and which of us is pure

## Surat al-Hashr 59:4

That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty.

And thus it was narrated by Al-Bukhari, but Ibn Ishaq did not mention it. Muhammad Ibn Ishaq said, and Ka'b Ibn Malik said, mentioning the expulsion of Banu Nadir and the killing of Ibn Al-Ashraf:

I was disgraced by her treachery, joy, just like time, with its changing and revolving ways.

This is because they disbelieved in a great Lord whose command is a great command.

They were both given understanding and knowledge, and a warner came to them from God.

A true warner who delivered clear books and verses that enlighten.

They said: You have not brought anything true, and you are worthy of our denial.

He said: Yes, I have done what is right, and the experienced and wise will confirm it.

Whoever follows him will be guided to all right conduct, and whoever disbelieves in him will be recompensed with disbelief.

When they drank treachery and disbelief, they found themselves averse to the truth.

I see God the Prophet with an honest opinion and God is the judge who does not act unjustly

So he supported him and gave him authority over them, and he was their best supporter.

Ka'b was left dead among them, and after his death, the Nadir tribe was humiliated.

On the palms of our hands, then we have exposed his masculinity with our hands

By the command of Muhammad, he sent Ka'b's brother a secret message to Ka'b at night.

What he disliked, he brought it down with cunning, and Mahmoud is a trustworthy and courageous brother.

Those are the Banu Nadir in a house of evil. They were destroyed for what they had committed.

The next day, they attacked the Messenger of God, peace and blessings be upon him, and he was watching them.

Ghassan Al-Hama supported him against the enemies and he was their minister.

He said peace and they ruled, but they turned away and disobeyed their order, lying and forgery.

They tasted the consequences of their deed, and every three of them would receive a camel.

They deliberately moved to Qainuqa and Ghodar, from which there were palm trees and houses.

He said: Among the poems said about Banu Nadir was the saying of Ibn al-Qayyim al-Absi, and it is said that Qais bin Bahr bin Tarif said it. Ibn Hisham al-Ashja'i said:

My family is a sacrifice for a man who will not perish. The Jews were expelled by Al-Hassan Al-Maznam.

They take a nap in the embers of the tamarisk tree, and they exchanged the soft wood for the muzzled wood.

If my opinion of Muhammad is true, they will see his horses between the two mountains and he will be seen gliding.

Amr ibn Bahtha leads the prayer. They are enemies, and no one is as friendly as a criminal.

They are heroes, daring in the battlefield, shaking the edges of the straightened rope.

And every thin blade is an inherited sword from the time of Ad and Jurhum.

Who will convey my message to the Quraysh? Is there anyone more honorable than them?

Know that your brother, Muhammad, is born and bred between Al-Hujun and Zamzam.

So, obey Him in truth, and your affairs will be settled, and you will rise from this world to the highest level.

A prophet whom God has bestowed upon you mercy. Do not ask him about an unseen matter.

Indeed, in Badr, by my life, there was a lesson for you, O Quraysh, and a heart that was gathered.

The next day he came to Khazraj, intending to come to you, obedient to the Great and Generous One.

Together with the Holy Spirit, he defeats his enemy, a true Messenger from the Most Gracious, with a teacher.

A Messenger from the Most Gracious reciting His Book. When the truth was illuminated, he did not falter.

I see his command increasing in every place in elevation for the command of God Almighty

Ibn Ishaq, may God have mercy on him, has included here many poems containing morals, sermons, wisdom, and details of the story. We have left out the rest for the sake of brevity and contentment with what we have mentioned, and praise and thanks be to God. Ibn Ishaq said: The Battle of Banu Nadir took place after the Battle of Uhud and after the Battle of Bir Ma'unah. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Urwah that he said: The Battle of Banu Nadir took place six months after the Battle of Badr.

## Fath al-Qadir

And the reference in his saying: 4- *That* to what was mentioned previously about exile in this world and punishment in the hereafter **because they opposed God and His Messenger** meaning because of their opposition to God and His Messenger by not obeying and leaning towards the disbelievers and breaking the covenant **And whoever opposes God - then indeed,**

**God is severe in penalty** Here he restricted himself to opposition to God. Because his opposition is opposition to His Messenger. The majority read *yashaq* with idgham. Talhah bin Masraf and Muhammad bin al-Samif'a read *yashaq* with separation.

### **Tafsir al-Baghawi**

4- *That*, which befell them, "is because they opposed God and His Messenger. And whoever opposes God, then indeed, God is severe in penalty."

### **Tafsir al-Baidawi**

4- "That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty." The reference is to what was mentioned of what befell them, what they were about to do, and what was prepared for them, or to the end.

Surat al-Hashr 59:5

Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked.

## Surat al-Hashr 59:5

Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked.

## Tafsir al-Jalalayn

5 - **Whatever you cut down** O Muslims **of a date palm** (or leave standing on its roots, it was by permission of God) the best of you in that **and to disgrace** by permission to cut down **the wicked** the Jews in their objection that cutting down fruit-bearing trees is corruption

## Tafsir al-Suyuti

Al-Bukhari and others narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Nadir and cut down the valley of Al-Buwayrah, so God revealed: **Whatever palm trees you cut down or left behind** - the verse.

Abu Ya`la narrated with a weak chain of transmission on the authority of Jabir, who said: He gave them permission to cut down palm trees, then he made things difficult for them. They came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, is there a sin upon us for what we cut down or left? Then God revealed: **Whatever you cut down of palm trees or leave them...**

K and Ibn Ishaq narrated on the authority of Yazid bin Ruman who said: When the Messenger of God, may God bless him and grant him peace, descended upon Banu Nadir, they fortified themselves against him in the fortresses. He ordered the palm trees to be cut down and burned. They called out to him: O Muhammad, you used to forbid corruption and criticize it, so what is the matter with the cutting down and burning of the palm trees? Then it was revealed. Ibn Jarir narrated on the authority of Qatada and Mujahid something similar.

## Tafsir al-Tabari

God Almighty says: Whatever types of palm trees you cut down, or whatever you left standing on their roots.

The interpreters differed on the meaning of *al-Laynah*. Some of them said: It refers to all types of palm trees except for *Ajwa*.

Who said that?

Bashar told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah: **What you cut down of the palm trees** he said: the palm tree.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ikrimah, that he said regarding this verse, **What you cut down of the date palms or left behind**, he said: The date

palm is the date palm smaller than the Ajwa date.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ruman, regarding his statement, **What you cut down of soft dates**, he said: Soft dates are the dates that differ from Ajwa dates.

He told us about it again and said: From the palm trees.

Yaqub told us, he said: Ibn Ulayyah told us, on the authority of Sa'id, on the authority of Qatada, regarding his statement, **What you cut down of the date palms**, he said: All palm trees except for the Ajwa date.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **What you cut down of the date palms**, and the date palm is what is not dated from the palm trees.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri: **What you cut from the soft dates** refers to all types of palm trees except Ajwa.

Ibn Hamid told us, he said: Mihran told us, he said: Sufyan told us, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, **What you cut of the soft dates**, he said: the palm tree, not the Ajwa.

Others said: All palm trees are soft, including Ajwa and non-Ajwa dates.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **What you cut down of the palm trees**, he said: the palm tree.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **What you cut down of palm trees**, he said: Date palms. He said: Some of the Muhajireen forbade others from cutting down date palms, and they said: They are only spoils of war for the Muslims, and the revelation of the Qur'an confirms the one who forbade cutting them down, and absolves the one who cut them down from sin, and he only cut them down and left them with His permission.

Ibn Al-Muthanna told us, he said: Yahya bin Abi Bakr told us, he said: Sharik told us, on the authority of Abi Ishaq, on the authority of Amr bin Maymun, **What you cut down of the palm trees**, he said: the palm tree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **What you cut down of the soft palm trees**, he said: The soft palm tree is the palm tree, whether it was Ajwa or other. God said, **What you cut down of the soft palm trees**, he said: What they cut down of the palm trees of Nadir when Nadir betrayed them.

Others said: It is a type of palm tree.

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, **What you cut down of the soft palm trees**, he said: The soft palm tree is a type of palm tree.

Others said: They are the most generous palm trees.

Who said that?

Ibn Hamid told us, he said: Mihran told us, he said: Sufyan told us regarding **what you have cut down of the date palms**, he said: from their noble palm trees.

The correct statement about this is the statement of those who said: The soft one is the palm tree, and they are from the types of palm trees as long as they are not Ajwa, and it is them that Dhu al-Rummah meant when he said:

The path of fear is falling on the soft dew of the night, its feathers are trickling

Some of the Arab scholars from Basra used to say: Layna is from color, and the singular of layna in the plural is layna. He said: It is called layna because it is a verb from fa'la, which means color, and it is a type of palm tree, but when the letter before it was broken, it changed to a ya'. Some of them used to deny this saying and say: If it were as he said, they would have pluralized it as lawan, not layyan. Some of the grammarians of Kufa used to say: The plural of layna is layn. This verse was revealed, as mentioned, because when the Messenger of God (blessings and peace of God be upon him) cut down the palm trees of Banu Nadir and burned them, Banu Nadir said to the Messenger of God (blessings and peace of God be upon him): You used to forbid corruption and criticize it, so why do you cut down our palm trees and burn them? So God revealed this verse, informing them that whatever the Messenger of God (blessings and peace of God be upon him) cut down or left, it was done by the command of God.

Others said: Rather, this was revealed because of a difference of opinion among Muslims about cutting it off or leaving it.

It was mentioned that it was revealed because the Jews said to the Muslims what they said:

Ibn Humayd narrated: Salamah ibn al-Fadl narrated: Muhammad ibn Ishaq narrated: Yazid ibn Ruman narrated: When the Messenger of God (peace and blessings of God be upon him) descended upon them, meaning Banu al-Nadir, they took refuge in the fortresses from him. The Messenger of God (peace and blessings of God be upon him) ordered the cutting down of the palm trees and their burning. They called out to him, **O Muhammad, you used to forbid corruption and criticize those who committed it, so what about cutting down and burning the palm trees?** Then God, the Almighty, revealed, **Whatever palm trees you cut down or left standing on their roots was by God's permission and in order that He might disgrace the wicked.**

It was mentioned that it was revealed because of a disagreement among Muslims regarding the matter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Whatever palm trees you cut down or left behind...** the verse, meaning to admonish them. So the Muslims cut down the palm trees on that day, and others held back, fearing that it would be a cause of corruption. So the Jews said, **Has God given you permission to commit corruption?** So God revealed, **Whatever palm trees you cut down.**

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **Whatever palm trees you cut down or left standing on their roots**, he said: Some of the Muhajireen forbade others from cutting down palm trees, and they said: They are only spoils of war for the Muslims, and the Qur'an was revealed confirming those who forbade cutting them down, and absolving those who cut them down from sin, and they only cut them down and left them standing on their roots with His permission.

Sulayman ibn Umar ibn Khalid al-Barqi told me, Ibn al-Mubarak said, on the authority of Musa ibn Uqbah, 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, cut down the palm trees of Banu al-Nadir, and concerning that was revealed the verse: **What you cut down of the palm trees...** and concerning that Hassan ibn Thabit said:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

And his saying, **By God's permission**, means: By God's command you were cut off and left, and to anger his enemies with that, and it was not corruption.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ruman: **Then by God's permission** means by God's command it was cut off, and it was not corruption, but a punishment from God, and to disgrace the wicked.

His saying: **And to disgrace the wicked** means to humiliate those who disobey God Almighty and oppose His commands and prohibitions, and they are the Jews of Banu Nadir.

## Tafsir al-Qurtubi

It contains five issues:

First: The Almighty's statement: **What you cut down of palm trees** is in the accusative case with **cut down**, as if he said: What did you cut down? That is because when the Prophet (peace and blessings of God be upon him) descended upon the fortresses of Banu



Surat al-Hashr 59:5

Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked.

Nadir - which was Al-Buwayrah - when they broke the covenant with Quraysh to aid him on the Day of Uhud, he ordered their palm trees to be cut down and burned. They differed on the number of those. Qatadah and Ad-Dahhak said that they cut down six of their palm trees and burned one. Muhammad ibn Ishaq said that they cut down one palm tree and burned another. That was with the approval of the Messenger of God (peace and blessings of God be upon him) or by his order, either because it weakened them or because the place was spacious enough to cut them down. That upset them, so they - the Jews of the People of the Book - said: O Muhammad, don't you claim that you are a prophet seeking reform? Is cutting down palm trees and burning trees considered reform? And have you found in what God revealed to you permission to spread corruption on earth?! That upset the Prophet (peace and blessings of God be upon him). The believers found themselves in such a state that they differed. Some of them said, **Do not sever what God has bestowed upon us.** Some of them said, **Sever it so that we may enrage them thereby.** So the verse was revealed confirming those who forbade severing ties and relieving those who sever ties from sin. It informed them that severing ties and abandoning them are by God's permission. Their poet, Samak the Jew, said about this:

Did we not inherit the wise Book during the time of Moses and did we not turn away?

You are shepherds of lean sheep in the plains of Tihama and Al-Akhif.

You see the care we provide for you in every age that is unfair to you

Oh witnesses, stop injustice and abhorrent logic.

Perhaps the nights and the passage of time will show us who is just and fair.

By killing the Nadir and expelling them and hamstringing the Nakhir and not picking it

Hassan bin Thabit answered him:

He lost a group of people who supported the Quraysh, but they had no supporter in their own town.

They brought the Book and then neglected it, and they are blind to the Torah.

You disbelieved in the Qur'an and refused to believe what the warner said.

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

Abu Sufyan ibn al-Harith ibn Abd al-Muttalib answered him:

May God perpetuate this act and burn its regions with fire.

You will know which of us is better and which of our lands will be better

If the palm trees were riders, they would say, **You have**

**no place to stay.** So move on.

Second: The departure of the Prophet (peace and blessings of God be upon him) was in Rabi' al-Awwal of the fourth year of the Hijra. They fortified themselves in fortresses, and he ordered the cutting down and burning of palm trees. At that time, the prohibition of alcohol was revealed. Abdullah bin Ubayy bin Salul and the hypocrites who were with him sent a message to Banu Nadir: We are with you, and if you are fought, we will fight with you, and if you are expelled, we will go out with you. They were deceived by that, but when the truth came, they abandoned them, surrendered them, and threw themselves into their hands. The Messenger of God (peace and blessings of God be upon him) asked to spare their blood and deport them, on the condition that they would be entitled to whatever their camels carried of their wealth except weapons. They carried that to Khaybar, and some of them went to Ash-Sham. Among those who went to Khaybar were their leaders, such as Huyayy bin Akhtal, Salam bin Abi Al-Haqiq, and Kinanah bin Ar-Rabi', and Khaybar surrendered to them.

Third: It was proven in Sahih Muslim and other books on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, cut down the palm trees of Banu Nadir and burned them. Hassan said about this:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

And in that regard the verse was revealed: **What you cut down of palm trees**

People differed regarding destroying the enemy's house, burning it, and cutting off its fruits. There are two opinions: The first is that it is permissible, as stated in Al-Mudawwana. The second is that if the Muslims know that it is theirs, they do not do it, but if they despair of it, they do it. Malik stated this in Al-Wadiha. The followers of Al-Shafi'i and Ibn Al-Arabi argue about this. The first opinion is correct. The Messenger of God (blessings and peace of God be upon him) knew that the palm trees of Banu Nadir were his, but he cut them down and burned them to spite them and weaken them so that they would leave. Destroying some of the wealth for the benefit of the rest is permissible according to Islamic law and is intended according to reason.

Fourth - Al-Mawardi said: This verse is evidence that every ijthadist will have a share. Al-Kaya al-Tabari said the same, saying: Even if ijthad was considered excessive in such a case when the Prophet (peace and blessings of God be upon him) was among them, there is no doubt that the Messenger of God (peace and blessings of God be upon him) saw that and remained silent, so they received the ruling from his confirmation. Ibn al-Arabi said: This is false, because the Messenger of God (peace and blessings of God be upon him) was with them, and there is no ijthad in the presence of the Messenger of God (peace and blessings of God be upon him). Rather, it indicates the ijthad of the Prophet (peace and blessings of God be

upon him) in matters that were not revealed to him, taking into account the generality of harming the disbelievers, and giving permission to everyone to do what would lead to their invasion and destruction, as God the Almighty says: **And to disgrace the wicked.**

Fifth - There is a difference of opinion regarding what the soft date is, with ten opinions: The first: It is the entire palm tree except the old one, as stated by Az-Zuhri, Malik, Saeed bin Jubair, Ikrimah and Al-Khalil. It is narrated from Ibn Abbas, Mujahid and Al-Hasan: It is the entire palm tree, and they did not exclude Ajwa or others. It is also narrated from Ibn Abbas: It is a type of palm tree. It is narrated from Ath-Thawri: It is the most noble of palm trees. It is narrated from Abu Ubaidah: It is all types of dates except Ajwa and Barni. Jaafar bin Muhammad said: It is Ajwa specifically. It is mentioned that Al-Ateeq and Ajwa were with Noah, peace be upon him, in the ark. Al-Ateeq is the male. Ajwa is the origin of all females, and that is why it was difficult for the Jews to cut it down. Al-Mawardi narrated it. It is also said that it is a type of palm tree whose dates are called Al-Lawn *color*, its dates are the best of dates, and they are very yellow, the stone can be seen from the outside and the molars are absent in it. They prefer the young palm tree from it to the young palm tree. It is also said that it is the palm tree that is close to the ground. Al-Akhfash recited:

The dove made me sad when it sang of the separation of the beloved from above

It was said: The soft seedling is softer than the palm tree. From this comes the poet's saying:

They planted its softness in a certain channel, then surrounded the palm trees with thickets.

It was said: All soft trees are soft due to their softness in life. Dhu al-Rummah said:

The path of fears is soft and the dew of the night is trickling in his feathers

And the tenth saying - that it is the date palm, said Al-Asma'i. He said: The people of Medina say that tables are not puffed until colors are present, meaning date palms. Ibn Al-Arabi said: What Al-Zuhri and Malik said is correct for two reasons: First - that they know their country and its trees. Second - that the derivation is wrong, and the linguists correct it, because the weight of the word *laina* is *lawnhu*, and it became weak according to their roots and turned into *layna* so it is *lawn*. So if the letter *ha* is added, its first letter is broken, like **barak Al-sadr with a fatha on the ba** and **barakah with a kasra on it** because of the letter *ha*. And it was said that *layna* is originally *lawna*, but the *waw* became a *ya* because of the kasra of the letter before it. The plural of *layna* is *layn*. And it was said: *layyan*. Imru' Al-Qais said, describing the neck of his horse:

A story like the crushing of soft wood, in which the misguided one set the price on fire

Al-Akhfash said: It was named Layna because of its color, not because of softness. Al-Mahdawi said: There is a difference of opinion about its derivation. Some say it is from color and its root is lawna. Others

say its root is Layna from laana yaleen. Abdullah read Ma qata'tum min Layna wa la tarkatum quma'a 'ala asuluha, meaning standing on its stalks. Al-A'mash read Ma qata'tum min Layna or tarkatumuha quma'a 'ala asuluha, meaning you did not cut it. It was read Qawma' according to its root. There are two interpretations: One of them is that it is the plural of *asl*, *karhan* and *rahn*. The second is that the damma is sufficient instead of the waw. It was read Qayman according to its root, going with the word *ma*. **By the permission of God** means by His command. **And to disgrace the wicked** meaning to humiliate the disbelieving Jews through Him, His prophet, and His books.

## Tafsir Ibn Kathir

God Almighty tells us that everything in the heavens and on the earth glorifies Him, sanctifies Him, prays to Him, and declares His Oneness, as He says: "The seven heavens and the earth and whatever is therein glorify Him. There is not a thing but glorifies Him with praise, but you do not understand their glorification." And He says: **And He is the Exalted in Might**, meaning the Invincible, **the Wise** in His power and His law. And He says: **It is He who expelled those who disbelieved among the People of the Scripture**, meaning the Jews of Banu Nadir. Ibn Abbas, Mujahid, Al-Zuhri and others said: When the Messenger of God (peace and blessings of God be upon him) came to Medina, he made a truce with them and gave them a covenant and protection on the condition that he would not fight them and they would not fight him. They broke the covenant that was between them and him, so God brought down upon them His unstoppable wrath and sent down upon them His unstoppable judgment. The Prophet (peace and blessings of God be upon him) expelled them and drove them out of their strong fortresses, which the Muslims had not coveted and which they had thought would protect them from God's wrath. But it did not avail them anything against God, and what they had not expected came to them from God. The Messenger of God (peace and blessings of God be upon him) sent them and expelled them from Medina. Some of them went to Adhra'at in the upper reaches of Syria, which is the land of gathering and resurrection. Some of them went to Khaybar, and he had settled them there on the condition that they would have whatever their camels carried. They destroyed the movable property in their homes that could not be carried with them. For this reason, God the Almighty said: "They destroy their houses with their own hands and the hands of the believers. So take heed, you people of knowledge." *Al-Absar* means think about the consequences of those who disobey God's command, disobey His Messenger, and deny His Book. How will His humiliating punishment befall them in this world, along with the painful torment He has in store for them in the Hereafter?

Abu Dawud said: Muhammad ibn Dawud Sufyan told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of a man from the companions of the Prophet, may God

Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked.

bless him and grant him peace, that the infidels of Quraysh wrote to Ibn Ubayy and those who were with him who worshipped idols from the Aws and Khazraj, while the Messenger of God, may God bless him and grant him peace, was in Medina at that time before the Battle of Badr: You have given refuge to our companion, and we swear by God that we will fight him or expel you or we will march against you all together until we kill your fighters and take your women captive. When this reached Abdullah ibn Ubayy and those who were with him from the idol worshippers, they gathered to fight the Prophet, may God bless him and grant him peace. When this reached the Prophet, may God bless him and grant him peace, he met them and said: "The threat of Quraysh from you has reached the limits. They plotted against you more than you want to plot against yourselves. They want to fight your sons and brothers." When they heard that from the Prophet, they dispersed. This reached the infidels of Quraysh, so after the Battle of Badr, the infidels of Quraysh wrote to the Jews: You are the people of the circle and the fortresses. You will either fight with our companion or we will do such and such, and nothing will stand between us and your women's servants, which are the anklets. When their letter reached the Prophet, may God bless him and grant him peace, Banu Nadir were certain of the treachery, so they sent to the Prophet, may God bless him and grant him peace: Come out to us with thirty men from your companions, and let thirty rabbis come out from us until we meet at the middle place, and let them listen to you. If they believe you and have faith in you, we will believe in you.

The next day, the Messenger of God, may God bless him and grant him peace, came to them with his troops and besieged them, saying to them: **By God, you will not believe in me except through a covenant that you make with me.** They refused to give him a covenant, so he fought them that day. Then the next day he went to Banu Qurayzah with his troops, leaving Banu Nadir and calling them to make a covenant with him. They made a covenant with him, so he turned away from them and went to Banu Nadir with his troops. He fought them until they agreed to leave. Banu Nadir fled and carried what the camels could carry of their belongings, the doors of their houses and their wood. The date palms of Banu Nadir were specifically for the Messenger of God, may God bless him and grant him peace. God gave them to him and singled them out for him, as God Almighty said: **And what God has bestowed upon His Messenger from them, you did not urge upon it any horses or camels,** meaning without fighting. So the Prophet, may God bless him and grant him peace, gave most of it to the Muhajireen, dividing it among them and dividing it to two men from the Ansar, who were in need. He did not divide it from the Ansar except them. The rest of it was the charity of the Messenger of God, may God bless him and grant him peace. Which is in the hands of the Banu Fatima, and let us mention the summary of the Battle of Banu Nadir in brief, and God is the helper.

The reason for this, as mentioned by the authors of the campaigns and biographies, was that when the

companions of the Prophet, may God bless him and grant him peace, were killed at Bir Ma'unah, and they were seventy, and Amr ibn Umayyah ad-Damri escaped from them, then while he was on his way back to Medina, he killed two men from Banu Amir, and they had a covenant from the Prophet, may God bless him and grant him peace, and a guarantee of safety that Amr did not know about. So when he returned, he informed the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: **You have killed two men for whose blood money I owe them.** There was a covenant and agreement between Banu al-Nadir and Banu Amir, so the Prophet, may God bless him and grant him peace, went out to Banu al-Nadir to ask for their help in the blood money of those two men, and the homes of Banu al-Nadir were outside Medina, miles to the east of it.

Muhammad bin Ishaq bin Yasar said in his book, Al-Seerah: Then the Messenger of God, may God bless him and grant him peace, went out to Banu Nadir to ask for their help in the blood money of those two men killed from Banu Amir, who were killed by Amr bin Umayya Al-Damri for the protection that the Messenger of God, may God bless him and grant him peace, had made for them, according to what Yazid bin Ruman told me. There was a covenant and an oath between Banu Nadir and Banu Amir. When the Messenger of God, may God bless him and grant him peace, came to them to ask for their help in the blood money of those two men, they said: Yes, O Abu Al-Qasim, we will help you in whatever you like of what you asked us for. Then some of them met in private and said: You will not find a man in such a state as this - and the Messenger of God, may God bless him and his family and grant them peace, was next to a wall of one of their houses - so who is the man who will climb up to this house and throw a rock at him and relieve us of him? Amr ibn Jahsh ibn Ka'b appointed one of them for this purpose, and he said, **I will do it.** So he went up to throw a rock at him, as he had said, and the Messenger of God, may God bless him and grant him peace, was with a group of his companions, among them Abu Bakr, Umar, and Ali, may God be pleased with them. Then the report of what the people wanted came to the Messenger of God, may God bless him and grant him peace, from the sky, so he stood up and went back to Medina.

When the Prophet (peace and blessings of God be upon him) had delayed his companions, they went in search of him and found a man coming from Medina. They asked him about him and he said, **I saw him entering Medina.** So the companions of the Messenger of God (peace and blessings of God be upon him) came until they reached him. He told them the report of what the Jews had intended to do to him, and the Messenger of God (peace and blessings of God be upon him) ordered them to prepare for war and to march against them. Then he marched until he came down to them and they took refuge in the fortresses. The Messenger of God (peace and blessings of God be upon him) ordered the palm trees to be cut down

and burned. They called out to him, **O Muhammad, you used to forbid corruption on earth and criticize those who did it, so what about cutting down and burning the palm trees?** A group of Banu Auf ibn al-Khazraj, including Abdullah ibn Ubayy ibn Salul, Wadi'ah, Malik ibn Abi Qawqal, Suwayd and Da'is, had sent word to Banu al-Nadir that they should remain steadfast and resist, for we will not surrender to you. If you are fought, we will fight with you, and if you leave, we will leave with you. They waited for that to help them, but they did not do so, so God cast terror into their hearts. They asked the Messenger of God, may God bless him and grant him peace, to expel them and refrain from shedding their blood on the condition that they would have whatever money the camels carried of their wealth except the ring. He did so, and they carried as much of their wealth as the camels could carry. A man among them would demolish his house to the exclusion of its door and place it on the back of his camel and set off with it. They went out to Khaybar, and some of them went to Syria and left the wealth for the Messenger of God, may God bless him and grant him peace. It was exclusively for the Messenger of God, may God bless him and grant him peace, to place it wherever he wished. He divided it among the first emigrants without the Ansar, except for Sahl ibn Hunayf and Abu Dujana - Samak ibn Kharshah. They mentioned poverty, so the Messenger of God, may God bless him and grant him peace, gave them something. He said: No one from Banu Nadir converted to Islam except two men: Yamin ibn Amr ibn Ka'b, the uncle of Amr ibn Jahash, and Abu Sa'd ibn Wahb. They converted to Islam with their wealth and preserved it.

Ibn Ishaq said: Some of the family of Yamin told me that the Messenger of God (peace and blessings of God be upon him) said to Yamin: **Have you not seen what I have suffered from your cousin and what they intend to do to me?** So Yamin ibn Amr made a promise to a man to kill Amr ibn Jahash, so he killed him, as they claim. Ibn Ishaq said: The entire Surah Al-Hashr was revealed regarding Banu Nadir. Yunus ibn Bakir narrated this from Ibn Ishaq in a similar manner. God the Almighty said: **It is He who brought forth those who disbelieved among the People of the Scripture** meaning Banu Nadir **from their homes at the first gathering.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Abu Sa'd, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whoever doubts that the land of gathering is here, meaning Syria, should read this verse: **It is He who brought forth those who disbelieved among the People of the Scripture from their homes at the first gathering.** The Messenger of God (peace and blessings of God be upon him) said to them: **Go forth.** They said: To where? He said: **To the place of assembly.** Abu Saeed Al-Ashja told us, Abu Usama told us, on the authority of Aouf, on the authority of Al-Hasan, who said: When the Messenger of God, may God bless him and grant him peace, expelled Banu Al-Nadir, he said: **This is the first of the assembly, and I am following in its footsteps.** Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Abi Uday, on the authority of Aouf, on the authority of Al-Hasan, with the same chain of transmission.

And the Almighty's saying: **You did not think that they**

**would come out** meaning during the period of your siege of them, which was short and was six days despite the strength and fortification of their fortresses. For this reason, the Almighty said: **And they thought that their fortresses would protect them from God, but God came to them from where they had not expected.** That is, what came to them from God's command came to them from where they had not expected, as the Almighty said in the other verse: "Those before them had already plotted, but God attacked their structure from the foundations, so the roof collapsed upon them from above them, and the punishment came to them from where they did not perceive."

God the Almighty says: {And He cast terror into their hearts} meaning fear, panic and alarm. How could that not happen to them when the One who was victorious through terror besieged them for a month's journey, may God's prayers and peace be upon him. And His statement: {They destroy their houses with their own hands and the hands of the believers}, Ibn Ishaq's explanation of that has already been given above, which is the demolition of what they considered good of their roofs and doors and loading them on camels. This is what Urwah ibn Az-Zubayr, Abdur-Rahman ibn Zayd ibn Aslam and others said. Muqatil ibn Hayyan said: The Messenger of God, may God's prayers and peace be upon him, would fight them, and if he gained control of a path or a house, he would demolish its walls to make room for the fighting. And if the Jews gained control of a place or overcame a path or a house, they would dig from the backs of it, then fortify and defend it. God the Almighty says: {So take admonition, you who have vision}. And his statement: **And had it not been that God decreed exile upon them, He would have punished them in this world.** That is, had it not been that God decreed this exile upon them, which is exile from their homes and wealth, they would have had another punishment from God, such as killing, captivity, and the like. Al-Zuhri said this on the authority of Urwah, Al-Suddi, and Ibn Zayd, because God had decreed upon them that He would punish them in this world, along with what He had prepared for them in the Hereafter of punishment in the fire of Hell.

Ibn Abi Hatim said: My father told us, Abdullah bin Saleh, the scribe of Al-Layth, told us, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, who said: Urwah bin Al-Zubayr told me: Then there was the battle of Banu Al-Nadir, and they were a group of Jews, six months after the Battle of Badr. Their camp was in a district of Madinah, so the Messenger of God, may God bless him and grant him peace, besieged them until they agreed to exile, and they were to have whatever money and goods the camels carried except for the ring, which is the weapon. So the Messenger of God, may God bless him and grant him peace, exiled them towards Syria. He said: And exile was written for them in verses of the Torah, and they were from a tribe that had not been exiled before the Messenger of God, may God bless him and grant him peace, was empowered over them, and God revealed about them: "Whatever is in the heavens and whatever is on the earth exalts God, and He is the Exalted in Might, the Wise. It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not



Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked.

think that they would leave, and they thought that their fortresses would protect them from God. But God came to them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you of knowledge.” The eyes \* And had it not been that God had decreed for them exile, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire. \* That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty. \* Whether you cut down a palm grove or leave it standing on its roots, it was by God’s permission, and [He does so] in order to disgrace the wicked. And Ikrimah said: Exile means killing, and in another narration from him: annihilation. Qatada said: Exile means people leaving one country for another. Ad-Dahhak said: He expelled them to Syria and gave every three a camel and a water skin, so this is the exiling.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Ahmad bin Kamil Al-Qadi told us, Muhammad bin Saeed Al-Awfi told us, my father told us, on the authority of my uncle, my father told us, on the authority of my grandfather, on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, had besieged them until he had exhausted them, so they gave him whatever he wanted from them, so he made peace with them on the condition that he spared their bloodshed, expel them from their land, homes and homelands, and send them to Adhraat Al-Sham, giving each three of them a camel and a water skin, and that he would expel them from their land to another land. It was also narrated from the hadith of Yaqub bin Muhammad Al-Zuhri, on the authority of Ibrahim bin Ja’far, on the authority of Mahmud bin Muhammad bin Maslama, on the authority of his father, on the authority of his grandfather, on the authority of Muhammad bin Maslama, that the Messenger of God, peace and blessings be upon him, sent him to Banu Al-Nadir and ordered him to give them three days’ respite in the expulsion.

God the Almighty says: {And for them in the Hereafter is the punishment of the Fire} meaning it is inevitable and inevitable for them. God the Almighty says: {That is because they opposed God and His Messenger} meaning that God did that to them and gave power over them to His Messenger and His believing servants, because they opposed God and His Messenger and denied what God revealed to His previous messengers in the good tidings of Muhammad, peace and blessings be upon him, and they knew that as they knew their own sons. Then He said: {And whoever opposes God - then indeed, God is severe in penalty}. God the Almighty says: {Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order that He might disgrace the wicked} Layyin is a type of date, and it is good. Abu Ubaidah said: It is the date that differs from Ajwa and Barni. Many of the commentators said: Layyin is the variety of dates other than Ajwa. Ibn Jarir

said: It refers to all date palms. He narrated it from Mujahid and it also refers to Al-Buwayrah. When the Messenger of God (peace and blessings of God be upon him) besieged them, he ordered their date palms to be cut down as a humiliation, terror, and intimidation to their hearts. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman, Qatadah, and Muqatil ibn Hayyan that they said: Banu Nadir sent word to the Messenger of God (peace and blessings of God be upon him): You forbid corruption, so why do you order the cutting down of trees? Then God revealed this noble verse: Whatever palm trees you cut down and whatever trees you left, all of it was by His permission, will, decree, and pleasure. In it is a slap to the enemy, a disgrace to them, and a humiliation to their noses.

Mujahid said: Some of the Muhajireen forbade others from cutting down palm trees, and they said: They are only spoils of war for the Muslims. So the Qur’an was revealed confirming those who forbade cutting them down and absolving those who cut them down from sin. They only cut them down and left them with His permission. Something similar to this was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Al-Nasa’i said: Al-Hasan ibn Muhammad told us, on the authority of Affan, on the authority of Hafs ibn Ghiyath, on the authority of Habib ibn Abi ‘Umrah, on the authority of Sa’id ibn Jubayr, on the authority of Ibn ‘Abbas, regarding the verse: **Whatever palm trees you cut down or left standing on their roots was by permission of God, and in order to disgrace the wicked.** He said: They were to force them to leave their fortresses and they were ordered to cut down the palm trees, so this caused confusion in their hearts. The Muslims said: We cut down some and left others, so let us ask the Messenger of God (peace and blessings of God be upon him), **Do we have a reward for what we cut down? And do we bear a sin for what we left?** Then God revealed, **Whatever palm trees you cut down**, and Al-Hafiz Abu Ya’la said in his Musnad: Sufyan ibn Waki’ told us, Hafs told us, on the authority of Ibn Jurayj, on the authority of Sulayman ibn Musa, on the authority of Jabir, and on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: He gave them permission to cut down palm trees, but then made things difficult for them. So they came to the Prophet, may God bless him and grant him peace, and said, **O Messenger of God, there is a sin upon us for what we cut down, or a burden upon us for what we left behind.** Then God, the Almighty, revealed, **Whatever palm trees you cut down or left standing on their roots, it was by God’s permission.**

Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Musa ibn Uqbah, on the authority of Nafi’, on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, cut down the palm trees of Banu al-Nadir and burned them. The two authors of the Sahih included it in a similar narration from Musa ibn Uqbah, and the wording of al-Bukhari from the path of Abd al-Razzaq, on the authority of Ibn Jurayj, on the authority of Musa ibn Uqbah, on the authority of Nafi’, on the authority of



Ibn Umar, who said: I fought al-Nadir and Qurayza, so he expelled Banu al-Nadir and left Qurayza alone and was merciful to them until he fought Qurayza, so he killed some of their men and took them captive and divided their women, children and wealth among the Muslims except for some of them who joined the Prophet, may God bless him and grant him peace, so he granted them security and they converted to Islam, and he expelled all the Jews of Madinah, Banu Qaynuqa', who were the people of Abdullah ibn Salam, and the Jews of Banu Haritha and all the Jews of Madinah. They also have it from Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir and cut them down, and they were al-Buwayrah, so God, the Almighty, revealed about it: **Whatever you cut down of palm trees or...** You left it standing on its foundations, so by God's permission, and to disgrace the wicked."

Al-Bukhari, may God have mercy on him, narrated on the authority of Juwayriyah bint Asma', on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, burned the palm trees of Banu al-Nadir, and Hassan bin Thabit, may God be pleased with him, said about it:

The fire in Bouira was so widespread that it was easy for the leaders of Bani Luay

Abu Sufyan ibn al-Harith replied:

May God perpetuate this act and burn its regions with fire.

You will know which of us is pure and which of us is pure

And thus it was narrated by Al-Bukhari, but Ibn Ishaq did not mention it. Muhammad Ibn Ishaq said, and Ka'b Ibn Malik said, mentioning the expulsion of Banu Nadir and the killing of Ibn Al-Ashraf:

I was disgraced by her treachery, joy, just like time, with its changing and revolving ways.

This is because they disbelieved in a great Lord whose command is a great command.

They were both given understanding and knowledge, and a warner came to them from God.

A true warner who delivered clear books and verses that enlighten.

They said: You have not brought anything true, and you are worthy of our denial.

He said: Yes, I have done what is right, and the experienced and wise will confirm it.

Whoever follows him will be guided to all right conduct, and whoever disbelieves in him will be recompensed with disbelief.

When they drank treachery and disbelief, they found themselves averse to the truth.

I see God the Prophet with an honest opinion and God is the judge who does not act unjustly

So he supported him and gave him authority over them, and he was their best supporter.

Ka'b was left dead among them, and after his death, the Nadir tribe was humiliated.

On the palms of our hands, then we have exposed his masculinity with our hands

By the command of Muhammad, he sent Ka'b's brother a secret message to Ka'b at night.

What he disliked, he brought it down with cunning, and Mahmoud is a trustworthy and courageous brother.

Those are the Banu Nadir in a house of evil. They were destroyed for what they had committed.

The next day, they attacked the Messenger of God, peace and blessings be upon him, and he was watching them.

Ghassan Al-Hama supported him against the enemies and he was their minister.

He said peace and they ruled, but they turned away and disobeyed their order, lying and forgery.

They tasted the consequences of their deed, and every three of them would receive a camel.

They deliberately moved to Qainuqa and Ghodar, from which there were palm trees and houses.

He said: Among the poems said about Banu Nadir was the saying of Ibn al-Qayyim al-Absi, and it is said that Qais bin Bahr bin Tarif said it. Ibn Hisham al-Ashja'i said:

My family is a sacrifice for a man who will not perish. The Jews were expelled by Al-Hassan Al-Maznam.

They take a nap in the embers of the tamarisk tree, and they exchanged the soft wood for the muzzled wood.

If my opinion of Muhammad is true, they will see his horses between the two mountains and he will be seen gliding.

Amr ibn Bahtha leads the prayer. They are enemies, and no one is as friendly as a criminal.

They are heroes, daring in the battlefield, shaking the edges of the straightened rope.

And every thin blade is an inherited sword from the time of Ad and Jurhum.

Who will convey my message to the Quraysh? Is there anyone more honorable than them?

Know that your brother, Muhammad, is born and bred between Al-Hujun and Zamzam.

So, obey Him in truth, and your affairs will be settled, and you will rise from this world to the highest level.

A prophet whom God has bestowed upon you mercy. Do not ask him about an unseen matter.

Indeed, in Badr, by my life, there was a lesson for you, O Quraysh, and a heart that was gathered.

The next day he came to Khazraj, intending to come to

Surat al-Hashr 59:5

Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked.

you, obedient to the Great and Generous One.

Together with the Holy Spirit, he defeats his enemy, a true Messenger from the Most Gracious, with a teacher.

A Messenger from the Most Gracious reciting His Book. When the truth was illuminated, he did not falter.

I see his command increasing in every place in elevation for the command of God Almighty

Ibn Ishaq, may God have mercy on him, has included here many poems containing morals, sermons, wisdom, and details of the story. We have left out the rest for the sake of brevity and contentment with what we have mentioned, and praise and thanks be to God. Ibn Ishaq said: The Battle of Banu Nadir took place after the Battle of Uhud and after the Battle of Bir Ma'unah. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Urwah that he said: The Battle of Banu Nadir took place six months after the Battle of Badr.

## Fath al-Qadir

5- **Whatever palm trees you cut down or left standing on their roots was done by permission of God.** Mujahid said: Some of the emigrants fell into cutting down palm trees, but some of them forbade them, saying: These are spoils for the Muslims. Those who cut them down said: Rather, it is a source of anger for the enemy. So the Qur'an was revealed to confirm those who forbade cutting down palm trees and to excuse those who cut them down from sin. It said: **Whatever palm trees you cut down.** Qatada and Ad-Dahhak said: They cut down some of their palm trees and burned six. Muhammad ibn Ishaq said: They cut down one palm tree and burned another. Banu Nadir, who were people of the Book, said: O Muhammad, do you not claim that you are a prophet who seeks reform? Is cutting down palm trees and burning trees considered reform? And have you found in what was revealed to you permission to spread corruption on earth? This upset the Messenger of God, may God bless him and grant him peace, and the Muslims felt uncomfortable, so the verse was revealed. The meaning of the verse: Whatever you cut off or leave of that, it is by God's permission. The pronoun in **you left it** refers back to *what* to explain it with *softness*. The same is true of His statement: **standing on its roots.** The meaning of **on its roots** is that it remains as it is.

The commentators differed in the interpretation of *layna*. Az-Zuhri, Malik, Saeed ibn Jubayr, Ikrimah, and Al-Khalil said: It refers to all date palms except *ajwa*. Mujahid said: It refers to all date palms, without excluding *ajwa* or others. Ath-Thawri said: It refers to the most noble date palms. Abu Ulaida said: It refers to all types of dates except *ajwa* and *barni*. Ja'far ibn Muhammad said: It refers specifically to *ajwa*. It was also said that it refers to a type of palm tree whose dates are called *colorful*, and its dates are the best of dates. Al-Asma'i said: It refers to date palms. The root of *layna* is *lawna*, but the *waw* was changed to a *ya*

because of the kasra of the letter before it. The plural of *layna* is *layn*, and it was also said that it refers to *layyan*. Ibn Mas'ud read: **You did not cut down any layna nor did you leave a people on their roots,** meaning standing on their stalks. It was also read **on its root, standing on its roots, and to disgrace the wicked,** meaning to humiliate those who disobeyed God, who are the Jews. And He angers them by cutting it down and leaving it because when they see the believers controlling their wealth as they wish, from cutting it down to leaving it, their anger increases. Al-Zajaj said: And to disgrace the wicked, He permitted that. The omitted part is indicated by His statement: **Then by God's permission.** This verse has been used as evidence for the permissibility of *ijtihad* and for the approval of the mujtahids. The discussion is complete in the books of Usul.

## Tafsir al-Baghawi

5- **What you have cut down of the palm trees,** the verse. When the Messenger of God (peace and blessings of God be upon him) descended upon Banu Nadir and they fortified themselves in their fortresses, he ordered their palm trees to be cut down and burned. The enemies of God were alarmed at that and said: O Muhammad, you claim that you want reform! Is it reform to uproot trees and cut down palm trees? Have you found in what you claim that was sent down to you corruption on earth? The Muslims felt upset about what they said and feared that it might be corruption and differed about it. Some of them said: Do not cut them down, for it is from what God has bestowed upon us. Some of them said: Rather, we enrage them by cutting them down. Then God revealed this verse to confirm those who forbade cutting them down and to absolve those who cut them down from sin.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam told us, Al-Layth told us, 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, burned the palm trees of Banu Al-Nadir and cut down the buwayrah, so this was revealed:

**Whatever palm trees you cut down or left standing on their roots was by permission of God.** God informs us in this verse that whatever they cut down or left standing was by permission of God, **and to disgrace the wicked.**

They differed about the soft date. Some people said: All palm trees are soft except for the Ajwa date. This is the opinion of Ikrimah and Qatadah. It was narrated by Zadan on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Prophet, may God bless him and grant him peace, used to cut down their palm trees except for the Ajwa date." The people of Medina call the dates other than the Ajwa date: the colors, the singular of which is color and soft.

Al-Zuhri said: They are all types of palm trees except Ajwa and Barniya.

Mujahid and Atiyyah said: It refers to all date palms without exception. Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them: It is a type of date palm. Sufyan said: It refers to the most generous date palms.

Muqatil said: It is a type of palm tree. Its fruit is called the color, which is intense yellow. Its stone can be seen from the outside, and the molars are hidden in it. It was the best of their dates and the most pleasing to them. The price of a single palm tree from it was the price of a young palm tree, and it was more beloved to them than a young palm tree. When they saw them cutting it down, it was difficult for them and they said to the believers: You hate corruption on earth, and you are corrupting. Leave this palm tree standing. It is for whoever has conquered it. God Almighty informed us that this was by His permission.

## Tafsir al-Baidawi

5- **What you cut down of the soft palm tree** meaning whatever you cut from the palm tree, the verb is from color and the plural is colors, and it was said that it is from softness and its meaning is the noble palm tree and its plural is alyyan. **Or you left it** the pronoun refers to *lamma* and its feminine gender is because it is explained by **the soft one. Standing on its roots** and its root was read as sufficient with the damma instead of the waw or because it was disliked. **Then by God's permission** The word is by His command. **And to disgrace the wicked** is the reason for an omitted word, meaning and you did or He gave you permission to cut it down so that He may punish them for their wickedness by what angered them. It was narrated that when he (peace and blessings be upon him) ordered the cutting down of their palm trees, they said: **O Muhammad, you used to forbid corruption on earth, so what is the matter with cutting down and burning palm trees?** So this was revealed. It was used as evidence for the permissibility of demolishing the homes of the infidels and cutting down their trees to increase their anger.

Surat al-Hashr 59:6

And whatever God bestowed upon His Messenger from them - you did not urge upon it any horses or camels. But God gives His messengers power over whom He wills, and God is over all things competent.

### Surat al-Hashr 59:6

And whatever God bestowed upon His Messenger from them - you did not urge upon it any horses or camels. But God gives His messengers power over whom He wills, and God is over all things competent.

### Tafsir al-Jalalayn

6 - **And what God has returned to His Messenger from them, you did not hasten you, O Muslims, for it, neither horses nor camels** camels, meaning you did not suffer any hardship in it **but God gives power to His Messengers over whom He wills, and God has power over all things** so you have no right to it, and it is specific to the Prophet, may God bless him and grant him peace, and to those mentioned with him in the second verse from the four categories, based on what he divided, that each of them would have one-fifth of the one-fifth, and the remainder was for him, may God bless him and grant him peace, to do with as he wished, so he gave from it to the Muhajireen and three of the Ansar because of their poverty.

### Tafsir al-Suyuti

### Tafsir al-Tabari

The Almighty says: And that which God returned to His Messenger from them, meaning from the wealth of Banu Nadir, it is said from it, the thing returned to someone: if it returned to him, and I returned it to him, if I returned it to him. It has been said: He meant by that the wealth of Qurayzah. **You did not mobilize against it any horses or camels** meaning: you did not place any horses or camels in it, which are the camels. Rather, the Almighty described that which He returned to His Messenger from them as not being mobilized against it with horses, because the Muslims did not encounter war in that, nor were they burdened with it, but the people were with them, and in their country, there was no mobilization of horses or camels in it.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And what God bestowed on His Messenger from them - you did not urge upon it any cavalry or camels...** the verse, he says: You did not cross a valley to it, nor did you travel to it on foot, but rather they were walls of Banu Nadir that God fed His Messenger. It was mentioned to us, "That the Messenger of God, may God bless him and grant him peace, used to say: Any village that gives to God and His Messenger, it is for God and His Messenger, and any village that the Muslims conquer by force, a fifth of it is for God and for

His Messenger, and whatever remains is spoils of war for whoever fights over it."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, regarding his statement, **And you did not urge against it any cavalry or camels**, he said: The Prophet, may God bless him and grant him peace, made peace with the people of Fadak and villages he named, which I do not remember, while he was besieging another people, so they sent him a peace treaty, and he said, **And you did not urge against it any cavalry or camels**, meaning: without fighting. al-Zuhri said: So Banu al-Nadir was exclusively for the Prophet, may God bless him and grant him peace, and they did not conquer it by force, but rather by peace, so the Prophet, may God bless him and grant him peace, divided it among the Muhajireen, and he did not give the Ansar anything from it except for two men who were in need.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of Yazid ibn Ruman: **And what God bestowed upon His Messenger from them** meaning Banu Nadir **you did not urge upon it any cavalry or camels, but God gives power to His messengers over whom He wills, and God is over all things competent.**

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And you did not urge against it any cavalry or camels**, he said: Their Lord is mentioning that He gave them victory and sufficed them without a leg or equipment in the case of Qurayzah and Khaybar. What God bestowed upon His Messenger from Qurayzah, He made it for the emigrants of Quraysh.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "And what God bestowed on His Messenger from them - you did not urge upon it any cavalry or camels. But God gives authority to His messengers over whom He wills, and God has power over all things." He said: God, the Almighty, commanded His Prophet to march against Qurayzah and Nadir, and the Muslims at that time did not have many cavalry or camels. So he made what the Messenger of God, may God bless him and grant him peace, had taken he judged as he wished. And there were no cavalry or camels at that time to urge upon. He said: And to urge upon means to put down the cavalry, and it was for the Messenger of God, may God bless him and grant him peace, and among that were Khaybar, Fadak, and Arab villages. And God commanded His Messenger to prepare Yanbu', so the Messenger of God, may God bless him and grant him peace, came to it and took possession of it all. Some people said, why did he not divide it? So God, the Almighty, revealed His excuse, and said, **What God bestowed on His Messenger from the people of the**

**towns is for God and for the Messenger and for the near relatives and the orphans and the needy and the children of Adam.** The way. He said: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** ... the verse.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say, in his statement, **So you did not urge upon it any cavalry or camels**, meaning the day of Qurayza.

And His statement, **But God gives His messengers power over whom He wills**, I inform you that just as He gave Muhammad, peace and blessings be upon him, power over Banu Nadir, He, the Most High, is informing you that whatever wealth God bestowed upon him, the Muslims did not fight with horses and riders against the enemies, which they had made peace with him over, was for him alone to do with as he saw fit. He says: So the wealth of Banu Nadir came to Muhammad, peace and blessings be upon him, through peace, not by force, so it is divided. **And God is over all things competent**, He says: And God is over all things competent, nothing is beyond His power, and by His power to do what He wills, He gave power to His Prophet Muhammad, peace and blessings be upon him, over the wealth of Banu Nadir that he had power over, so he seized it from them.

## Tafsir al-Qurtubi

The Almighty says: **And what God bestowed upon His Messenger from them.** This verse and the ones that follow it until His saying, **severe in penalty**, contain ten issues:

First - The Almighty's saying: **And what God has bestowed** meaning what God Almighty returned to His Messenger from the wealth of Banu Nadir. **And what you urged upon** means you placed upon it. *ljaf* means *ljaf* in traveling, which is speeding up. It is said: **The horse rushed** if it hurried, and **I urged it** means I moved it and followed it. From this is the saying of Tamim ibn Muqbil:

The white camels are polished by the polishing of the knees sometimes when the lions are tired

And the camels, the singular of which is rahah. He says: You did not travel far to it, nor did you encounter them in war or hardship, but it was only two miles from Madinah, Al-Farra' said: So they walked to it and did not ride horses or camels, except for the Prophet, may God bless him and grant him peace, who rode a camel, and it was said a donkey with a bridle of palm fiber, so he conquered it peacefully and expelled them and took their money. The Muslims asked the Prophet, may God bless him and grant him peace, to divide it for them, so this verse was revealed: **And whatever God bestowed on His Messenger from them, you did not urge him to fight over it Al-Bukhari and Muslim.** So he made the money of Banu Nadir specifically for the Prophet, may God bless him and grant him peace, to put wherever he wanted, so the Prophet, may God bless him and grant him peace, divided it among the Muhajireen. Al-Waqidi said, and Ibn Wahb narrated it

from Malik: He did not give anything from it to the Ansar, except to three needy men, among them Abu Dujana Samak ibn Kharshah, Sahl ibn Hunaif, and Al-Harith ibn As-Simmah. It was said that he only gave it to two men, Sahl and Abu Dujana. It is said: Saad bin Muadh was given the sword of Ibn Abi Al-Haqiq, and it was a sword that was famous among them. No one from Banu Nadir converted to Islam except two men: Sufyan bin Umair and Saad bin Wahb. They converted to Islam with their wealth and kept it safe. In Sahih Muslim, it is narrated on the authority of Umar who said: The wealth of Banu Nadir was among what God had bestowed upon His Messengers, for which the Muslims had not fought with horses or camels. It was specifically for the Prophet (peace and blessings of God be upon him), so he would spend it on his family for a year, and whatever remained he would put into mounts and weapons as equipment in the cause of God.

"Al-Abbas said to Umar **may God be pleased with them both**: 'Judge between me and this lying, sinful, treacherous traitor **meaning Ali (may God be pleased with him)** regarding the wealth of Banu Nadir that God bestowed upon His Messenger.' Umar said: 'Do you both know that the Prophet (peace and blessings of God be upon him) said: 'We do not bequeath what we leave behind as charity?' They said: 'Yes.' Umar said: 'God, the Almighty, had singled out His Messenger (peace and blessings of God be upon him) with something in particular and did not single out anyone else with it. He said: 'Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger' - I do not know whether he recited the verse before it - so the Messenger of God (peace and blessings of God be upon him) divided the wealth of Banu Nadir among you, and by God, he did not keep it for himself from you nor did he take it without your permission until this wealth remained. The Messenger of God (peace and blessings of God be upon him) would take from it a year's expenses, then he would make what remained equal to the wealth of..."

"The entire hadith was narrated by Muslim. It was said: When Banu Nadir left their homes and their hopes, the Muslims asked to have a share of them like spoils of war. God, the Most High, made it clear that it was booty. Some fighting had already taken place, as they were besieged for days, and they fought and were killed. Then they reached a peace agreement for evacuation. There was no actual fighting, rather the beginnings of the fighting and the siege took place. God reserved that wealth for His Messenger, may God bless him and grant him peace. Mujahid said: God, the Most High, informed them and reminded them that He only aided His Messenger, may God bless him and grant him peace, and aided them without a troop or equipment. **But God gives His messengers power over whom He wills**, meaning among His enemies. This shows that that wealth was specifically for the Messenger of God, may God bless him and grant him peace, and not for his companions.

Second: The Almighty's saying: **What God has bestowed upon His Messenger from the people of the towns.** Ibn Abbas said: "It refers to Qurayzah and An-Nadir, both of whom are in Madinah, and Fadak,



Surat al-Hashr 59:6

And whatever God bestowed upon His Messenger from them - you did not urge upon it any horses or camels. But God gives His messengers power over whom He wills, and God is over all things competent.

which is three days' drive from Madinah and Khaybar. God also gave the villages of Uraynah and Yanbu' to His Messenger." He explained that in that wealth which He allocated to Ar-Rawul (peace be upon him) there are two shares for other than the Messenger, considering that He is treating His servants well. Scholars have discussed this verse and the one before it, whether their meanings are the same or different from the verse in Al-Anfal. Some scholars said: The Almighty's saying, **What God has bestowed upon His Messenger from the people of the towns**, has been abrogated by what is in Surat Al-Anfal, which states that one-fifth is for whoever was named, and the four-fifths is for whoever fought over it. This is the saying of Yazij ibn Ruman, Qatadah, and others. A similar statement was narrated from Malik, who said: "It is only spoils taken by peace, without the use of horses or camels, so it is spoils for whoever God has named over it. The first is for the Prophet (peace and blessings of God be upon him) in particular, if he took something from him, then the rest is for the interests of the Muslims." Muammar said: The first is for the Prophet (peace and blessings of God be upon him). The second is the jizya and kharaj for the categories mentioned therein. The third is the spoils of war in Surat al-Anfal for the conquerors. Some people, including al-Shafi'i, said: The meaning of the two verses is the same, i.e. whatever wealth the disbelievers obtained without fighting was divided into five shares, four of which were for the Prophet (peace and blessings of God be upon him). The remaining five were divided into five shares: a share for the Messenger of God (peace and blessings of God be upon him) as well, a share for the relatives - who are Banu Hashim and Banu al-Muttalib - because they refused to give charity, so they were given a right to the spoils of war, a share for orphans, a share for the poor, and a share for the wayfarer. After the death of the Messenger of God (peace and blessings of God be upon him), what was of the spoils of war for the Messenger of God (peace and blessings of God be upon him) is spent, according to Al-Shafi'i's opinion, on the mujahideen lying in wait to fight on the frontiers, because they are the ones who take the place of the Messenger (peace and blessings of God be upon him) and build bridges. The most important is given priority, and this is in four-fifths of the spoils of war. As for the share that he has from the fifth of the spoils of war and booty, it is for the interests of the Muslims after his death (peace and blessings of God be upon him), without dispute.

As Ali, peace and blessings be upon him, said:

**I have nothing of your spoils except one-fifth, and one-fifth is returned to you.** This has already been discussed in Surat Al-Anfal. Likewise, what he left behind in wealth is not inherited, but rather it is charity that is spent on the interests of the Muslims, as he, peace be upon him, said: **We do not inherit; what we leave is charity.** It was said that the spoils of war belonged to his Prophet, peace and blessings be upon him, based on the Almighty's saying: **What God has**

**bestowed upon His Messenger**, so He added it to himself, but he did not keep wealth, rather he took as much as his family needed and spent the rest on the interests of the Muslims. Judge Abu Bakr ibn Al-Arabi said: There is no doubt that they are three meanings in three verses. As for the first verse, it is His saying: **It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering.** Then God, the Most High, said: **And what God has bestowed upon His Messenger from them**, meaning from the People of the Scripture. Umar said: It was specifically for the Messenger of God, peace and blessings be upon him, meaning Bani Ad-Dhir and what was like it. So this is one verse with a united meaning. The second verse - the Almighty's saying: **Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger.** This is a new statement, different from the first, for a different beneficiary. The third verse is called the verse of spoils, and there is no doubt that it has a different meaning with a second entitlement for another beneficiary. However, the first and second verses share the fact that each includes something that God has bestowed upon His Messenger. The first verse requires that it was obtained without fighting, and the verse of spoils requires that it was obtained by fighting. The third verse, which is His statement, **What God has bestowed upon His Messenger from the people of the towns**, is devoid of any mention of whether it was obtained by fighting or not, so the dispute arose from here. A group said that it is attached to the first, and it refers to all the money of peace treaties and the like.

A group said: It is attached to the second verse, which is the verse of Al-Anfal. Those who said that it is attached to the verse of Al-Anfal differed over whether it was abrogated - as mentioned above - or is it decisive? Attaching it to the testimony of God with the one before it is more appropriate, because it renews the benefit and meaning. It is known that interpreting the letter of the verse, let alone the verse, to mean a renewed benefit rather than a repeated benefit. Ibn Wahb narrated from Malik, regarding the verse of God the Almighty: {And you did not urge against it any horses or camels}, regarding Banu An-Nadir, there was no fifth among them and no horses or camels were urged against it. It was purely for the Messenger of God (peace and blessings of God be upon him), so he divided it between the Muhajireen and three of the Ansar, as mentioned above. His statement, {And what God bestowed upon His Messenger from the people of the towns}, is Qurayzah, and Qurayzah and the Trench occurred on the same day. Ibn Al-Arabi said: Malik's statement that the second verse is about Banu Qurayzah indicates that its meaning goes back to the verse of Al-Anfal, and abrogation is attached to it. This is stronger than the statement of the rulings. We only choose what we have divided and explained that the second verse has a new meaning according to what we have indicated. And God knows best.

I said: What he chose. It has been said that Surat

Al-Hashr was revealed after Anfal, so it is possible that the earlier one abrogates the later one. Ibn Abi Najih said: Money is of three types: spoils of war, booty, or charity. There is not a single dirham of it except that God has made its place clear. This is more likely.

Third: The wealth in which the Imams and governors have a role is of three types: that which is taken from the Muslims in order to purify them, such as charity and zakat. Second: Spoils of war, which is the wealth of the infidels that the Muslims obtain through war, coercion, and domination. Third: Fay', which is the wealth of the infidels that the Muslims take spontaneously and freely without fighting or aggression, such as peace treaties, the jizya, the land tax, and the tithes taken from the merchants of the infidels. An example of this is if the polytheists flee and leave their wealth, or if one of them dies in the land of Islam and leaves no heirs. As for charity, its disbursement is to the poor, the needy, and those who collect it, according to what God the Most High has mentioned, and this has been mentioned previously in Bara'ah. As for the spoils of war, they were in the hands of the Prophet (peace and blessings of God be upon him) during the early days of Islam, and he could do with them as he wished, as He said in Surat al-Anfal 8: **Say, 'The spoils belong to God and to the Messenger.'** This was then abrogated by the statement of God the Most High: **And know that whatever you obtain of spoils...** (al-Anfal 8:41) It has already been explained in Al-Afal. As for the spoils of war, their division and the division of the fifth are the same. According to Malik, the matter in both is up to the Imam. If he sees fit to keep them for calamities that befall the Muslims, he does so. If he sees fit to divide them or divide one of them, he divides it all among the people, making it equal for their Arabs and their clients. He starts with the poor, men and women, until they become wealthy. Then the relatives of the Messenger of God (peace and blessings of God be upon him) are given their share of the spoils according to what the Imam sees fit, and there is no known limit for it. There is disagreement about giving to the rich among them, but most people agree that it is their right. Malik said: It is not to be given to anyone except their poor, because it is made for them a substitute for charity. Al-Shafi'i said: Any wealth of the disbelievers that was obtained without fighting was divided during the time of the Prophet (peace and blessings of God be upon him) into twenty-five shares: twenty for the Prophet (peace and blessings of God be upon him) to do with as he wished, and the fifth is divided according to what the fifth of the spoils of war is divided according to. Abu Ja'far Ahmad ibn al-Dawudi said: This is a statement that no one we know of has preceded him in. Rather, it was purely for him, as is proven in the Sahih on the authority of 'Umar, explaining the verse. If this were the case, then his statement, **Purely for you, not for the believers** (al-Ahzab 33:50) would indicate that it is permissible to give it to someone else, and that his statement, **Purely for the Day of Resurrection** (al-A'raf 7:32) would allow others to share it with them. The statement of al-Shafi'i has already been fully discussed on this, and praise be to God. The school of thought of al-Shafi'i **may God be pleased with him** is that the way of one-fifth of the spoils of war is the way of one-fifth of the booty, and that four-fifths of it were

for the Prophet (blessings and peace of God be upon him), and after him they are for the interests of the Muslims. He also said another statement: that after him they are specifically for those who are waiting to fight after him, as mentioned previously.

Fourth: Our scholars said that all the wealth is to be distributed in the land where it was collected, and it is not to be transferred from the land where it was collected until they become wealthy, then it is transferred to the closest relative, unless they are in a land other than the one where it was collected, in which case it is transferred to the needy wherever they are, as 'Umar ibn al-Khattab **may God be pleased with him** did in the years of the ashes, which lasted five or six years. It was also said that it was two years. It was also said that it was a year in which the plague and famine were severe. If what we feared does not happen and the Imam sees fit to endow the spoils, he should endow them for calamities inflicted on the Muslims. From it, he should give to those who are self-sufficient, starting with those whose fathers are poor. The spoils of war are permissible for the rich. People are treated equally in their distribution, except that they are given preference to the needy in need and poverty. Preference in it is based on need. Creditors are given from it to pay off their debts. Prizes and gifts are given from it if that is a hope. Judges, rulers and those who benefit the Muslims are provided for. The most deserving of a share of it are those who benefit the Muslims the most. Whoever takes something from the spoils of war in the registry must fight if he fights.

Fifth: The Almighty's saying: **So that there will not be a state.** The general reading is with the letter *ya*. Dawlah is in the accusative case, meaning so that the spoils will not be a state. Abu Ja'far, Al-A'raj, Hisham - on the authority of Ibn Amir - and Abu Haywah read it with the letter *ta* of *dawlah* in the nominative case, meaning so that a state will not occur. So *fa-kana* is complete. Dawlah is in the nominative case as the subject of *kana* and has no predicate. It is also possible for it to be incomplete and its predicate is **among the rich among you**. If it is complete, then his saying: **among the rich among you** is a description of *dawlah*. The general reading is *dawlah* with the letter *d* in the damma. Al-Salami and Abu Haywah read it in the accusative case. Isa bin Amr, Yunus, and Al-Asma'i said: They are two dialects with one meaning. Abu Amr bin Al-Ala' said: **Dawlah with the letter fatha** is victory in war and other things, and it is the verbal noun. With the letter *d* in the damma, it is the name of the thing that is circulated of money. Abu Ubaidah said the same: **Dawlah is the name of the thing that is circulated.** Dawlah is the verb. The meaning of the verse is: We did this regarding this booty so that the leaders, the rich, and the powerful would not divide it among themselves without the poor and weak. This is because when the people of the Age of Ignorance took spoils of war, the leader would take a quarter of it for himself, which is the fourth. Then he would choose from it, after the fourth, whatever he wanted. And their poet said about it:

You have the square and the waste

He says that it should not be used as it was used in the pre-Islamic era. So God made this for His Messenger,

Surat al-Hashr 59:6

And whatever God bestowed upon His Messenger from them - you did not urge upon it any horses or camels. But God gives His messengers power over whom He wills, and God is over all things competent.

may God bless him and grant him peace, to distribute in the places he was commanded to, where there was no fifth. So when a fifth came, it was distributed among all the Muslims.

Sixth: The Almighty said: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** Whatever he has given you of spoils of war, take it, and whatever he has forbidden you of taking and misappropriation, refrain from it. This was said by Al-Hasan and others. Al-Sadri said: Whatever he has given you of spoils of war, accept it, and whatever he has prevented you from, do not seek it. Ibn Jurayj said: Whatever he has given you of obedience, do it, and whatever he has forbidden you of disobedience to Me, avoid it. Al-Mawardi said: It was said that it is carried on the generality of all his commands and prohibitions; he does not command except what is good and does not forbid except what is corruption. I say: This is the meaning of the foul that preceded it. So there are three opinions.

Seventh: Al-Mahdawi said: The Almighty's saying: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** This necessitates that everything the Prophet, may God bless him and grant him peace, commanded is a command from God Almighty. And even though the verse is about spoils of war, all of his commands and prohibitions, may God bless him and grant him peace, are included in it. Al-Hakam bin Umair - who was a companion of the Prophet - said:

The Prophet (peace and blessings of God be upon him) said: This Qur'an is difficult and hard, tough for those who abandon it, easy for those who follow it and seek it. My hadith is difficult and hard, and it is the ruling. Whoever holds fast to my hadith and memorizes it will be saved with the Qur'an. Whoever neglects the Qur'an and my hadith will lose this world and the Hereafter. You have been commanded to take my saying, to be careful with two matters, and to follow my Sunnah. Whoever is satisfied with my saying has been satisfied with the Qur'an, and whoever mocks my saying has mocked the Qur'an. God the Most High said: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.**

Eighth: Abdur-Rahman bin Zaid said: Ibn Masoud met a man in ihram who was wearing his clothes and said to him: Take these off. The man said: Will you recite to me a verse from the Book of God? He said: Yes, **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** Abdullah bin Muhammad bin Harun Al-Firyabi said: I heard Al-Shafi'i may God be pleased with him say: Ask me whatever you wish and I will tell you from the Book of God and the Sunnah of your Prophet (peace and blessings of God be upon him). I said to him: What do you say - may God guide you - about a person in ihram killing a wasp? He said: In the name of God, the Most Gracious, the Most Merciful. God Almighty said: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** Sufyan ibn

Uyaynah narrated to us from Uyaynah from Abd al-Malik ibn Umair from Rib'i ibn Harash from Hudhayfah ibn al-Yaman who said: The Messenger of God, may God bless him and grant him peace, said: **Follow the example of those who come after me, Abu Bakr and Umar.** Sufyan ibn Uyaynah narrated to us from Mis'ar from Kadam from Qays ibn Muslim from Tariq ibn Shihab from Umar ibn al-Khattab - may God be pleased with him - that he ordered the killing of a wasp during ihram, and he explained that they should follow Umar in this, and that the Prophet, may God bless him and grant him peace, ordered that they should follow his example, and that God Almighty ordered that what the Prophet, may God bless him and grant him peace, says should be accepted. So the permissibility of killing it is derived from the Qur'an and the Sunnah. This meaning has already been mentioned in the words of Ikrimah when he was asked about the mothers of children, and he said: They are free in Surat al-Nisa' when God Almighty says: **Obey God and obey the Messenger and those in authority among you** (al-Nisa': 14). 59] In Sahih Muslim and others, on the authority of Alqamah, on the authority of Ibn Mas'ud, he said: The Messenger of God, may God bless him and grant him peace, said: God has cursed the tattooers and those who get tattooed, the pluckers and file their teeth for the sake of beauty, and those who change God's creation. report of that reached a woman from Banu Asad called Umm Ya'qub, so she came and said: I have heard that you cursed such and such! He said: Why should I not curse those who were cursed by the Messenger of God, may God bless him and grant him peace, and it is in God's Book? She said: I have read what is between the covers and I did not find in it what you say. He said: If you had read it, you would have found it! Haven't you read: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from?** She said: Yes. He said: Indeed, he has forbidden it. The hadith. This has been discussed in full in An-Nisa'.

Ninth - The Almighty's saying: **And whatever the Messenger has given you - take it.** Even if it comes in the form of giving, which is handing over, then its meaning is a command, as is proven by the Almighty's saying: **And whatever he has forbidden you - refrain from.** So He contrasted it with a prohibition, and a prohibition can only be contrasted with a command. The evidence for understanding that is what we mentioned before, along with:

His saying, peace and blessings be upon him: **If I command you to do something, then do as much of it as you can, and if I forbid you from something, then avoid it.** Al-Kalbi said: It was revealed about the leaders of the Muslims. They said about the wealth of the polytheists that the Messenger of God, peace and blessings be upon him, had seized: "O Messenger of God, take your share and a quarter, and leave us the rest. This is how we used to act in the pre-Islamic era." And they recited to him:

You have the square ones, the clear ones, your rule,

the active ones, and the seasons.

Then God Almighty revealed this verse.

Tenth: The Almighty says: **And fear God**, meaning the punishment of God, which is severe for those who disobey Him. It was also said: Fear God in His commands and prohibitions, and do not waste them.

**Indeed, God is severe in penalty** for those who disobey what He has commanded.

## Tafsir Ibn Kathir

God the Almighty says, explaining what fay' is, what its description is, and what its ruling is. Fay' is any money taken from the infidels without fighting or mobilizing horses or camels, such as the money of Banu Nadir, which the Muslims did not mobilize horses or camels for, meaning they did not fight the enemies with duels or duels. Rather, those people descended upon it out of fear that God had cast into their hearts out of awe of the Messenger of God (peace and blessings of God be upon him), so He made it fay' for His Messenger. For this reason, He disposed of it as He wished and returned it to the Muslims for the purposes of righteousness and benefit that God the Almighty mentioned in these verses. God the Almighty said: "And what God has bestowed upon His Messenger from them **meaning from Banu Nadir** you did not mobilize horses or camels for it **meaning camels** but God gives power to His messengers over whom He wills, and God is over all things competent" meaning He is competent and cannot be overcome or resisted. Rather, He is the Subduer of all things.

Then God the Almighty said: {What God has bestowed upon His Messenger from the people of the towns} meaning that all the lands that are conquered in this way are governed by the same ruling as the wealth of Banu Nadir. For this reason God the Almighty said: {It is for God and for the Messenger and for near relatives and orphans and the needy and the wayfarer} and so on. These are the expenditures and types of wealth from the spoils of war. Imam Ahmad said: Sufyan told us from Amr and Muammar from al-Zuhri from Malik ibn Aws ibn al-Hadathan from Umar **may God be pleased with him** who said: The wealth of Banu Nadir was among what God had bestowed upon His Messenger, and it would be such that if the Muslims were to attack it with horses or camels, it was exclusively for the Messenger of God (blessings and peace of God be upon him), so he would spend from it on his family for a year's expenses. On another occasion he said: **his year's sustenance**, and whatever remained he would spend on mounts and weapons in the cause of God the Almighty. Ahmad narrated it here in an abbreviated form. The group narrated it in their books, except Ibn Majah, from the hadith of Sufyan from Amr ibn Dinar from al-Zuhri with this chain of transmission. We have narrated it in full.

Abu Dawud, may God have mercy on him, said: Al-Hasan bin Ali and Muhammad bin Yahya bin Faris told us, with the same meaning. They said: Bishr bin Umar Al-Zahrani told us, Malik bin Anas told me, on the authority of Ibn Shihab, on the authority of Malik

bin Aws, who said: Umar bin Al-Khattab, may God be pleased with him, sent for me when the day was high. I went to him and found him sitting on a bed facing the sand. When I entered upon him, he said: O Malik, some of the people of your tribe have been buried, and you have ordered something to be distributed among them. I said: Why don't you order someone else to do that? He said: Take it. Then Yarfa came to him and said: O Commander of the Faithful, do you want Uthman bin Affan, Abdur-Rahman bin Awf, Al-Zubayr bin Al-Awwam, and Saad bin Abi Waqqas? He said: Yes.

So he gave them permission and they entered. Then Yarfa came to him and said: O Commander of the Faithful, do you want Al-Abbas and Ali? He said: Yes. So he gave them permission and they entered. Al-Abbas said: O Commander of the Faithful, judge between me and this one - meaning Ali. Some of them said: Yes, O Commander of the Faithful, judge between them and give them peace. Malik ibn Aws said: It seemed to me that they had brought those people forward for that purpose. So Umar, may God be pleased with him, said: Take your time. Then he turned to those people and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that the Messenger of God, may God bless him and grant him peace, said: **We are not inherited from what we leave behind is charity?** They said: Yes. Then he turned to Ali and Al-Abbas and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that the Messenger of God, may God bless him and grant him peace, said: **We are not inherited from what we leave behind is charity?** They said: Yes. He said: God singled out His Messenger with something special that He did not single out anyone else with. God the Almighty said: "And whatever God bestowed on His Messenger from them - you did not urge against it any cavalry or camels. But God gives authority to His messengers over whom He wills, and God has power over all things." So God the Almighty gave His Messenger the wealth of Banu Nadir as booty, and by God, He did not keep it for yourself or protect it from you. So the Messenger of God, may God bless him and grant him peace, would take from it a year's expenses or his expenses and the expenses of his family for a year, and he would make what remained equal to the rest of the wealth.

Then he turned to those people and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that? They said: Yes. Then he turned to Ali and Abbas and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that? They said: Yes. When the Messenger of God (peace and blessings of God be upon him) died, Abu Bakr said: I am the successor of the Messenger of God (peace and blessings of God be upon him). You and this man came to Abu Bakr, you asking for your inheritance from your nephew, and this one asking for his wife's inheritance from her father. Abu Bakr **may God be pleased with him** said: The Messenger of God (peace and blessings of God be upon him) said: **We do not inherit; what we leave behind is charity.** And God knows that he was truthful, righteous, and a follower of the truth, so Abu Bakr took charge of it. When he died, I said: I am the successor of the



## Surat al-Hashr 59:6

And whatever God bestowed upon His Messenger from them - you did not urge upon it any horses or camels. But God gives His messengers power over whom He wills, and God is over all things competent.

Messenger of God (peace and blessings of God be upon him) and the successor of Abu Bakr, so I will take charge of it as God wills me to take charge of it. So you and this man came, both of you together and your affair is one, and you asked me for it. I said: If you wish, I will give it to you on the condition that you pledge to God that you will take charge of it as the Messenger of God (peace and blessings of God be upon him) took charge of it. So you took it from me on that basis, then you came to me so that I may judge between you in a different way, and by God, I will not judge between you in a different way until the Hour comes. If you are unable to do so, then return it to me. They narrated it from the hadith of Al-Zuhri with it.

Imam Ahmad said: Aarem and Affan told us: Muammar told us: I heard my father say: Anas ibn Malik told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: A man would be given from his wealth date palms or whatever God willed until he conquered Qurayzah and Nadir. He said: Then he kept returning after that. He said: My family ordered me to go to the Prophet, may God bless him and grant him peace, and ask him for what his family had given him or some of it. The Prophet of God, may God bless him and grant him peace, had given him Umm Ayman or whatever God willed. He said: So I asked the Prophet, may God bless him and grant him peace, and he gave them to me. Umm Ayman came and put the cloth around my neck and kept saying: No, by God, besides Whom there is no god, He will not give them to you when He has given them to me, or something like that. The Prophet of God said: **For you such and such.** He said: And you say: No, by God. He said: And he says: **For you such and such.** He said: And you say: No, by God. He said: "And he says: For you such and such." He said: Until he gave her. I thought he said: ten times as much, or he said: close to ten times as much, or something like that. Narrated by al-Bukhari and Muslim through various chains of narration on the authority of Mu'tamir. And this is it. The categories mentioned in this verse are the categories mentioned in the fifth of the spoils of war. We have already discussed them in Surat Al-Anfal, so there is no need to repeat them here, and praise be to God.

God the Almighty said: {So that it will not be a circulating wealth among the rich among you} meaning, We made these expenditures for the spoils of war so that it would not remain a food that the rich would monopolize and dispose of based on mere desires and opinions, and they would not give any of it to the poor. God the Almighty said: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from} meaning, whatever he commands you - do, and whatever he forbids you - avoid, because he only commands good and forbids evil. Ibn Abi Hatim said: Yahya ibn Abi Talib told us, Abdul Wahhab told us, Saeed told us, from Qatadah, from Al-Hasan Al-Awfi, from Yahya ibn Al-Jazzar, from Masruq, who said: A woman came to Ibn Mas'ud and said: I have heard that you forbid tattooing and extensions. Did you

find something in the Book of God the Almighty or from the Messenger of God (peace and blessings of God be upon him)? He said: Yes, something I found in the Book of God and from the Messenger of God (peace and blessings of God be upon him). She said: By God, I have leafed through the Mushaf from the covers and did not find what you say in it. He said: So what did you find in it: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from?** She said: Yes. He said: I heard the Messenger of God (peace and blessings of God be upon him) forbidding the woman who extends hair, tattoos, and plucks eyebrows. She said: Perhaps it is with some of your family. He said: Then go in and look. So she went in and looked, then came out. She said: I do not see anything wrong with it. He said to her: Have you not remembered the advice of the righteous servant: **And I do not wish to go against you in that which I have forbidden you.**

Imam Ahmad said: Abdur-Rahman told us, Sufyan told us, on the authority of Mansur, on the authority of Alqamah, on the authority of Abdullah, who is Ibn Masoud, who said: May God curse the tattooers and the ones who get tattooed, the ones who pluck their teeth, and the ones who file their teeth for the sake of beauty, changing the creation of God, the Almighty and Majestic. He said: report of this reached a woman from Banu Asad in the house called Umm Ya'qub, so she came to him and said: I have heard that you said such and such. He said: Why should I not curse the one whom the Messenger of God, may God bless him and grant him peace, cursed and which is in the Book of God, the Most High? She said: I read what is between its two covers and I did not find it. He said: If you have read it, then you have found it. Haven't you read: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** She said: Yes. He said: The Messenger of God, may God bless him and grant him peace, forbade it. She said: I think your people do it. He said: Go and look. So she went but did not see anything of what she needed. Then she came back and said: I did not see anything. He said: If it were like this, we would not have had intercourse. Al-Bukhari and Muslim narrated it in their Sahihs on the authority of Sufyan al-Thawri. It has also been proven in the two Sahihs on the authority of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: **If I command you to do something, do as much of it as you can, and whatever I forbid you, avoid it.** Al-Nasa'i said: Ahmad ibn Sa'id informed us, Yazid informed us, Mansur ibn Hayyan informed us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Amr ibn 'Abbas, that they both bore witness that the Messenger of God (blessings and peace of God be upon him) forbade gourds, wheat, pitted meat, and pitched meat. Then the Messenger of God (blessings and peace of God be upon him) recited: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** And the words of God, the Most High: **And fear God; indeed, God is severe in penalty.** That is, fear Him by obeying His commands and abandoning



His prohibitions, for He is severe in punishment for whoever disobeys Him, goes against His command, refuses it, and commits what He has warned against and forbidden.

## Fath al-Qadir

**6- And what God bestowed upon His Messenger from them** meaning what He returned to him from the wealth of the infidels. It is said that he may return if he returns, and the pronoun in **from them** refers to Banu Nadir. **You did not urge upon it any horses or camels.** It is said that the horse and the camel became dry, the horse and the camel become dry and dry: which is the speed of the blazing fire, and his owner urged him: if he made him walk quickly, the saying of Tamim bin Muqbil:

Since [or beginning] with the iron eggs, it polishes it from the knees sometimes if the knees are tired

Naseeb said:

Oh, how many a caravan has been cut off and their corpses are coming to you. Were it not for you, the caravan would not have moved on.

The word "ma in fa-ma awjaftum is negative, and the fa is the answer to the condition if the ma in his statement, what God has given as booty is conditional, and if it is a relative pronoun, then the fa is redundant, and the min in his statement, of horses" is redundant for emphasis, and the riders are what are ridden from camels specifically, and the meaning is: that what God returned to His Messenger from the wealth of Banu Nadir you did not ride horses or camels to obtain it, nor did you make the effort to obtain it, nor did you encounter war or hardship with it, but it was two miles from Madinah, so God, the Exalted, made the wealth of Banu Nadir specifically for His Messenger, may God bless him and grant him peace, for this reason. He conquered it by peace and took its wealth. The Muslims had asked him to divide it among them, so the verse was revealed: **But God gives power to His messengers over whomever He wills** of His enemies. This shows that this wealth was specifically for the Messenger of God, may God bless him and grant him peace, and not for his companions, because they did not attack it with horses or camels, but rather walked to it on foot, and did not suffer any of the hardships of war. **And God is over all things competent**, He gives power to whomever He wills over whomever He wants, and He gives to whomever He wills and prevents whomever He wills. **He is not questioned about what He does, while they will be questioned.**

## Tafsir al-Baghawi

**6- And what God bestowed upon His Messenger,** meaning what He returned to His Messenger. It is said: **Afa yafi'u** means he returned, and God *fa'a* "from them" meaning from the Jews of Banu Nadir, **you did not urge** you placed **upon it neither horses nor riders**, it is said: the horse and the camel jifa'u wajifan, meaning to walk quickly, and its owner urged it to walk, and what he meant by riders is the camels that carry the

people. When Banu Nadir left their lands and farms, the Muslims asked the Messenger of God (peace and blessings of God be upon him) to divide them among them, as he had done with the spoils of Khaybar. God the Most High explained in this verse that it was spoils for which the Muslims had not mounted or trodden horses, nor travelled far, nor suffered any hardship, nor encountered any war. **But God gives power to His messengers over whom He wills, and God has power over all things.** So he made the wealth of Banu Nadir specifically for the Messenger of God (peace and blessings of God be upon him), to place it wherever he wished. So the Messenger of God (peace and blessings of God be upon him) divided it among the Muhajireen, and did not give anything from it to the Ansar, except for three people who were in need, and they were Abu Dujana Samak ibn Kharsha, Sahl ibn Hunaif, and Al-Harith ibn As-Summah.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Malik bin Aws bin Al-Hadathan Al-Nadri told me that Umar bin Al-Khattab **may God be pleased with him** called him when his chamberlain, Yarfa, came to him and said: **Would you like to ask permission to have Uthman, Abd Al-Rahman, Al-Zubayr and Saad?** He said: *Yes.* So he let them in. Yarfa stayed for a while and then came back and said: **Would you like to have permission to have Abbas and Ali?** He said: *Yes.* So when they had entered, Abbas said: **O Commander of the Faithful, judge between me and this man.** - and they were disputing about the spoils of war that God had bestowed upon His Messenger from Banu Al-Nadir. - The group said: **O Commander of the Faithful, judge between them and spare one of them from the other.** He said: "Take it easy. I ask you by God, by whose permission the heavens and the earth stand, do you know that the Messenger of God (peace and blessings of God be upon him) said: "We do not inherit what we leave behind is charity." He meant the Messenger of God (peace and blessings of God be upon him) himself. They said: He said that. So Omar turned to Ali and Abbas and said: I ask you by God, do you know that the Messenger of God, may God bless him and grant him peace, said that? They said: *Yes.* He said: Then I will tell you about this matter. God had singled out the Messenger of God, may God bless him and grant him peace, with something in this booty that He had not given to anyone else. He said: **And whatever God bestowed on His Messenger from them - you did not urge upon it any cavalry or camels**, until His saying: *Powerful.* This was exclusively for the Messenger of God, may God bless him and grant him peace. He did not keep it without you nor keep it for yourself. He gave it to you and spread it among you until this money remained. The Messenger of God, may God bless him and grant him peace, would spend on his family their annual expenses from this money, then he would take what remained and make it the property of God. The Messenger of God, may God bless him and grant him peace, did that throughout his life. Then the Prophet, may God bless him and grant him peace, died. Abu Bakr said: I am the guardian of the Messenger of God, may God bless him and grant him peace. So Abu Bakr, may God be pleased with him, took it and did with it

## Surat al-Hashr 59:6

And whatever God bestowed upon His Messenger from them - you did not urge upon it any horses or camels. But God gives His messengers power over whom He wills, and God is over all things competent.

what the Messenger of God, may God bless him and grant him peace, did with it. You were all together at that time. He turned to Ali and Abbas: You remember that Abu Bakr did with it as you say, and God knows that he was truthful, righteous, and a follower of the truth. Then God took Abu Bakr's soul. I said: I The Messenger of God (peace and blessings of God be upon him) and Abu Bakr were my successors, so I took control of it for two years of my leadership. I did in it what the Messenger of God (peace and blessings of God be upon him) and Abu Bakr did, and God knows that I am truthful, righteous, and a follower of the truth. Then you both came to me and I spoke to you as one, and ordered you both. I said to you: The Messenger of God (peace and blessings of God be upon him) said: We do not inherit; what we leave is charity. When I decided to hand it over to you, I said: If you wish, I will hand it over to you on the condition that you pledge to God and His covenant that you will do in it what the Messenger of God (peace and blessings of God be upon him) and Abu Bakr did, and what I have done in it since I took over. Otherwise, do not speak to me about it. You both said: Hand it over to us for that reason. So I handed it over to you. Do you ask me to do something else? By God, by whose permission the heavens and the earth stand, I will not do anything about it except this until the Hour comes. If you are unable to do it, then hand it over to me, and I will suffice you.

## Tafsir al-Baidawi

6- "And what God has bestowed upon His Messenger" and what He has returned to him means that He made it his or returned it to him, for it was truly his because He created people to worship Him and created what He created for them so that they would seek His obedience through it, so it is truly his to be for the obedient. "Of them" from Banu Nadir or from the disbelievers. "For what you have urged **is what you have rushed to obtain from** wajeef" which is speed of travel. "Of horses or camels" what is ridden from camels is predominant in it just as a rider is predominant over his rider, and that is if what is meant is the spoils of Banu Nadir, because their villages were two miles from Madinah so they walked to them on foot, except for the Messenger of God (peace and blessings of God be upon him), for he rode a camel or a donkey, and no further fighting took place, and for this reason the Ansar were not given anything from it except for three who had a need. "But God gives power to His messengers over whom He wills" by casting terror into their hearts. "And God is capable of everything" He means sometimes through intermediaries and sometimes without them.

## Surat al-Hashr 59:7

Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger and to the near relatives and the orphans and the needy and the traveler so that it will not be a circulating share among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty.

### Tafsir al-Jalalayn

7 - **What God has bestowed upon His Messenger from the people of the towns** such as As-Safra, Wadi Al-Qura, and Yanbu' **is for God** He commands with it what He wills **and for the Messenger and for those of near kin** the Prophet's relatives from Banu Hashim and Banu Al-Muttalib **and the orphans** the children of the Muslims whose fathers died while they were poor **and the needy** the needy among the Muslims **and the wayfarer** among the Muslims who are stranded on a journey, meaning the Prophet, may God bless him and grant him peace, is entitled to it, and the four categories are based on what he divided, that each of the four gets a fifth of one-fifth and he gets the remainder **so that** ki means lam and an is understood after it **the spoils of war** (will not be) the reason for its division likewise **a circulating share** (among the rich among you. And whatever the Messenger has given you) given you of the spoils and other things (take it. And what he has forbidden you, refrain from it. And fear God; indeed, God is severe in penalty.)

### Tafsir al-Suyuti

#### Tafsir al-Tabari

He means by His saying, may He be glorified, **what God bestowed upon His Messenger from the people of the towns**, that God Almighty returned to His Messenger from the money of the polytheists of the towns.

Scholars differed about what is meant by this verse in terms of colors. Some of them said: It means the jizya and the kharaj.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Ikrimah ibn Khalid, on the authority of Malik ibn Aws ibn al-Hadathan, who said: Umar ibn al-Khattab **may God be pleased with him** recited, **Zakat is only for the poor and the needy** (At-Tawbah 9:60), until he reached, **Knowing and Wise** (At-Tawbah 9:60). Then he said, **This is for them**. Then he said, **And know that whatever you obtain of spoils, a fifth of it is for God and for the Messenger and for near relatives** (Al-Anfal 8:41)... the verse. Then he said, **This verse is for them**. Then he recited, **What God has bestowed upon His Messenger from the people of the towns** until he reached, **for the poor and those who have settled in the home and those who came after**

**them**. Then he said, **This verse includes all Muslims, so there is no one who does not have a right**. Then he said, **If I live, the shepherd will come to his donkey while he is walking, and his forehead will not sweat over it**.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, he said: Muammar told us regarding his statement: **What God bestowed upon His Messenger from the people of the towns**, until it reached me that it was the jizya, and the kharaj: a kharaj from the people of the towns.

Others said: What is meant by that is the spoils that Muslims take from their enemy among the people of war by fighting by force.

Who said that?

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ruman: **Whatever God has bestowed upon His Messenger from the people of the towns, it is for God and for the Messenger** - whatever the Muslims fight over with horses and camels, and what was conquered by war by force, "it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer - so that it will not be a circulating share among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from." He said: This is another division of what was taken by war among the Muslims according to what God has placed it upon.

Others said: What is meant by that is the spoils that the Muslims rushed to obtain with horses and riders, and were taken by force. They said that the spoils in the early days of Islam were for those whom God named in these verses, not those who spread rumors about them. Then that was abrogated by the verse in Surat Al-Anfal.

Who said that?

Muhammad bin Bashir told us, he said: Abd al-A'la told us, he said: Sa'id told us, on the authority of Qatada, regarding His statement, **Whatever God has bestowed upon His Messenger from the people of the towns is for God and for the Messenger and for near relatives and orphans and the needy and the wayfarer**, he said: The spoils of war were for these, then that was abrogated in Surat al-Anfal, and He said, **And know that whatever you obtain of spoils, a fifth of it is for God and for the Messenger and for near relatives and orphans and the needy and the wayfarer** (al-Anfal 8:41). This abrogated what was before it in Surat al-Anfal, and a fifth was made for whoever had the spoils in Surat al-Hashr. The spoils of war were divided into five fifths, four fifths for whoever fought over it, and the remaining fifth was divided into five fifths, one fifth for God and for the Messenger, one fifth for the relatives of the Messenger of God, may God bless him and grant him peace, during his lifetime, one fifth for the orphans, one fifth for the needy, and one fifth for the wayfarer. When the Messenger of God, may God bless him and grant him peace, had finished, Abu Bakr and Umar, may God be pleased with them, allocated these two shares: a share The Messenger of God, may God bless him and grant him peace, and his share of his kinship, so they carried it on him in the

Surat al-Hashr 59:7

Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger and to the near relatives and the orphans and the needy and the traveler so that it will not be a circulating share among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty.

way of God as charity on behalf of the Messenger of God, may God bless him and grant him peace.

Others said: What he meant by that was what the people of war had agreed to with the Muslims from their money. They said that his statement, **Whatever God has bestowed on His Messenger from the people of the towns is for God and for the Messenger...** the verses, is an explanation of the division of money that God mentioned in the verse before this verse, which is his statement, **Whatever God has bestowed on His Messenger from them, you did not urge upon it any horses or camels.** This is a statement that some of the later jurists used to say.

The correct thing to say about this, in my opinion, is that the ruling on this verse is different from the ruling on the verse before it. This is because the verse before it is about wealth that God Almighty made for His Messenger, may God bless him and grant him peace, specifically and not for anyone else. He did not give anyone a share in it. This is what was reported from Omar ibn al-Khattab, may God be pleased with him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Malik ibn Aws ibn al-Hadathan, who said: Umar ibn al-Khattab, may God be pleased with him, sent for me, so I entered upon him. He said: Some households from your people have come and we have ordered a tribute for them, so divide it among them. I said: O Commander of the Faithful, order someone other than me to do that. He said: Take it, O man. While I was like that, his freed slave, Yarfā', came and said: Abd al-Rahman ibn Awf, al-Zubayr, Uthman, and Sa'd are asking permission. He said: Give them permission. Then he remained for a while, then he came and said: This is Ali and al-Abbas asking permission. He said: Give them permission. When al-Abbas entered, he said: O Commander of the Faithful, judge between me and this traitorous, wicked man. They came to dispute over what God had bestowed upon His Messenger from the works of Banu al-Nadir. The people said: Judge between them, O Commander of the Faithful, and relieve each of them of his companion, for their dispute has been prolonged. He said: I ask you by God by whose permission the world stands up. The heavens and the earth. Do you know that the Messenger of God, may God bless him and grant him peace, said: We do not inherit what we leave behind as charity? They said: He did say that. Then he said to them: Do you know that the Messenger of God, may God bless him and grant him peace, said that? They said: Yes. He said: Then I will tell you about this booty. God has singled out His Prophet (peace and blessings of God be upon him) with something that He has not given to anyone else. He said: **And whatever God has bestowed on His Messenger from them - you did not urge upon it any horses or camels.** So this was specifically for the

Messenger of God (peace and blessings of God be upon him). By God, he did not keep it without you, nor did he keep it for himself without you. He divided it among you until this money remained. The Messenger of God (peace and blessings of God be upon him) would spend from it on his family for a year, then he put what remained in the money of God. So if this verse before it went on and mentioned the money that God singled out for His Messenger (peace and blessings of God be upon him), and did not make anything with anyone else, and this verse was report about the money that God made for various categories, it was known from this that the money that He made for various categories of His creation is not the money that He made specifically for the Prophet (peace and blessings of God be upon him), and He did not make any partner for him.

His statement: **And for the near of kin** means: And for the relatives of the Messenger of God, may God bless him and grant him peace, from Banu Hashim and Banu al-Muttalib. **And the orphans** are the needy among the Muslim children who do not have money. **And the needy** are those who are in need and that is the question. **And the wayfarer** are those who are stranded among the travelers, not for disobedience to God Almighty.

We have mentioned the narration that came from the people of interpretation in the previous part of our book.

And His statement: **So that it would not be a circulating wealth among the rich among you**, God Almighty says: And We made what God bestowed upon His Messenger from the people of the towns for these categories, so that that spoils would not be a circulating wealth among the rich among you, one spending it sometimes on his own needs, and another spending it sometimes on the paths of righteousness and ways of goodness, so that they may do that as they wish, but We have established a law concerning it that will not be changed or altered.

The reciters differed in their recitation of this. The majority of the reciters of the regions, except for Abu Ja'far al-Qari', recited it as **Kiyala yakun** "Dawla" in the accusative case, as I described of the meaning, and that in *Yakun* there is mention of the spoils, and his saying *Dawla* is the accusative of the predicate of *Yakun*. Abu Ja'far al-Fare' recited it as **Kiyala yakun** in the nominative case, *Dawla* in the nominative case, and the predicate is his saying: **among the rich among you**, and with the damma of the dal of *Dawla* all the reciters of the regions recited it, except that it was reported from Abu Abd al-Rahman that it was opened.

The people of knowledge of the Arabic language differed about the meaning of that, if the dal is closed or open, some of the Kufians said: The meaning of that is if the state is opened: and the army will defeat this

one, then the defeater will be defeated, so it will be said: The state has returned to these. He said: The state, with the *dal* raised, is in the kingdom and the years that change and are transformed over time, so that is the state and the states. Some of them said: The difference between the damma and the fatha is that the state is the name of the thing that is traded in particular, and the state is the verb.

The reading that I do not permit other than that is **Kayla yakun** with the letter *yaa* "Dawla" with the letter *dal* with the letter *d* with the damma and the *dawla* with the accusative in the meaning that I mentioned in that because of the consensus of the proof on it, and the difference between *dawla* and *dawla* with the letter *dal* with the letter *d* with the damma and the fatha is what I mentioned from the Kufi in that.

And His statement, **And whatever the Messenger has given you, take it**, God Almighty says: And whatever the Messenger of God, may God bless him and grant him peace, has given you from what God bestowed upon him from the People of the Qur'an, take it. **And whatever he has forbidden you, of misappropriation and other matters, then refrain from it**. Some of the people of knowledge used to say something similar to what we say about that, except that he directed the meaning of His statement, **And whatever the Messenger has given you, take it**, to what he gave you of spoils.

Who said that?

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, regarding his statement, **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from**, he said: He gives them spoils and prevents them from taking spoils of war.

His statement: **And fear God** means: And fear God, and beware of His punishment for your opposition to His Messenger by doing what he forbade you from, and your disobedience to him. **Indeed, God is severe in penalty** means: God is severe in punishment for whoever He punishes from among the people who disobey His Messenger, may God bless him and grant him peace.

## Tafsir al-Qurtubi

### Tafsir Ibn Kathir

God the Almighty says, explaining what *fay'* is, what its description is, and what its ruling is. *Fay'* is any money taken from the infidels without fighting or mobilizing horses or camels, such as the money of Banu Nadir, which the Muslims did not mobilize horses or camels for, meaning they did not fight the enemies with duels or duels. Rather, those people descended upon it out of fear that God had cast into their hearts out of awe of the Messenger of God (peace and blessings of God be upon him), so He made it *fay'* for His Messenger. For this reason, He disposed of it as He wished and returned it to the Muslims for the purposes of

righteousness and benefit that God the Almighty mentioned in these verses. God the Almighty said: **And what God has bestowed upon His Messenger from them** meaning from Banu Nadir **you did not mobilize horses or camels for it** meaning camels **but God gives power to His messengers over whom He wills, and God is over all things competent** meaning He is competent and cannot be overcome or resisted. Rather, He is the Subduer of all things.

Then God the Almighty said: {What God has bestowed upon His Messenger from the people of the towns} meaning that all the lands that are conquered in this way are governed by the same ruling as the wealth of Banu Nadir. For this reason God the Almighty said: {It is for God and for the Messenger and for near relatives and orphans and the needy and the wayfarer} and so on. These are the expenditures and types of wealth from the spoils of war. Imam Ahmad said: Sufyan told us from Amr and Muammar from al-Zuhri from Malik ibn Aws ibn al-Hadathan from Umar **may God be pleased with him** who said: The wealth of Banu Nadir was among what God had bestowed upon His Messenger, and it would be such that if the Muslims were to attack it with horses or camels, it was exclusively for the Messenger of God (blessings and peace of God be upon him), so he would spend from it on his family for a year's expenses. On another occasion he said: **his year's sustenance**, and whatever remained he would spend on mounts and weapons in the cause of God the Almighty. Ahmad narrated it here in an abbreviated form. The group narrated it in their books, except Ibn Majah, from the hadith of Sufyan from Amr ibn Dinar from al-Zuhri with this chain of transmission. We have narrated it in full.

Abu Dawud, may God have mercy on him, said: Al-Hasan bin Ali and Muhammad bin Yahya bin Faris told us, with the same meaning. They said: Bishr bin Umar Al-Zahrani told us, Malik bin Anas told me, on the authority of Ibn Shihab, on the authority of Malik bin Aws, who said: Umar bin Al-Khattab, may God be pleased with him, sent for me when the day was high. I went to him and found him sitting on a bed facing the sand. When I entered upon him, he said: O Malik, some of the people of your tribe have been buried, and you have ordered something to be distributed among them. I said: Why don't you order someone else to do that? He said: Take it. Then Yarfa came to him and said: O Commander of the Faithful, do you want Uthman bin Affan, Abdur-Rahman bin Awf, Al-Zubayr bin Al-Awwam, and Saad bin Abi Waqqas? He said: Yes.

So he gave them permission and they entered. Then Yarfa came to him and said: O Commander of the Faithful, do you want Al-Abbas and Ali? He said: Yes. So he gave them permission and they entered. Al-Abbas said: O Commander of the Faithful, judge between me and this one - meaning Ali. Some of them said: Yes, O Commander of the Faithful, judge between them and give them peace. Malik ibn Aws said: It seemed to me that they had brought those people forward for that purpose. So Umar, may God be pleased with him, said: Take your time. Then he turned to those people and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that the Messenger of God, may God bless



Surat al-Hashr 59:7

Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger and to the near relatives and the orphans and the needy and the traveler so that it will not be a circulating share among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty.

him and grant him peace, said: **We are not inherited from what we leave behind is charity?** They said: Yes. Then he turned to Ali and Al-Abbas and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that the Messenger of God, may God bless him and grant him peace, said: **We are not inherited from what we leave behind is charity?** They said: Yes. He said: God singled out His Messenger with something special that He did not single out anyone else with. God the Almighty said: "And whatever God bestowed on His Messenger from them - you did not urge against it any cavalry or camels. But God gives authority to His messengers over whom He wills, and God has power over all things." So God the Almighty gave His Messenger the wealth of Banu Nadir as booty, and by God, He did not keep it for yourself or protect it from you. So the Messenger of God, may God bless him and grant him peace, would take from it a year's expenses or his expenses and the expenses of his family for a year, and he would make what remained equal to the rest of the wealth.

Then he turned to those people and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that? They said: Yes. Then he turned to Ali and Abbas and said: I ask you by God, by whose permission the heavens and the earth stand, do you know that? They said: Yes. When the Messenger of God (peace and blessings of God be upon him) died, Abu Bakr said: I am the successor of the Messenger of God (peace and blessings of God be upon him). You and this man came to Abu Bakr, you asking for your inheritance from your nephew, and this one asking for his wife's inheritance from her father. Abu Bakr **may God be pleased with him** said: The Messenger of God (peace and blessings of God be upon him) said: **We do not inherit; what we leave behind is charity.** And God knows that he was truthful, righteous, and a follower of the truth, so Abu Bakr took charge of it. When he died, I said: I am the successor of the Messenger of God (peace and blessings of God be upon him) and the successor of Abu Bakr, so I will take charge of it as God wills me to take charge of it. So you and this man came, both of you together and your affair is one, and you asked me for it. I said: If you wish, I will give it to you on the condition that you pledge to God that you will take charge of it as the Messenger of God (peace and blessings of God be upon him) took charge of it. So you took it from me on that basis, then you came to me so that I may judge between you in a different way, and by God, I will not judge between you in a different way until the Hour comes. If you are unable to do so, then return it to me. They narrated it from the hadith of Al-Zuhri with it.

Imam Ahmad said: Aarem and Affan told us: Muammar told us: I heard my father say: Anas ibn Malik told us, on the authority of the Messenger of God, may God bless him and grant him peace, who said: A

man would be given from his wealth date palms or whatever God willed until he conquered Qurayzah and Nadir. He said: Then he kept returning after that. He said: My family ordered me to go to the Prophet, may God bless him and grant him peace, and ask him for what his family had given him or some of it. The Prophet of God, may God bless him and grant him peace, had given him Umm Ayman or whatever God willed. He said: So I asked the Prophet, may God bless him and grant him peace, and he gave them to me. Umm Ayman came and put the cloth around my neck and kept saying: No, by God, besides Whom there is no god, He will not give them to you when He has given them to me, or something like that. The Prophet of God said: **For you such and such.** He said: And you say: No, by God. He said: And he says: **For you such and such.** He said: And you say: No, by God. He said: "And he says: For you such and such." He said: Until he gave her. I thought he said: ten times as much, or he said: close to ten times as much, or something like that. Narrated by al-Bukhari and Muslim through various chains of narration on the authority of Mu'tamir. And this is it. The categories mentioned in this verse are the categories mentioned in the fifth of the spoils of war. We have already discussed them in Surat Al-Anfal, so there is no need to repeat them here, and praise be to God.

God the Almighty said: {So that it will not be a circulating wealth among the rich among you} meaning, We made these expenditures for the spoils of war so that it would not remain a food that the rich would monopolize and dispose of based on mere desires and opinions, and they would not give any of it to the poor. God the Almighty said: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from} meaning, whatever he commands you - do, and whatever he forbids you - avoid, because he only commands good and forbids evil. Ibn Abi Hatim said: Yahya ibn Abi Talib told us, Abdul Wahhab told us, Saeed told us, from Qatadah, from Al-Hasan Al-Awfi, from Yahya ibn Al-Jazzar, from Masruq, who said: A woman came to Ibn Mas'ud and said: I have heard that you forbid tattooing and extensions. Did you find something in the Book of God the Almighty or from the Messenger of God (peace and blessings of God be upon him)? He said: Yes, something I found in the Book of God and from the Messenger of God (peace and blessings of God be upon him). She said: By God, I have leafed through the Mushaf from the covers and did not find what you say in it. He said: So what did you find in it: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from?** She said: Yes. He said: I heard the Messenger of God (peace and blessings of God be upon him) forbidding the woman who extends hair, tattoos, and plucks eyebrows. She said: Perhaps it is with some of your family. He said: Then go in and look. So she went in and looked, then came out. She said: I do not see anything wrong with it. He said to her: Have you not

remembered the advice of the righteous servant: **And I do not wish to go against you in that which I have forbidden you.**

Imam Ahmad said: Abdur-Rahman told us, Sufyan told us, on the authority of Mansur, on the authority of Alqamah, on the authority of Abdullah, who is Ibn Masoud, who said: May God curse the tattooers and the ones who get tattooed, the ones who pluck their teeth, and the ones who file their teeth for the sake of beauty, changing the creation of God, the Almighty and Majestic. He said: report of this reached a woman from Banu Asad in the house called Umm Ya'qub, so she came to him and said: I have heard that you said such and such. He said: Why should I not curse the one whom the Messenger of God, may God bless him and grant him peace, cursed and which is in the Book of God, the Most High? She said: I read what is between its two covers and I did not find it. He said: If you have read it, then you have found it. Haven't you read: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** She said: Yes. He said: The Messenger of God, may God bless him and grant him peace, forbade it. She said: I think your people do it. He said: Go and look. So she went but did not see anything of what she needed. Then she came back and said: I did not see anything. He said: If it were like this, we would not have had intercourse. Al-Bukhari and Muslim narrated it in their Sahihs on the authority of Sufyan al-Thawri. It has also been proven in the two Sahihs on the authority of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: **If I command you to do something, do as much of it as you can, and whatever I forbid you, avoid it.** Al-Nasa'i said: Ahmad ibn Sa'id informed us, Yazid informed us, Mansur ibn Hayyan informed us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Amr ibn 'Abbas, that they both bore witness that the Messenger of God (blessings and peace of God be upon him) forbade gourds, wheat, pitted meat, and pitched meat. Then the Messenger of God (blessings and peace of God be upon him) recited: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** And the words of God, the Most High: **And fear God; indeed, God is severe in penalty.** That is, fear Him by obeying His commands and abandoning His prohibitions, for He is severe in punishment for whoever disobeys Him, goes against His command, refuses it, and commits what He has warned against and forbidden.

## Fath al-Qadir

**7- What God has bestowed upon His Messenger from the people of the towns.** This is a clarification of the uses of the spoils of war after stating that they are specifically for the Messenger of God (peace and blessings of God be upon him). The repetition is for the purpose of confirmation and emphasis. The people of the towns were placed in place of the phrase **from them**, meaning from Banu Nadir, to indicate that this ruling does not apply only to Banu Nadir, but rather it applies to every town that the Messenger of God (peace and blessings of God be upon him) conquered through peace and against which the Muslims did not attack with cavalry or camels. It was said that what is

meant by the towns are: Banu Nadir, Qurayzah, Fadak, and Khaybar. Scholars have discussed this verse and the one before it. Are their meanings the same or different? It was said that their meanings are the same, as we mentioned, and it was said that they differ. Scholars have discussed this at length. Ibn al-Arabi said: There is no doubt that they have three meanings in three verses. As for the first verse, which is His statement: **And what God has bestowed upon His Messenger from them**, it is specific to the Messenger of God (peace and blessings of God be upon him), and it is the wealth of Banu Nadir and similar things. As for the second verse, which is His statement: **What God has bestowed upon His Messenger from the people of the towns**, this is a statement that begins differently from the first, with a claimant different from the first, although it and the first share the same fact that each includes something that God has bestowed upon His Messenger. The first verse requires that it was obtained without fighting, and the verse of Al-Anfal, which is the third verse, requires that it was obtained through fighting. The second verse, which is His statement: **What God has bestowed upon His Messenger from the people of the towns**, is devoid of any mention of whether it was obtained through fighting or without fighting. This is where the disagreement arose. A group said that it is attached to the first verse, which is the property of the peace treaty. A group said that it is attached to the third, which is the verse of Al-Anfal. Those who said that it is attached to the verse of Al-Anfal differed as to whether it was abrogated or final. This is the gist of his statement. Malik said that the first verse of this surah is specific to the Messenger of God (peace and blessings of God be upon him), and the second verse is about Banu Qurayzah, meaning that its meaning goes back to the verse of Al-Anfal. The Shafi'i school of thought states that one-fifth of the spoils of war is to be taken, and that four-fifths of it belonged to the Prophet (peace and blessings of God be upon him), and after his death, it is for the benefit of the Muslims. **It belongs to God, to the Messenger, to near relatives, to orphans, to the needy, and to the wayfarer.** What is meant by the statement, **It belongs to God**, is that He decides regarding it as He wills. The Messenger belongs to him, and to near relatives, namely Banu Hashim and Banu Muttalib, because they were prevented from giving zakat, so He gave them a right to the spoils of war. It was said that the division of this wealth is such that four-fifths of it goes to the Messenger of God (peace and blessings of God be upon him), and one-fifth is divided into fifths. One-fifth goes to the Messenger, one-fifth goes to each of the four categories mentioned, and another said that it is divided into sixths. The sixth is the share of God, the Most High, and is spent on causes of worship, such as building mosques and the like.

**So that it will not be a circulating spoils among the rich among you** meaning so that the spoils of war will not be a circulating spoils among the rich to the exclusion of the poor. Dawlah is the name for something that people circulate among themselves, sometimes for this person and sometimes for that person. Muqatil said: The meaning is that the rich will prevail over the poor, so they divide it among themselves. The majority of scholars read *yakun* with a fat-ha, *dawlah* in the

Surat al-Hashr 59:7

Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger and to the near relatives and the orphans and the needy and the traveler so that it will not be a circulating share among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty.

accusative case, meaning so that the spoils of war will not be a circulating spoils. Abu Ja'far, Al-A'raj, Hisham, and Abu Hayyan read *takun* with a fat-ha, *dawlah* in the nominative case, meaning so that a circulating spoils of war will not occur or exist. And *kan* is complete. The majority of scholars read *dawlah* with a damma on the dal. Abu Haywah and As-Sulami read it with a fat-ha. Isa ibn 'Umar, Yunus, and Al-Asma'i said that they are two dialects with the same meaning. Abu 'Amr ibn Al-'Ala' said: Dawlah with a fat-ha is that which is circulated of wealth, and with a damma it is the action. Abu 'Ubaidah said the same. Then, when God, the Almighty, explained to them the uses of this wealth, He commanded them to follow the example of the Messenger of God (peace and blessings be upon him), saying: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.} Meaning, whatever he has given you from the spoils of war - take it. And whatever he has forbidden you from taking - refrain from it and do not take it. Al-Hasan and Al-Suddi said: Whatever he has given you from the spoils of war - accept it, and whatever he has withheld from you - do not seek it. Ibn Jurayj said: Whatever he has given you of my obedience - do it, and whatever he has forbidden you of my disobedience - avoid it. The truth is that this verse is general and includes everything that the Messenger of God (peace and blessings be upon him) brought, whether it be a command or prohibition, a statement or an action. Even if the reason is specific, then the consideration is the general meaning, not the specific reason. Everything that he brought us from the Sharia, he gave it to us and conveyed to us. How beneficial and useful is this verse. Then, when He commanded them to take what the Messenger has commanded them to do and to abandon what he has forbidden them to do, He commanded them to fear Him and to warn them of the severity of His punishment. He said: **And fear God, for God is severe in punishment.** He will punish whoever does not take what the Messenger gave him and does not abandon what he forbade him from.

Al-Hakim narrated **who authenticated it** and Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il on the authority of Aisha who said: The Battle of Banu Nadir, a group of Jews, took place six months after the Battle of Badr. Their homes and palm trees were on the outskirts of Medina. The Messenger of God (peace and blessings of God be upon him) besieged them until they agreed to exile, and that they would have whatever goods and money the camels carried except for their weapons. God revealed about them: **Whatever is in the heavens and whatever is on the earth glorifies God** until His saying: **For the first gathering, you did not think they would come forth.** So the Prophet (peace and blessings of God be upon him) fought them until he made peace with them on the basis of exile, and he exiled them to Ash-Sham. They were from a tribe that had not been exiled before, and

God had decreed that for them, and if it had not been for that, He would have punished them in this world with killing and captivity. As for His saying: **For the first gathering**, their exile was the first gathering in this world to Ash-Sham. Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Ba'th narrated on the authority of Ibn Abbas, who said: "Whoever doubts that the place of assembly will be in Ash-Sham, let him read this verse: 'It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering.' The Messenger of God, may God bless him and grant him peace, said to them on that day: 'Go out.' They said: 'To where?' He said: 'To the place of assembly.'" Ibn Jarir, Ibn Mardawayh, Al-Bayhaqi in Al-Dala'il, and Ibn Asakir narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, had besieged them until he had reached every limit with them, so they gave him whatever he wanted from them. So he made peace with them on the condition that he spare their bloodshed, expel them from their land and homeland, and march to Adhra'at Ash-Sham. He gave every three of them a camel and a water skin. Al-Bukhari, Muslim, and others narrated on the authority of Ibn Umar, "The Messenger of God, may God bless him and grant him peace, burned and cut down the palm trees of Banu An-Nadir, which is Al-Buwayrah, and Hassan said about it:

A fire is raging in Bouira, it is spreading to the leaders of Bani Luay

Then God revealed: "Whatever palm trees you cut down or left standing on their roots, it was by God's permission, and that He may disgrace the defiantly disobedient." At-Tirmidhi, who authenticated it, An-Nasa'i, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, saying: **The palm tree is the date palm.** "And that He may disgrace the defiantly disobedient" means: They brought them down from their fortresses and ordered the palm trees to be cut down, so they felt a pang in their hearts. The Muslims said: We have cut down some and left others, so let us ask the Messenger of God, may God bless him and grant him peace, will we receive a reward for what we have cut down, and will we bear a sin for what we have left behind? Then God revealed: **Whatever palm trees you cut down** [al-Bayhaqi], the verse. There are hadiths on this topic, and the discussion of the peace treaty of Banu Nadir is detailed in the books of biography. Al-Bukhari, Muslim, and others narrated on the authority of Umar ibn Al-Khattab, who said: The wealth of Banu Nadir was among what God bestowed upon His Messenger, and what the Muslims had not fought over with horses or camels. It was exclusively for the Messenger of God, may God bless him and grant him peace, so he would spend from it on his family for a year's expenses, then he would put what remained in weapons and mounts, equipment for the path of God. God. Ibn Mardawayh

narrated on the authority of Ibn Abbas regarding his statement: {And you did not urge upon it cavalry or camels}, so he made what the Messenger of God (peace and blessings be upon him) had taken be ruled as he wanted, and at that time there were no cavalry or camels to urge upon. He said: And the urge is to put down the saddles, and it belonged to the Messenger of God (peace and blessings be upon him), and from that came Khaybar, Fadak, and the villages of Uraynah. And the Messenger of God (peace and blessings be upon him) ordered that Yanbu be dug, so the Messenger of God (peace and blessings be upon him) came to it and took possession of it all, so some people said: Why did not God divide it? So God revealed His excuse and said: {And what God bestowed upon His Messenger from the people of the towns} the verse. Ibn Mardawayh also narrated on his authority that he said: What God bestowed upon His Messenger from Khaybar was half for God and His Messenger, and the other half for the Muslims. What God and His Messenger had of that was Al-Kathiba, Al-Watih, Salalam, and [Wahdhu], and what the Muslims had was Al-Shaq, and Al-Shaq was thirteen shares, and Nata was five shares. The Messenger of God, may God bless him and grant him peace, did not divide Khaybar among any of the Muslims except for those who witnessed Al-Hudaybiyyah. The Messenger of God, may God bless him and grant him peace, did not permit any of the Muslims who had stayed behind when he left for Al-Hudaybiyyah to witness Khaybar with him except Jabir ibn Abdullah ibn Amr ibn Haram Al-Ansari. Abu Dawud and Ibn Mardawayh narrated on the authority of Umar ibn al-Khattab who said: The Messenger of God (peace and blessings of God be upon him) had spoils of war in Banu al-Nadir, Khaybar and Fadak. As for Banu al-Nadir, it was reserved for his needs, Fadak was for wayfarers, and Khaybar, he divided it into three parts: he divided two parts among the Muslims, and kept one part for himself and his family's expenses. Whatever was left over from his family's expenses, he gave it to the poor emigrants. Abd al-Razzaq, Ibn Sa'd, Ibn Abi Shaybah, Ibn Zanjawayh in al-Amwal, Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of Umar ibn al-Khattab who said: There is no Muslim on the face of the earth who does not have a right to this booty, except for those whom your right hands possess. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud who said: "May God curse the tattooers and the tattooed, the pluckers and the filers for the sake of beauty, changing the creation of God. report of that reached a woman from Banu Asad called Umm Ya'qub, so she came to Ibn Mas'ud and said: 'I have heard that you cursed such and such.' He said: 'Why should I not curse those whom the Messenger of God (blessings and peace of God be upon him) cursed, and it is in the Book of God?' She said: 'I have read between the covers and I did not find anything like this in it.' He said: 'If you had read it, you would have found it. Have you not read: "Whatever the Messenger has given you - take; and whatever he has forbidden you - refrain from." She said: 'Yes.' He said: 'He has forbidden it.'"

## Tafsir al-Baghawi

God Almighty said 7- **Whatever God has bestowed upon His Messenger from the people of the towns**, meaning from the wealth of the infidels of the towns. Ibn Abbas said: It is Qurayzah, An-Nadir, Fadak, Khaybar, and the towns of Uraynah. **It is for God and for the Messenger and for near relatives and orphans and the needy and the traveler.** We have already mentioned in Surat Al-Anfal the ruling on spoils of war and the ruling on fay'. The wealth of fay' belonged to the Messenger of God (peace and blessings of God be upon him) during his lifetime, and he used to spend from it on his family for their annual expenses, and he used to make whatever remained the wealth of God.

Scholars differed about the distribution of the spoils of war after the Messenger of God, may God bless him and grant him peace. Some said: It is for the imams after him.

Al-Shafi'i has two opinions on this matter: One of them is for fighting, and the second is for the interests of Muslims. He begins with fighting, then the most important interests, then the most important.

They differed over dividing the spoils of war. Some of them held that it should be divided into fifths, with one-fifth going to the people of the spoils of war and four-fifths going to the fighters and the public interest. The majority held that it should not be divided into fifths, but rather that all of it should be spent on the same expenditure, and that all Muslims have a right to it. Umar ibn al-Khattab recited: **What God has bestowed upon His Messenger from the people of the towns**, until he reached: **For the poor emigrants who were expelled from their homes and their properties and And those who came after them.** Then he said: This includes all Muslims, and he said: There is no Muslim on the face of the earth who does not have a right to this spoils of war, except for those whom your right hands possess.

**So that it will not be a state**, the common people read it with a ya', *state*, meaning so that the spoils will not be a state. Abu Ja'far read it with a ta', *state*, in the nominative case, as the subject of *kana*, meaning so that the matter will not be a state. He made *being* to mean *occurring*, and then it has no predicate. State is the name for the thing that people circulate among themselves, **among the rich among you**, meaning among the leaders and the powerful, so that they overpower the poor and weak. This is because when the people of the Jahiliyyah seized booty, the leader would take a quarter of it for himself, which is the quarter, then he would choose from it whatever he wanted after the quarter. So God made it for His Messenger, may God bless him and grant him peace, to distribute as he was commanded. Then he said:

**And whatever the Messenger has given you**, he gave you, **take it**, of spoils and booty, **and whatever he has forbidden you**, of stolen goods and other things, **refrain from it**. This was revealed regarding spoils of war, and it is general in everything that the Prophet, may God bless him and grant him peace, commanded and forbade.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah



## Surat al-Hashr 59:7

Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger and to the near relatives and the orphans and the needy and the traveler so that it will not be a circulating share among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty.

Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, on the authority of Muhammad bin Yusuf, Sufyan told us, on the authority of Mansour, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: **May God curse the tattooers and the tattooed, the pluckers, and the filers for the sake of beauty, changing the creation of God.** report of that reached a woman from Banu Asad called Umm Ya'qub, so she came and said: **I have heard that you cursed such and such.** He said: "Why should I not curse those whom the Messenger of God (peace and blessings of God be upon him) cursed, and it is in the Book of God the Most High?" She said: **I have read what is between the two covers and I did not find in it what you say.** He said: "If you had read it, you would have found it. Haven't you read the verse: 'And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.'" (al-Hashr 59:7)? She said: *Yes.* He said: **He has forbidden it.**

And fear God. Indeed, God is severe in penalty.

obligatory to obey. **And what he has forbidden you,** from taking it from him, or from doing it, *refrain* from it. **And fear God** in disobeying His Messenger. **Indeed, God is severe in penalty** for those who disobey Him.

## Tafsir al-Baidawi

7- **What God has bestowed upon His Messenger from the people of the towns** is an explanation of the first, and that is why it was not conjoined with it. **Its the spoils are for God and for the Messenger and for near relatives and orphans and the needy and the wayfarer.** There is a difference of opinion regarding the division of the spoils. Some say that it is to be divided into a sixth based on the apparent meaning of the verse, and God's share is to be spent on the maintenance of the Kaaba and other mosques. Others say that it is to be divided into a fifth because mentioning God is for glorification, and now the share of the Messenger (peace and blessings be upon him) is to be spent on the Imam, according to one opinion, and on the armies and borders, according to another opinion, and on the interests of the Muslims, according to another opinion. It is also said that it is to be divided into a fifth like spoils of war, because the Prophet (peace and blessings be upon him) used to divide the fifth in this way and spend the four-fifths as he wished, and now according to the aforementioned difference of opinion. **So that it will not be** meaning the spoils that should be for the poor. Hisham read it in his narration with a ta'. **A state among the rich among you.** State is what the rich circulate among them, as it was in the pre-Islamic era. It was read *state* meaning so that the spoils would not be circulated among them or taken by force between them. Hisham read *state* with the nominative case based on the perfect *kan*, meaning so that a pre-Islamic state would not occur. **And whatever the Messenger has given you,** and whatever he has given you of the spoils or of the command, **take it,** because it is lawful for you, or hold fast to it because it is



## Surat al-Hashr 59:8

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger

e are the truthful ones.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

## Tafsir al-Jalalayn

### Tafsir al-Jalalayn

8 - **For the poor** is related to something omitted, meaning, admire (the emigrants who were expelled from their homes and their wealth, seeking bounty from God and approval and supporting God and His Messenger. Those are the truthful) in their faith.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: So that what God has bestowed upon His Messenger may not be a circulating share among the rich among you, but may be for the poor emigrants. It was said that what was meant by the emigrants was the emigrants of Quraysh.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. **What God bestowed upon His Messenger** from Quraiza, he made it for the emigrants from Quraish.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr and Sa'id ibn 'Abd al-Rahman ibn Abza, who said: There were some people from the emigrants, one of whom had a house, a wife, a slave, and a camel on which he used to perform Hajj and fight. So God attributed to them that they were poor, and He gave them a share of the zakat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **For the poor emigrants who were expelled from their homes...** to his statement, **Those are the truthful ones.** He said: These emigrants left their homes, wealth, families, and clans. They went out for the sake of God and His Messenger, and they chose Islam despite the hardship it entailed, to the point that it was mentioned to us that a man would tie a stone around his stomach to support his back from hunger, and a man would make a hole in the winter, having no other blanket.

His statement: **Those who were expelled from their**

**homes and their wealth**, and his statement: **seek bounty from God and His pleasure**, the position of *seek* is in the accusative case, because it is in the position of a state. His statement: **and support God and His Messenger**, means: and support the religion of God with which He sent His Messenger Muhammad, may God bless him and grant him peace. His statement: **Those are the truthful**, means: those whose description he described of the poor emigrants are the truthful in what they say.

## Tafsir al-Qurtubi

That is, the spoils of war **are for the poor emigrants**. It was also said: **So that it will not be a circulating share among the rich**, but rather for the poor. It was also said that this is an explanation of His statement: **And for the near of kin, the orphans, the needy, and the traveler.** (al-Hashr 59:7) So when they were mentioned in their categories, the money was given to them because they were poor, and the emigrants, who had been expelled from their homes, were the most deserving of it. It was also said: **But God gives His messengers power over whom He wills**, for the poor emigrants, so that the money will not be a circulating share among the rich of this world. It was also said: God is severe in punishment of the emigrants, that is, He is severe in punishment of the disbelievers because of the poor emigrants and for their sake. And included in these are those who were mentioned previously in the saying of God the Almighty: **And for relatives and orphans.** It was said: It is a conjunction to what has gone before, and the conjunction *and* was not used, like you say: This money is for Zaid, for Bakr, for so-and-so, for so-and-so. The emigrants here: those who emigrated to the Prophet, peace and blessings of God be upon him, out of love for him and in support of him. Qatada said: These emigrants are those who left their homes, wealth, families, and homelands out of love for God and His Messenger, to the extent that a man among them would tie a stone over his stomach to support his back from hunger, and a man would make a hole in the winter that he had nothing as a blanket other than it. Abd al-Rahman ibn Uzzi and Sa'd ibn Jubayr said: There were people among the muhāriyyah, for one of them was a slave, a wife, a house, and a camel, on which he would perform Hajj and fight, so God attributed them to the poor and gave them a share in the zakat. The meaning of **were driven out of their homes** is that the infidels of Mecca drove them out, meaning they were forced to leave, and they were one hundred men. *Seeking* "A favor from God" meaning It was narrated that Umar ibn al-Khattab **may God be pleased with him** delivered a sermon in Jabiyah and said: Whoever wants to ask about the inheritance laws, let him go to Zayd ibn Thabit. Whoever wants to ask about jurisprudence, let him go to Muadh ibn Jabal. Whoever wants to ask about wealth, let him come to me, for God the Almighty has made me his treasurer and distributor. I will start with the wives of the Prophet (blessings and peace of God be upon him) and give them, then the emigrants and the first ones. I and my companions were expelled from Mecca from our homes and our wealth.

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger

## Tafsir Ibn Kathir

God the Almighty says, explaining the situation of the poor who are entitled to the spoils of war, that they are **those who were expelled from their homes and their properties, seeking bounty from God and approval** meaning they left their homes and went against their people, seeking God's pleasure and approval "and support God and His Messenger. Those are the truthful" meaning those who have been true to their words through their actions, and these are the leaders of the Muhajireen. Then God the Almighty says, praising the Ansar and explaining their virtue, honor, and generosity, and the absence of their envy and their self-sacrifice despite their need, saying: **And those who were established in the Homeland and in the faith before them** meaning they lived in the Homeland of Migration before the Muhajireen and believed before many of them. Umar said: I advise the caliph after me regarding the first Muhajireen, that he recognizes their rights and preserves their dignity, and I advise him to treat the Ansar well, those who were established in the Homeland and in the faith before them, that he accepts from their good deeds and pardons their wrongdoers. Narrated by Al-Bukhari here as well.

God the Almighty said: {They love those who emigrate to them} meaning, out of their nobility and honor, they love the emigrants and support them with their wealth. Imam Ahmad said: Yazid told us, Hamid told us, on the authority of Anas, who said: The emigrants said: O Messenger of God, we have never seen a people like us who emigrated to them in terms of providing support for little or giving more generously for much. They spared us the burden and shared in the pleasures with us, to the point that we feared that they would take all the reward. He said: **No, as long as you praised them and supplicated to God for them.** I have not seen it from this source in the books.

Al-Bukhari said: Abdullah bin Muhammad told us, Sufyan told us, on the authority of Yahya bin Saeed, who heard Anas bin Malik when he went out with him to Al-Walid. He said: The Prophet (peace and blessings of God be upon him) called upon the Ansar to grant them both Bahrain. They said: No, unless a similar amount is granted to our brothers among the Muhajireen. He said: **If not, then be patient until you meet me, for indeed, you will be affected.** Al-Bukhari is the only one to narrate it from this chain of transmission. Al-Bukhari said: Al-Hakam bin Nafi' told us, Shu'aib told us, Abu Al-Zinad told us, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Ansar said: Divide the palm trees between us and our brothers. He said: No. They said: Will you spare us the burden and let us share in the fruit? They said: We hear and obey. This is the only one to narrate it, not Muslim. **nor find in their hearts any need for what they have been given** means they do not find within themselves any envy of the Muhajireen for the status, honor, mention, and rank

with which God has favored them.

Al-Hasan al-Basri said, **And they find not in their hearts any need** meaning envy **for what they have been given.** Qatadah said, meaning what their brothers have been given. Ibn Zayd said the same. Among the evidence for this meaning is what Imam Ahmad narrated, where he said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Anas, who said: We were sitting with the Messenger of God (peace and blessings of God be upon him), and he said, **A man from the people of Paradise will come out to you now.** A man from the Ansar came out, his beard dripping from his ablution, and he had hung his sandals in his left hand. The next day, the Messenger of God (peace and blessings of God be upon him) said the same thing, and the same man came out as the first time. On the third day, the Messenger of God (peace and blessings of God be upon him) said the same thing again, and the same man came out in the same state as the first time. When the Messenger of God (peace and blessings of God be upon him) left, Abdullah ibn Amr ibn al-As followed him and said, "By God, I swear that I will not enter upon my father for three days. If you see that you will accommodate me until you leave, I will do so." He said, *Yes*.

Anas said: Abdullah used to say that he spent those three nights with him and did not see him get up at night for anything, except that when he woke up, he would turn over in his bed, mention God and say Allahu Akbar until he got up for the Fajr prayer. Abdullah said: However, I did not hear him say anything but good things. When the three nights passed and I almost began to despise his deeds, I said: O Abdullah, there was no anger or estrangement between me and my father, but I heard the Messenger of God (peace and blessings of God be upon him) say to you three times, **A man from the people of Paradise will appear to you now.** So you appeared three times, and I wanted to come to you to see what you did so that I could follow his example. I did not see you doing any great deeds, so what brought you to what the Messenger of God (peace and blessings of God be upon him) said? He said: It is nothing but what you saw. When I turned away, he called me and said: It is nothing but what you saw, except that I do not find in myself any deceit for any of the Muslims, and I do not envy anyone for any good that God has given him. Abdullah said: This is what you have reached and it is unbearable. Al-Nasa'i narrated it in Al-Yawm wa Al-Laylah on the authority of Suwaid bin Nasr on the authority of Ibn Al-Mubarak on the authority of Muammar, and this is a sound chain of transmission according to the conditions of the two Sahihs, but Aqil and others narrated it on the authority of Al-Zuhri on the authority of a man on the authority of Anas, and God knows best.

Abdur Rahman bin Zaid bin Aslam said about the verse: {And they find not in their breasts any need for what they have been given} meaning what was given to the Muhajireen. He said: Some of those who spoke about the Ansar spoke about the wealth of Banu Nadi, so God rebuked them for that, saying: {And what God

bestowed on His Messenger from them - you did not urge upon it any cavalry or camels. But God gives authority to His messengers over whom He wills, and God has power over all things.} He said: The Messenger of God (peace and blessings of God be upon him) said: {Your brothers have left behind wealth and children and have come out to you.} They said: Our wealth is divided among us. The Messenger of God (peace and blessings of God be upon him) said: {Or something else?} They said: What is that, O Messenger of God? He said: {They are people who do not know how to work, so you should suffice them and share the fruits with them.} They said: Yes, O Messenger of God. And the verse: {And they give preference over themselves, even though they are in privation} means need, that is, they give precedence to the needy over their own needs, and they start with people before themselves when they are in need of that.

It has been proven in Sahih that the Messenger of God (peace and blessings of God be upon him) said: **The best charity is the effort of the poor.** This status is higher than the status of those whom God Almighty described in His words: **and give food, in spite of the love for it** and His statement: **and give wealth, in spite of the love for it.** These people gave charity while loving what they gave, and they might not have any need for it or necessity for it. These people gave preference over themselves, despite their poverty and need for what they spent. From this status, Abu Bakr may God be pleased with him gave all his wealth in charity. The Messenger of God (peace and blessings of God be upon him) said to him: **What have you left for your family?** He may God be pleased with him said: **I left them God and His Messenger.** This is also the case with the water that was offered to Ikrimah and his companions on the day of Yarmouk, as each one of them ordered that it be given to his companion, even though he was wounded and burdened and in dire need of water. Then another returned it to a third, but it did not reach the third until they had all died and none of them had drunk it, may God be pleased with them and satisfy them.

Al-Bukhari said: Ya'qub ibn Ibrahim ibn Kathir narrated to us, Abu Usamah narrated to us, Fadil ibn Ghazwan narrated to us, Abu Hazim al-Ashja'i narrated to us, on the authority of Abu Hurayrah, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I am in dire straits. So he sent for his wives but did not find anything with them. The Prophet (peace and blessings of God be upon him) said: **Is there no man who will be a guest tonight? May God have mercy on him.** A man from the Ansar stood up and said: **I will, O Messenger of God.** So he went to his family and said to his wife: "This is the guest of the Messenger of God (peace and blessings of God be upon him), do not withhold anything from him." She said: **By God, I have nothing with me except the food of the children.** He said: When the boys want supper, put them to sleep, and come and turn off the lamp and we will eat our fill tonight. So I did that, and the man went to the Messenger of God (blessings and peace of God be upon him) in the morning and said: **God the Almighty was amazed - or laughed - at so-and-so and so-and-so.** And God the Almighty revealed: **And they give preference over**

**themselves, even though they were in need.** And thus it was narrated by Al-Bukhari in another place, and by Muslim, Al-Tirmidhi and Al-Nasa'i through various chains of transmission on the authority of Fudayl ibn Ghazwan. In a narration by Muslim, this Ansari is called Abu Talha, may God be pleased with him.

God Almighty says: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** That is, whoever is saved from stinginess will be successful and prosperous.

Ahmad said: Abd al-Razzaq told us, Dawud ibn Qays al-Farra' told us, on the authority of Ubayd God ibn Muqsim, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. And beware of greed, for greed destroyed those who came before you. It led them to shed each other's blood and make permissible what is forbidden to each other." Muslim is the only one to transmit it, as he narrated it on the authority of al-Qa'nabi, on the authority of Dawud ibn Qays.

Al-A'mash and Shu'bah narrated from Amr ibn Murrah from Abdullah ibn al-Harith from Zuhair ibn al-Aqmar from Abdullah ibn Amr who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. Beware of obscenity, for God does not like obscenity or obscenity. Beware of miserliness, for it destroyed those who came before you. It commanded them to be unjust, so they were unjust. It commanded them to commit immorality, so they committed immorality. It commanded them to sever ties of kinship, so they severed ties of kinship." Ahmad and Abu Dawud narrated it from Shu'bah and al-Nasa'i from al-A'mash, both from Amr ibn Murrah with it. Al-Layth said from Yazid ibn al-Haad from Suhayl ibn Abi Salih from Safwan ibn Abi Yazid from al-Qa'qa' ibn al-Julah from Abu Hurayrah that he heard the Messenger of God, may God bless him and grant him peace, say: **The dust of fighting in the cause of God and the smoke of Hell will never come together in the belly of a servant, and miserliness and faith will never come together in the heart of a servant.** Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, al-Mas'udi told us from Jami' ibn Shaddad. On the authority of Al-Aswad ibn Hilal, who said: A man came to Abdullah and said: O Abu Abdul-Rahman, I fear that I have perished. Abdullah asked him: What is that? He said: I heard God say: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** And I am a stingy man who can hardly give anything away. Abdullah said: That is not the stinginess that God mentioned in the Quran. Rather, the stinginess that God mentioned in the Quran is that you unjustly consume your brother's wealth. Rather, that is miserliness, and miserliness is an evil thing.

Sufyan al-Thawri narrated on the authority of Tariq ibn Abd al-Rahman, on the authority of Saeed ibn Jubayr, on the authority of Abu al-Hayaj al-Asadi, who said: I was circumambulating the Kaaba and I saw a man saying: O God, protect me from the greed of my soul, and he did not say anything more than that. So I said

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger

to him, and he said: If I am protected from the greed of my soul, I will not steal, I will not commit adultery, and I will not do any of that. And the man was Abd al-Rahman ibn Awf, may God be pleased with him. Narrated by Ibn Jarir. Ibn Jarir said: Muhammad ibn Ishaq narrated to me, Sulayman ibn Abd al-Rahman al-Dimashqi narrated to us, Ismail ibn Ayyash narrated to us, Majma' ibn Jariyah al-Ansari narrated to us, on the authority of his uncle Yazid ibn Jariyah, on the authority of Anas ibn Malik, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **He who pays zakat, entertains guests, and gives in times of calamity is free from greed.**

And the Almighty said: "And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor toward those who have believed. Our Lord, indeed You are Kind and Merciful.'" These are the third group of those whose poor are entitled to the spoils of war, and they are the Muhajireen, then the Ansar, then those who followed them in goodness, as He said in the verse of Bara'ah: **And the first forerunners among the Muhajireen and the Ansar and those who followed them in goodness - God is pleased with them and they are pleased with Him.** So those who followed them in goodness are those who follow their good traces and beautiful characteristics, calling for them in secret and in public. For this reason, the Almighty said in this noble verse: **And those who came after them say,** meaning saying, **Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor** meaning hatred and envy "for those who have believed. Our Lord, indeed You are Kind and Merciful." And how excellent is what Imam Malik, may God have mercy on him, derived from this noble verse, that the Rafidi who curses the Companions has no share in the spoils of war, because he is not described as such. With what God praised them in their saying: "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any hatred toward those who have believed. Our Lord, indeed You are Kind and Merciful."

Ibn Abi Hatim said: Musa bin Abdul Rahman Al-Masruqi narrated to us, Muhammad bin Bishr narrated to us, Ismail bin Ibrahim bin Muhajir narrated to us, on the authority of his father, on the authority of Aisha, that she said: They were commanded to seek forgiveness for themselves, but they reviled them. Then she recited this verse: **And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith.'** Ismail bin Aliyah said, on the authority of Abdul Malik bin Umair, on the authority of Masruq, on the authority of Aisha, that she said: You were commanded to seek forgiveness for the Companions of Muhammad, peace and blessings be upon him, but you reviled them. I heard your Prophet (peace and blessings of God be upon him) say: **This nation will not pass away until its last one curses its first one.** Narrated by al-Baghawi. Abu Dawud said: Musaddad told us, Ismail ibn Ibrahim told us, Ayyub told us, on the authority of al-Zuhri, who said: Umar

**may God be pleased with him said: And whatever God bestowed on His Messenger from them, you did not urge upon it any horses or camels.** Al-Zuhri said: Umar **may God be pleased with him** said: This is specifically for the Messenger of God (peace and blessings of God be upon him) and the Arab villages of Fadak, and likewise from what God bestowed on His Messenger from the people of the villages, it is for God, the Messenger, and for near relatives, orphans, the needy, and the wayfarer—and for the poor emigrants who were expelled from their homes and their wealth—and for those who had settled in the home and faith before them—and for those who came after them. This verse encompassed all people, and no one among the Muslims remained without having a right to it. Ayyub said—or he said—a share—except for some of your slaves whom you own. This is how Abu Dawud narrated it, but it has an interruption.

Ibn Jarir said: Ibn Abd al-A'la told us, Abu Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Ikrimah ibn Khalid, on the authority of Malik ibn Aws al-Hadathan, who said: Umar ibn al-Khattab recited: "Zakat expenditures are only for the poor and the needy, and those employed to collect it, and those whose hearts are to be reconciled, and to free captives, and those in debt, and for the cause of God, and for the wayfarer. An obligation from God. And God is Knowing and Wise." Then he said: This is for these people. Then he recited: **And know that whatever you obtain of anything - a fifth of it is for God, and for the Messenger and for near relatives.** Then he said: This is for them. Then he recited: "Whatever God has bestowed on His Messenger from the people of the towns belongs to God and to the Messenger and to near relatives and orphans and the needy and the traveler, so that it will not be a circulating gift among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty." \* For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger - those are the truthful. \* And those who were established in the home and in the faith before them love those who emigrated to them and find not in their breasts any need for what the emigrants were given and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - those are the successful. \* And those who came after them." Then he said: This includes all Muslims, and no one has no right to it. Then he said: If I live, a shepherd will come to him while he is in the garden of Himyar, and his forehead will not sweat over it.

### Fath al-Qadir

His saying: 8- **For the poor** It was said that it is a substitute for **those of kin** and what is conjoined to it, and it is not correct for it to be a substitute for the Messenger and what follows it lest it entails describing the Messenger of God, may God bless him and grant



him peace, as poor. It was said that the meaning is **so that it is not a state** but rather it is for the poor. It was said that the meaning is: be amazed at the poor. It was said that the meaning is: And God is severe in punishment for the poor: meaning severe in punishment for the disbelievers because of the poor. It was said that it is a conjoined to what has passed by estimating the *and* just as you say the money is for Zaid for Umar and for Bakr. What is meant by **the emigrants** are those who emigrated to the Messenger of God, may God bless him and grant him peace, desiring the religion and supporting it. Qatada said: These emigrants are those who left their homes, wealth and families. The meaning of **were expelled from their homes** is that the infidels of Mecca expelled them from it and forced them to leave. They were one hundred men **seeking bounty from God and approval** meaning they asked Him to bestow provision upon them in this world and approval in the Hereafter **and to support God and His Messenger** by jihad against the infidels. This clause is conjoined with *seek*, and the position of the two clauses is in the accusative case as a state. The first is comparative, and the second is understood: meaning intending that. It is permissible for it to be a comparative state because their leaving in that manner was to support God and His Messenger. The reference in His statement: *those* is to them in terms of their being described by those characteristics. It is a subject and its predicate is **they are the truthful**, meaning perfect in truthfulness and firmly rooted in it.

### Tafsir al-Baghawi

**8- For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and [His] approval**, meaning they went to the abode of emigration seeking the pleasure of God, the Almighty, "and supporting God and His Messenger. Those are the truthful," in their faith. Qatada said: These are the emigrants who left their homes, properties, and tribes and went out of love for God and His Messenger, and chose Islam over the hardship they were in, to the point that it was mentioned to us that a man would tie a stone around his stomach to support his back from hunger, and a man would make a hole in the winter with no other blanket.

Muhammad ibn al-Hasan al-Marwazi told us, Abu al-Abbas al-Tahhan told us, Abu Ahmad ibn Muhammad ibn Quraysh ibn Sulayman told us, Ali ibn Abd al-Aziz al-Makki told us, Abu Ubayd al-Qasim ibn Salam told us, Abd al-Rahman ibn Mahdi told me, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Umayyah ibn Khalid ibn Abd God ibn Asid, on the authority of the Prophet, may God bless him and grant him peace: That he used to open with the vagabonds of the emigrants. Abu Ubayd said: This is what Abd al-Rahman said, and in my opinion he is Umayyah ibn Abd God ibn Khalid ibn Asid.

We narrated on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "O group of vagrant immigrants, be glad with the perfect light on the Day of Resurrection. You will enter Paradise half a day before

the rich people, and that is the equivalent of five hundred years."

### Tafsir al-Baidawi

**8- For the poor emigrants** instead of **for the near of kin** and *what* is in apposition to it, for **the Messenger** is not called poor, and whoever gives to the rich of his kin is specifically replaced by what follows it, and the spoils of war are the spoils of Banu Nadir. **Those who were expelled from their homes and their properties** for the disbelievers of Mecca expelled them and took their properties. **Seeking bounty from God and approval** is a condition restricting their expulsion in a way that requires their status to be glorified. **And they support God and His Messenger** with themselves and their properties. **Those are the truthful** in their faith.



Surat al-Hashr 59:9

And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

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### Tafsir al-Jalalayn

9 - **And those who were established in the home** Medina **and in faith** who were familiar with it and they are the Ansar **before them love those who emigrated to them and find not in their hearts any need** out of envy **for what they were given** that is, what the Prophet, may God bless him and grant him peace, gave the emigrants from the wealth of Banu Nadir that was specifically theirs **and give them preference over themselves even though they were in need** in need of what they were given preference **and whoever is protected from the stinginess of his soul** its greed for wealth **it is those who will be the successful**

### Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Yazid al-Asamm that the Ansar said: O Messenger of God, divide the land between us and our emigrant brothers in half. He said: No, but you should provide them with the expenses and share the fruit with them, and the land is your land. They said: We are satisfied. Then God revealed: And those who have settled in the home, the verse:

Al-Bukhari narrated on the authority of Abu Hurairah who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: I have been afflicted with hardship. So he sent to his wives but did not find anything with them. He said: Is there not a man to host me tonight so that God may have mercy on him? A man from the Ansar stood up and said: I am, O Messenger of God. So he went to his family and said to his wife: He is the guest of the Messenger of God (peace and blessings of God be upon him), do not withhold anything from him. She said: By God, I have nothing with me except food for the children. He said: When the children want dinner, put them to sleep and come and extinguish the lamp and we will eat our stomachs tonight. So I did. Then he went to the Messenger of God (peace and blessings of God be upon him) in the morning and said: God has certainly amazed and made you laugh at so-and-so and so-and-so. Then God revealed: And they give preference over themselves, even though they were in need.

Musaddad narrated in his Musnad and Ibn al-Mundhir on the authority of Abu al-Mutawakkil al-Naji that a man from the Muslims mentioned something similar,

and in it is that the man who hosted Thabit bin Qais bin Shammās, and this verse was revealed about him.

Al-Wahidi narrated on the authority of Muharib bin Dithar on the authority of Ibn Umar who said: A man from the companions of the Messenger of God, may God bless him and grant him peace, was given the head of a sheep as a gift, and he said: My brother so-and-so and his family are more in need of this than us. So he sent it to him. He kept sending it to one another until it was passed around to the people of seven households until it returned to those people, and then the verse was revealed: **And they give preference over themselves, even though they were in need.**

### Tafsir al-Tabari

God Almighty says: **And those who were established in the home and in faith** meaning: They took Madinah as the city of the Messenger, may God bless him and grant him peace, and built it as homes, **and faith** in God and His Messenger **before them** meaning: before the emigrants, **they love those who emigrated to them** meaning: they love those who left their homes and moved to them from someone other than them, and by that he meant the Ansar who love the emigrants.

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

Who said that?

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqā' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And those who were established in the home and in faith before them**, he said: The Ansar are a description. Muhammad ibn Amr said: The generosity of their souls. Al-Harith said: The generosity of their souls, based on what was narrated from them about that and their preferring them, and the Ansar did not receive anything from that booty.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those who were established in the home and in faith before them love those who emigrated to them and find not in their breasts any need for what they were given.** He says: From what they gave to their brothers, this tribe of the Ansar, they embraced Islam in their homes, so they built mosques and the mosque, before the arrival of the Prophet, may God bless him and grant him peace, so God praised them well for that, and these two groups first in this verse, took their bounty and went at their leisure, and God confirmed their share of the spoils of war.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the words of God Almighty, **And those who were established in the home and in faith**

**before them love**, he said: These Ansar love those of the Muhajireen who migrated to them.

And His statement: **And they find not in their hearts any need for what they have been given**, may He be glorified and exalted, says: Nor do those who had settled in the house before them, and they are the Ansar, find in their hearts any need, meaning envy for what they have been given, meaning what the Muhajireen were given of the spoils of war. This is because we mentioned to us that the Messenger of God, may God bless him and grant him peace, divided the wealth of Banu Nadir among the first Muhajireen without the Ansar, except for two men from the Ansar, to whom he gave it because of their poverty. He only did that specifically for the Messenger of God, may God bless him and grant him peace.

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

Who said that?

Ibn Humayd told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of Abdullah ibn Abi Bakr, that he was told that Banu Nadir left the wealth for the Messenger of God, may God bless him and grant him peace. Banu Nadir was exclusively for the Messenger of God, may God bless him and grant him peace, to put wherever he wished. So the Messenger of God, may God bless him and grant him peace, divided it among the first Muhajirun, excluding the Ansar, except for Sahl ibn Hunayf and Abu Dujana, whom he mentioned as being poor, so the Messenger of God, may God bless him and grant him peace, gave it to them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement, **And they find not in their breasts any need for what they have been given**, the Muhajirun, he said: Some of the Ansar who spoke about that **meaning the wealth of Banu Nadir** spoke, so God, the Almighty, rebuked them for that and said: "And what God bestowed on His Messenger from them - you did not urge upon it any horses or camels. But God gives authority to His messengers over whom He wills, and God has power over all things." He said: The Messenger of God, may God bless him and grant him peace, said to them: Your brothers have left their wealth and children behind and have come out to you. They said: Our wealth is divided among them. The Messenger of God, may God bless him and grant him peace, said: Is it something else? They said: What is that, O Messenger of God? He said: They are people who do not know how to work, so you should suffice them and share the fruits with them. They said: Yes, O Messenger of God.

And similar to what we said about His statement: **And they find no need in their hearts for what they have been given**, the people of interpretation said.

Who said that?

Muhammad bin Al-Muthanna told us, he said: Sulayman Abu Dawud told us, he said: Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **And they find not in their hearts any need for what they have been given**, he said: Envy.

He said: Abd al-Samad told us, he said: Shu'bah told us, on the authority of Abu Raja', on the authority of al-Hasan **a need in their hearts** he said: envy in their hearts.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan, the same.

And His statement: **And they give preference over themselves** God Almighty says, describing the Ansar who settled in the home and the faith before the Muhajireen, **And they give preference over themselves** He says: And they give the Muhajireen their money, giving them preference over themselves, **even if they were in need** He says: Even if they were in need and poverty for what they gave preference over themselves of their money. And poverty is a source, and it is also a noun, and it is everything that you see through like a niche or a gap in a wall, the plural is khisasat and khisas, as the rajaz poet said:

He taught the fighters satire

And the female observers are from the poor

I will show her Dalaj or Mango

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

Who said that?

Abu Kurayb narrated: Ibn Fadil narrated to us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: A man came to the Prophet, may God bless him and grant him peace, to be an entertainer, but he did not have anything to entertain him with. He said: Is there no man who will entertain this man, may God have mercy on him? A man from the Ansar called Abu Talhah got up and went with him to his tent. He said to his wife: Honor the guest of the Messenger of God, may God bless him and grant him peace. Put the girl to sleep and put out the lamp. I see that you will eat with him, so leave it for the guest of the Messenger of God, may God bless him and grant him peace. So she did, and the verse was revealed: **And they give preference over themselves, even though they were in privation.**

Abu Kurayb narrated to us, saying: Waki' narrated to us, on the authority of Fadil, on the authority of Ghazwan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, that a man from the Ansar had a guest spend the night with him, and he had nothing with him except his own food and the food of his children. So he said to his wife: Put the children to sleep, turn off the lamp, and bring whatever you have to the guest. He said: Then this verse was revealed: **And whoever is protected from the stinginess of his soul** God Almighty says: Whoever God protects from the stinginess of his soul **they are the successful** those who will remain immortal in Paradise. Stinginess in the speech of the Arabs means miserliness and withholding surplus money. From this is the saying of Amr ibn Kulthum:

You see the miserly person if you command him to do so because of his wealth in it, he is humiliated

By miserliness, it is said that he is miserly, between

## Surat al-Hashr 59:9

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miserliness and stinginess, and he is extremely miserly and stingy. As for scholars, they believe that miserliness in this context is eating people's money unjustly.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Mas'udi told us, on the authority of Ash'at, on the authority of Abu Al-Sha'tha', on the authority of his father, who said: A man came to Ibn Mas'ud and said: I fear that I may be ruined. He said: What is that? He said: I hear God say: **And who is protected from the stinginess of his soul?** And I am a stingy man who hardly gives anything out of my hand. He said: That is not the stinginess that God mentioned in the Qur'an. Rather, stinginess is to unjustly consume your brother's wealth. That is miserliness, and miserliness is an evil thing.

Yahya bin Ibrahim told me: My father told me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Jami', on the authority of Al-Aswad bin Hilal, who said: A man came to Abdullah bin Masoud and said: O Abu Abd Al-Rahman, I fear that this verse has affected me: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** By God, I am not given anything that I can withhold. He said: That is not stinginess. Rather, stinginess is to consume your brother's money without right, but that is miserliness.

Muhammad ibn Bashir told us: Yahya and Abd al-Rahman told us: Sufyan told us, on the authority of Tariq ibn Abd al-Rahman, on the authority of Sa'id ibn Jubayr, on the authority of Abu al-Hayaj al-Asadi, who said: I was circumambulating the House and I saw a man saying: O God, protect me from the greed of my soul, and he did not say anything more than that. So I said to him, and he said: If I protect myself, I will not steal, I will not commit adultery, and I will not do anything else. And the man was Abd al-Rahman ibn Awf.

Muhammad bin Ishaq told me, he said: Salman bin Abdul Rahman Al-Dimashqi told us, he said: Ismail bin Ayyash told us, he said: Majma' bin Jariyah Al-Ansari told us, on the authority of his uncle Yazid bin Jariyah Al-Ansari, on the authority of Anas bin Malik, "On the authority of the Messenger of God, may God bless him and grant him peace, who said: He is free from stinginess who pays zakat, entertains guests, and gives in times of calamity."

Muhammad ibn Abdullah ibn Abdul-Hakam narrated: Ziyad ibn Yunus Abu Salamah narrated to us, on the authority of Nafi' ibn Umar al-Makki, on the authority of Ibn Abi Malekah, on the authority of Abdullah ibn Umar, who said: If I am saved from three things, I hope to be saved. Abdullah ibn Safwan said: What are they that I will warn you about? He said: I take out a great deal of wealth and spend it in harm's way, then I say: I am lending this night to my Lord, then my soul returns to it until I return it from where I took it. And if I am saved from the affair of Uthman, Ibn Safwan said: As for

Uthman, he was killed on the day he was killed, and you loved his killing and were pleased with it, so you are one of those who killed him. As for you, you are a man whom God has not protected from the stinginess of your soul. He said: You have spoken the truth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **And whoever is protected from the stinginess of his soul**, he said: And whoever is protected from the stinginess of his soul and does not take anything from what is forbidden, nor does he come near it, nor does stinginess cause him to withhold anything from what is permissible, then he is among the successful, as God Almighty said.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And whoever is protected from the stinginess of his soul**, he said: Whoever does not take something for something that God Almighty has forbidden him from, and stinginess does not allow him to prevent something from something that God has commanded him to do, then God has protected him from the stinginess of his soul, and he is among the successful.

## Tafsir al-Qurtubi

It contains eleven issues:

First - The Almighty's statement: **And those who were established in the home and in faith before them.** There is no dispute that those who were established in the home are the Ansar who settled in Madinah before the emigrants. **Before them** is a relative clause of *tabawa* and the meaning is: And those who were established in the home before the emigrants and pledged faith and were sincere in it because faith is not a place to be established, like His statement, the Almighty: **So decide your plan, you and your associates.** (Yunus 10:71) meaning, and call upon your associates. Abu Ali, Al-Zamakhshari, and others mentioned this. It is similar to His statement: **I fed her straw and cold water.** It is permissible to interpret it with the omission of the *dāf*, as if he said: They were established in the home, and faith was not difficult. It is permissible to interpret it with what is indicated by *tawa'u*, as if he said: They adhered to the home and adhered to faith and did not leave them. It is permissible for the establishment of faith to be in the manner of a proverb, as you say: **Then establish a close relationship with the Banu so-and-so.** And to assume authority means to be able and stable. He does not mean that the Ansar believed before the Muhajireen, but rather he meant that they believed before the Prophet's migration, may God bless him and grant him peace.

Second: There is also a difference of opinion as to whether this verse is cut off from what precedes it or is

connected. Their interpretation is that it is connected to His statement: **for the poor emigrants**, and that the verses in Al-Hashr are all connected to each other. If they had contemplated that and been fair, there would have been reasons contrary to what they have gone to, because God Almighty says: "It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would be expelled" to His statement: **the wicked**. So He informed about Banu Nadir and Banu Qaynuqa. Then He said: "And what God gave to His Messenger from them - you did not urge against it any horses or camels. But God gives power to His messengers over whom He wills." So He informed that that was for the Messenger, may God bless him and grant him peace, because he did not urge against it when they were alone. And what they had presented of fighting and cutting down their trees, they had turned back from it and that matter was settled, then he said: **What God has bestowed upon His Messenger from the people of the towns - it belongs to God and to the Messenger and to the near relatives and the orphans and the needy and the traveler** This statement is not connected to the first. And likewise, **and those who were established in the home and in the faith** is the beginning of a statement in praise of the Ansar and commendation of them, for they handed over that booty to the Muhajireen, and it is as if the booty was for the poor Muhajireen, and the Ansar loved them and did not envy them for what was clear to them from the booty. And likewise, **and those who came after them** is the beginning of the statement, and the report says, **Our Lord, forgive us**. Ismail bin Ishaq said: His statement, **and those who were established in the home and and those who came** is connected to what came before and that they are partners in the booty, meaning this money is for the Muhajireen and those who were established in the home. Malik ibn Aws said: Umar ibn al-Khattab **may God be pleased with him** recited this verse: **Zakat is only for the poor**, and he said: **Are these the ones?** He recited: **And know that whatever you obtain of spoils, a fifth of it is for God** (al-Anfal 8:41) and he said: **This is for these**. Then he recited: **And what God has bestowed upon His Messenger - until he reached - for the poor emigrants**, "and those who were established in the home and in faith," **and those who came after them**, then he said: **If I live, a shepherd will come to him while he is in the garden of Himyar and he has his share of it and his forehead will not sweat over it**. It was said: He called the Muhajireen and the Ansar and consulted them about what God had revealed to him, and he said to them: Establish the matter and ponder it, then come to me. So he thought that night and it became clear to him that these verses in Surat Al-Hashra, and he recited: **What God has bestowed upon His Messenger from the people of the towns - to His saying - for the poor Muhajireen**. Then when he reached His saying: **Those are the truthful**, he said: It is not only for these. And he recited His saying: **And those who came after them** - to His saying - **Kind and Merciful**. Then he said: There is no one left from the people of Islam who has not entered into that. And God knows best.

Third: Malik narrated from Zayd ibn Aslam from his father that Umar said: "Had it not been for the one who comes from the last of the people, he would have

divided every town he conquered, just as the Messenger of God (peace and blessings of God be upon him) divided Khaybar." In the widely circulated narrations from many chains of narration, it is stated that Umar left the blacks of Iraq and Egypt and whatever spoils he had conquered, so that they would be given to the fighters and provisions for the army and children. Az-Zubayr, Bilal and more than one of the Companions wanted him to divide what he had conquered, but they disliked that and there was disagreement about what he did. Some said: He pleased the people of the army, so whoever was satisfied with him leaving his share without a price in order to keep it for the Muslims was few, and whoever refused, he gave him a price for his share. Whoever said: He only kept the land after the people had pleased him, considered his action like the action of the Prophet (peace and blessings of God be upon him), because he divided Khaybar, because his buying it and leaving whoever left willingly was like dividing it. It was also said: He left it without giving anything to the people of the armies. It was said that he interpreted in this regard the words of God Almighty: **For the poor emigrants - to say - Our Lord, You are indeed Kind and Merciful** as mentioned above. And God knows best.

Fourth: The scholars differed regarding the division of the property. Malik said: The Imam has the right to endow it for the benefit of the Muslims. Abu Hanifa said: The Imam has the choice to divide it or make it an endowment for the benefit of the Muslims. Al-Shafi'i said: The Imam does not have the right to withhold it from them without their consent, but rather to divide it among them like all other property. Whoever is willing to give up his right to the Imam to make it an endowment for them, then he has the right. Whoever is not willing, then he has more right to his property. Umar **may God be pleased with him** was pleased with the souls of the conquerors and desired it from them.

I said: Understand this, so his statement: **And those who came after them** is cut off from what preceded it, and they were urged to pray for the first ones and praise them.

Fifth: Ibn Wahb said: I heard Malik mention the superiority of Madinah over other cities. He said: Madinah was established through faith and migration, while other cities were conquered by the sword. Then he recited: **And those who were established in the city and in faith before them love those who emigrated to them** [al-Masjid al-Haram] We have already discussed this and the prayer in the two mosques: the Sacred Mosque and the Mosque of Madinah, so there is no point in repeating it.

Sixth - The Almighty said: **And they find not in their hearts any need for what they have been given**. Meaning, they do not envy the Muhajireen for what they have been given of spoils of war and other things. This is what people said. There is an estimation of the deletion of two complements, meaning the need of those who have lost what they have been given. And everything that a person finds in his heart that he needs to remove is a need. The Muhajireen were in the homes of the Ansar:

When the Prophet, peace and blessings be upon him, seized the wealth of Banu Nadir, he called the Ansar



And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

and thanked them for what they had done for the Muhajireen by giving them shelter in their homes and sharing in their wealth. Then he said: "If you like, I will divide what God has bestowed upon me from Banu Nadir between you and them, and the Muhajireen will remain as they are, living in your homes and with your wealth. Or if you like, I will give it to them and they will leave without you."

Sa'id ibn 'Ubadah and Sa'id ibn Mu'adh said, **Rather, we will divide it among the Muhajireen, and they will remain in our homes as they were.** The Ansar called out, **We are satisfied and we submit, O Messenger of God.** The Messenger of God (peace and blessings be upon him) said, **O God, have mercy on the Ansar and the sons of the Ansar.** The Messenger of God (peace and blessings be upon him) gave to the Muhajireen and did not give anything to the Ansar except the three we mentioned. It is possible that what he meant by **and they do not find in their hearts any need for what they have been given** is if it is little, but rather they are content with it and are satisfied. They were in this state when the Prophet (peace and blessings be upon him) was alive in this world, and then they were in this state after his death (peace and blessings be upon him) with worldly rulings. The Prophet (peace and blessings be upon him) warned them and said:

You will see his trace after me, so be patient until you meet me at the Cistern.

Seventh: The Almighty's saying: **And they give others preference over themselves, even though they are in need.** In Al-Tirmidhi on the authority of Abu Hurairah:

A man [from the Ansar] had a guest spend the night with him, and he had nothing but his own food and the food of his children. So he said to his wife: Put the children to sleep, put out the lamp, and bring whatever you have to the guest. Then this verse was revealed: **And they give preference over themselves, even though they were in need.** He said: This is a good and authentic hadith. Muslim also narrated it. And he narrated on the authority of Abu Hurayrah, who said:

A man came to the Messenger of God (peace and blessings of God be upon him) and said: **I am exhausted.** He sent word to one of his wives, and she said: **By Him who sent you with the truth, I have nothing with me except water.** Then he sent word to another, and she said the same, until they all said the same: **No, by Him who sent you with the truth, I have nothing with me except water.** He said: **Who will host this man tonight, may God have mercy on him?** A man from the Ansar stood up and said: **I will, O Messenger of God.** He took him to his tent and said to his wife: **Do you have anything?** She said: **No, except food for my children.** He said: "Provide them with something. When our guest comes in, extinguish the lamp and make him think that we are eating, but when he reaches out to eat, get up and go to the lamp until you extinguish it." They sat down and the guest ate. When morning came, he went to the Prophet (peace and

blessings of God be upon him) and he said: **God, the Almighty, is amazed at what you have done.** "And in a narration on the authority of Abu Hurairah, he said: A man came to the Messenger of God, may God bless him and grant him peace, to be his guest, but he did not have anything to host him. So he said: Is there no man who will host this man, may God have mercy on him? So a man from the Ansar called Abu Talha got up and went with him to his tent..., and he narrated the hadith in a similar manner to the one before it, and mentioned in it the revelation of the verse. Al-Mahdawi mentioned on the authority of Abu Hurairah that this was revealed about Thabit ibn Qays and a man from the Ansar - Thabit stayed with him - called Abu al-Mutawakkil. Abu al-Mutawakkil had nothing with him except his own food and the food of his children, so he said to his wife: Put out the lamp and put the children to sleep, and he presented what he had with him to his guest. And likewise al-Nahhas mentioned that Abu Hurairah said: It was revealed about a man from the Ansar - called Abu al-Mutawakkil - Thabit ibn Qays was his guest, and he had nothing with him except his own food and the food of his children, so he said to his wife: Put out the lamp and put the children to sleep, so the verse was revealed: "And they give preference over themselves, even though they were in privation - **until His saying** - It is those who are the successful." And it was said: That the one who did that was Abu Talha. Al-Qushayri mentioned Abu Nasr Abd al-Rahim ibn Abd al-Karim: Ibn Umar said: A man from among the companions of the Messenger of God (peace and blessings of God be upon him) was given a sheep's head as a gift, so he said: My brother so-and-so and his family are more in need of this than us. So he sent it to them. One kept sending it to another until it had been passed around seven houses, until it returned to those houses, and then the verse **and they give others preference over themselves** was revealed. Al-Tha'labi mentioned it on the authority of Anas, who said: A man from among the companions was given a sheep's head as a gift, and he was poor, so he sent it to his neighbor, and it was passed around seven houses, then it returned to the first house, and then the verse **and they give others preference over themselves** was revealed. Ibn Abbas said:

The Prophet, may God bless him and grant him peace, said to the Ansar on the day of Banu Nadir: "If you wish, I will divide some of your homes and wealth among the Muhajirun and you will share this booty with them. Or if you wish, your homes and wealth will be yours, and we will not divide any of the booty among you." The Ansar said: **Rather, we will divide some of our homes and wealth among our brothers and give them preference over the booty.** Then the verse **and give them preference over themselves** was revealed. The first is more correct. In the two Sahihs, on the authority of Anas:

That a man used to give the Prophet (peace and blessings of God be upon him) date palms from his land until the Qurayzah and Nadir were conquered by



him, after which he began to return to him what he had given him. Muslim's wording: Az-Zuhri said on the authority of Anas ibn Malik: When the Muhajirun came from Makkah to Madinah, they did not have anything in their hands, and the Ansar were the owners of the land and property, so the Ansar divided the land with them on the condition that they would give them half of the fruits of their wealth every year and that they would suffice them in work and provision. Anas ibn Malik's mother was called Umm Sulaym, and she was the mother of Abdullah ibn Abi Talhah, who was Anas's brother on his mother's side. Anas' mother had given the Messenger of God (peace and blessings of God be upon him) a bunch of dates of hers, so the Messenger of God (peace and blessings of God be upon him) gave it to her, Umm Ayman, his freed slave, the mother of Usamah ibn Zayd. Ibn Shihab said: Anas ibn Malik informed me that when the Messenger of God (peace and blessings of God be upon him) finished fighting the people of Khaybar and returned to Madinah, the Muhajirun returned to the Ansar the gifts they had given them of their fruits. He said: The Messenger of God, may God bless him and grant him peace, returned her to Umm Udhaq, and the Messenger of God, may God bless him and grant him peace, gave Umm Ayman their place in his garden. Also narrated by Muslim.

Eighth - Altruism: It is giving precedence to others over oneself and one's worldly interests, and a desire for religious interests. This stems from strong faith, affirmation of love, and patience in the face of hardship. It is said: I **gave him such-and-such**, meaning I singled him out for it and preferred him over it. The object of altruism is omitted, meaning they give them precedence over themselves with their wealth and homes, not out of desire, but rather because they need them, as explained above. In the Muwatta' of Malik: It reached him on the authority of Aisha, the wife of the Prophet (peace and blessings of God be upon him), that a poor man asked her while she was fasting and there was nothing in her house except a loaf of bread. She said to a female slave of hers: **Give it to him**. She said: **Do you have nothing to break your fast with?** She said: **Give it to him**. She said: **So I did**. She said: "When evening came, a family or a person gave us what was usually given to us: a sheep and its shroud. Aisha called me and said: "Eat some of this, for this is better than your loaf of bread." Our scholars said: This is from the profitable wealth and the pure deed with God, the Most High, He makes from it what He wills, and that does not diminish what he has saved for himself. Whoever gives up something for the sake of God will not find its loss. Aisha **may God be pleased with her** in her action is among those whom God praised for giving others precedence over themselves despite their poverty, and whoever does that has been protected from his own greed and has succeeded with no loss after that. The meaning of **a sheep and its shroud** is that the Arabs - or some of the Arabs or some of their leaders - used this as part of their food. They would come to a sheep or a lamb and, after skinning it, cover it all with wheat dough and shroud it with it, then hang it in the oven, and nothing would come out of its skin except in that shroud. This was part of the good food according to them. An-Nasa'i narrated on the authority of Nafi' that Ibn 'Umar was

sick and desired grapes, so he bought a bunch of grapes for a dirham. A poor man came and asked for it, so the Prophet said, "Give it to me." A man went back and bought it for a dirham, then brought it to Ibn 'Umar. A poor man came and asked for it, so the Prophet said, "Give it to me." A man went back and bought it for a dirham, then brought it to him, but the beggar wanted to return it, but he refused. Had Ibn 'Umar known that it was the bunch, he would not have tasted it, because what came out for God does not return to it. Ibn al-Mubarak mentioned that Muhammad ibn Mutraf told us, that Abu Hazim told us, on the authority of 'Abd al-Rahman ibn Sa'id ibn Yarbu', on the authority of Malik al-Dar, that 'Umar ibn al-Khattab **may God be pleased with him** took four hundred dinars, put them in a purse, and then said to the boy, "Go with it to Abu 'Ubaidah ibn al-Jarrah, then wait in the house for a while until you see what he does with it. **So the boy took it to him and said**, The Commander of the Faithful says to you, 'Use this for some of your needs.' He said, 'May God connect him and have mercy on him.' He said, 'Come, girl, take these seven to so-and-so, and these five to so-and-so, so that I may deliver them.'" The boy went back to Umar who delayed him and found that he had prepared the same amount for Muadh ibn Jabal. He said, "Take this to Muadh ibn Jabal and wait in the house for a while until you see what he does. **So he went with it to him and said**, The Commander of the Faithful says to you, 'Use this for some of your needs.' He said, 'May God have mercy on him and connect him.' He said, 'Girl, go to the house of so-and-so with such-and-such and the house of so-and-so with such-and-such.' Muadh's wife looked in and said, 'And we, by God, are poor, so give us some.' There was nothing left in the rag except two dinars that he had brought to her. The boy went back to Umar and told him. Umar was pleased and said, **They are brothers, one from the other**. And something similar was narrated from Aisha **may God be pleased with her** about Muawiyah giving her ten thousand, and Al-Munkadir had entered upon her. If it is said: There are authentic narrations prohibiting giving in charity all that one owns, it is said: This was only disliked for someone who could not be trusted to be patient in poverty, and he feared that he would be exposed to begging if he lost what would benefit him. As for the Ansar, whom God praised for giving alms to themselves, they were not of this characteristic, rather they were as God the Most High said: **And the patient in poverty and hardship and during battle** (Al-Baqarah 2:177). And giving alms was better for them than withholding. And withholding is better for someone who is not patient and is exposed to begging than giving alms. "It was narrated that a man came to the Prophet (blessings and peace of God be upon him) with something the size of an egg made of gold, and he said:

This is charity. He threw it away and said: "One of you should bring everything he owns and give it in charity, then sit and beg from people." And God knows best.

Ninth: Giving one's life is more important than giving one's money, even if it comes back to one's life. A popular proverb says:

Generosity is the ultimate in generosity.

Surat al-Hashr 59:9

And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

One of the interesting Sufi expressions about the definition of love is: It is self-sacrifice. Don't you see that when the wife of Al-Aziz became intense in her love for Joseph, peace be upon him, she preferred him over herself and said: I tried to seduce him. And the best generosity with one's self is generosity in protecting the Messenger of God, may God bless him and grant him peace. In the Sahih:

Abu Talha shielded the Prophet (peace and blessings of God be upon him) on the day of Uhud. The Prophet (peace and blessings of God be upon him) was looking up to see the people. Abu Talha said to him: Do not look up, O Messenger of God! Do not let them hit you! My throat is before your throat! And the Messenger of God (peace and blessings of God be upon him) shielded himself with his hand and it failed. Hudhayfah al-Adawi said: "On the day of Yarmouk, I went looking for my cousin - and I had some water with me - and I saw a man saying, 'Ah! Ah!' My cousin gestured to me to go to him, and it was Hisham ibn al-'As. I said, 'Shall I give you a drink?' He gestured yes. Then I heard another say, 'Ah! Ah!' Hisham gestured to me to go, so I went to him, and he was already dead." Abu Yazid al-Bistami said: "No one has ever defeated me more than a young man from Balkh! A pilgrim came to us and said to me, 'O Abu Yazid, what is the limit of asceticism according to you?' I said, 'If we find it, we eat. If we lose it, we are patient.' He said, 'This is how the dogs of Balkh are according to us.' I said, 'What is the limit of asceticism according to you?' He said, 'If we lose it, we are grateful, and if we find it, we give preference.' Dhu al-Nun al-Misri was asked, 'What is the limit of one whose chest is open?' He said, 'Three: distributing what is collected, abandoning the pursuit of what is lost, and giving preference when it comes to sustenance.' It was narrated from Abu al-Hasan al-Antaki that more than thirty men gathered around him." In a village of Rayy, they had a few loaves of bread that would not satisfy all of them, so they broke the loaves, put out the lamp, and sat down to eat. When he took it out, the food was still the same, so he did not eat anything from it, preferring its owner to himself.

Tenth: - The Almighty's saying: **Even if they were in privation.** Poverty is the need that disturbs the situation. Its origin is from the word *ikhtisas*, which means to be alone in a matter. Poverty is to be alone in need, meaning if they were in poverty and need. And from this is the saying of the poet:

As for spring, if it is scarce, the sick will live in it and the poor will become rich.

Eleventh - The Almighty said: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** Stinginess and miserliness are the same. It is said: A stingy man is between stinginess, miserliness, and stinginess. Amr ibn Kulthum said:

You see the miserly person if you command him to do

so because of his wealth in it, he is humiliated

Some linguists have described the miser as worse than the stingy. In As-Sahah: Stinginess is miserliness combined with greed. You say: shahhat **with a kasra** tashah. Shahhat also and tashah. A stingy man, stingy people and stingy people. What is meant by the verse is stinginess with zakat and what is not obligatory, such as maintaining family ties, hosting, and the like. So, he is neither stingy nor miserly who spends on that and holds back from himself. And whoever is generous with himself and does not spend on the zakat and acts of worship that we mentioned has not been protected from the stinginess of his soul. Al-Aswad narrated on the authority of Ibn Masoud that a man came to him and said: I fear that I have been ruined. He said: What is that? He said: I heard God the Almighty say: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** And I am a stingy man who can hardly give anything. Ibn Masoud said: This is not the greed that God mentioned in the Quran. Rather, the greed that God mentioned in the Quran is that you consume your brother's wealth unjustly. Rather, that is miserliness, and miserliness is an evil thing. So he **may God be pleased with him** differentiated between miserliness and stinginess. Tawus said: Stinginess is for a person to be miserly with what he has in his hand, and miserliness is for him to be miserly with what people have. He should have what they have, whether lawful or unlawful. He should not be satisfied. Ibn Jubayr: Miserliness is withholding zakat and hoarding what is unlawful. Ibn Uyyaynah: Miserliness is injustice. Al-Layth: Abandoning the obligatory duties and violating the prohibitions. Ibn Abbas: Whoever follows his desires and does not accept faith, that is the miser. Ibn Zayd: Whoever does not take something for something God has forbidden him, and miserliness does not lead him to withhold something from something God has commanded him, then God has protected him from the greed of his own soul. Anas said:

The Prophet, may God bless him and grant him peace, said: **He who pays zakat, entertains guests, and gives in times of calamity is free from miserliness.** And on his authority:

The Prophet, may God bless him and grant him peace, used to supplicate: **O God, I seek refuge in You from the greed of my soul, its extravagance, and its whisperings.** Abu Al-Hayaj Al-Asadi said: "I saw a man during the circumambulation supplicating: 'O God, protect me from the greed of my soul.' He did not increase anything, so I said to him: 'What?' He said: 'If I protect myself from the greed of my soul, I will not steal, I will not commit adultery, and I will not do any of that.'" Then the man was Abd Al-Rahman bin Awf.

I said: This is indicated by the saying of the Prophet, may God bless him and grant him peace:

"Beware of injustice, for injustice is darkness on the Day of Resurrection. And beware of greed, for greed

destroyed those who came before you. It led them to shed each other's blood and violate their sacred things." We have already explained this at the end of Surah Al Imran. Khosrow said to his companions: What is most harmful to the son of Adam? They said: Poverty. Khosrow said: Greed is more harmful than poverty, because when a poor person has something, he is satisfied, while the miser and the miser, when he has something, will never be satisfied.

## Tafsir Ibn Kathir

God the Almighty says, explaining the situation of the poor who are entitled to the spoils of war, that they are **those who were expelled from their homes and their properties, seeking bounty from God and approval** meaning they left their homes and went against their people, seeking God's pleasure and approval "and support God and His Messenger. Those are the truthful" meaning those who have been true to their words through their actions, and these are the leaders of the Muhajireen. Then God the Almighty says, praising the Ansar and explaining their virtue, honor, and generosity, and the absence of their envy and their self-sacrifice despite their need, saying: **And those who were established in the Homeland and in the faith before them** meaning they lived in the Homeland of Migration before the Muhajireen and believed before many of them. Umar said: I advise the caliph after me regarding the first Muhajireen, that he recognizes their rights and preserves their dignity, and I advise him to treat the Ansar well, those who were established in the Homeland and in the faith before them, that he accepts from their good deeds and pardons their wrongdoers. Narrated by Al-Bukhari here as well.

God the Almighty said: {They love those who emigrate to them} meaning, out of their nobility and honor, they love the emigrants and support them with their wealth. Imam Ahmad said: Yazid told us, Hamid told us, on the authority of Anas, who said: The emigrants said: O Messenger of God, we have never seen a people like us who emigrated to them in terms of providing support for little or giving more generously for much. They spared us the burden and shared in the pleasures with us, to the point that we feared that they would take all the reward. He said: **No, as long as you praised them and supplicated to God for them.** I have not seen it from this source in the books.

Al-Bukhari said: Abdullah bin Muhammad told us, Sufyan told us, on the authority of Yahya bin Saeed, who heard Anas bin Malik when he went out with him to Al-Walid. He said: The Prophet (peace and blessings of God be upon him) called upon the Ansar to grant them both Bahrain. They said: No, unless a similar amount is granted to our brothers among the Muhajireen. He said: **If not, then be patient until you meet me, for indeed, you will be affected.** Al-Bukhari is the only one to narrate it from this chain of transmission. Al-Bukhari said: Al-Hakam bin Nafi' told us, Shu'aib told us, Abu Al-Zinad told us, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Ansar said: Divide the palm trees between us and our brothers. He said: No. They said:

Will you spare us the burden and let us share in the fruit? They said: We hear and obey. This is the only one to narrate it, not Muslim. **nor find in their hearts any need for what they have been given** means they do not find within themselves any envy of the Muhajireen for the status, honor, mention, and rank with which God has favored them.

Al-Hasan al-Basri said, **And they find not in their hearts any need** meaning envy **for what they have been given.** Qatadah said, meaning what their brothers have been given. Ibn Zayd said the same. Among the evidence for this meaning is what Imam Ahmad narrated, where he said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Anas, who said: We were sitting with the Messenger of God (peace and blessings of God be upon him), and he said, **A man from the people of Paradise will come out to you now.** A man from the Ansar came out, his beard dripping from his ablution, and he had hung his sandals in his left hand. The next day, the Messenger of God (peace and blessings of God be upon him) said the same thing, and the same man came out as the first time. On the third day, the Messenger of God (peace and blessings of God be upon him) said the same thing again, and the same man came out in the same state as the first time. When the Messenger of God (peace and blessings of God be upon him) left, Abdullah ibn Amr ibn al-As followed him and said, "By God, I swear that I will not enter upon my father for three days. If you see that you will accommodate me until you leave, I will do so." He said, *Yes*.

Anas said: Abdullah used to say that he spent those three nights with him and did not see him get up at night for anything, except that when he woke up, he would turn over in his bed, mention God and say Allahu Akbar until he got up for the Fajr prayer. Abdullah said: However, I did not hear him say anything but good things. When the three nights passed and I almost began to despise his deeds, I said: O Abdullah, there was no anger or estrangement between me and my father, but I heard the Messenger of God (peace and blessings of God be upon him) say to you three times, **A man from the people of Paradise will appear to you now.** So you appeared three times, and I wanted to come to you to see what you did so that I could follow his example. I did not see you doing any great deeds, so what brought you to what the Messenger of God (peace and blessings of God be upon him) said? He said: It is nothing but what you saw. When I turned away, he called me and said: It is nothing but what you saw, except that I do not find in myself any deceit for any of the Muslims, and I do not envy anyone for any good that God has given him. Abdullah said: This is what you have reached and it is unbearable. Al-Nasa'i narrated it in Al-Yawm wa Al-Laylah on the authority of Suwaid bin Nasr on the authority of Ibn Al-Mubarak on the authority of Muammar, and this is a sound chain of transmission according to the conditions of the two Sahih, but Aqil and others narrated it on the authority of Al-Zuhri on the authority of a man on the authority of Anas, and God knows best.

Abdur Rahman bin Zaid bin Aslam said about the verse: {And they find not in their breasts any need for what they have been given} meaning what was given

And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

to the Muhajireen. He said: Some of those who spoke about the Ansar spoke about the wealth of Banu Nadir, so God rebuked them for that, saying: {And what God bestowed on His Messenger from them - you did not urge upon it any cavalry or camels. But God gives authority to His messengers over whom He wills, and God has power over all things.} He said: The Messenger of God (peace and blessings of God be upon him) said: {Your brothers have left behind wealth and children and have come out to you.} They said: Our wealth is divided among us. The Messenger of God (peace and blessings of God be upon him) said: {Or something else?} They said: What is that, O Messenger of God? He said: {They are people who do not know how to work, so you should suffice them and share the fruits with them.} They said: Yes, O Messenger of God. And the verse: {And they give preference over themselves, even though they are in privation} means need, that is, they give precedence to the needy over their own needs, and they start with people before themselves when they are in need of that.

It has been proven in Sahih that the Messenger of God (peace and blessings of God be upon him) said: **The best charity is the effort of the poor.** This status is higher than the status of those whom God Almighty described in His words: **and give food, in spite of the love for it** and His statement: **and give wealth, in spite of the love for it.** These people gave charity while loving what they gave, and they might not have any need for it or necessity for it. These people gave preference over themselves, despite their poverty and need for what they spent. From this status, Abu Bakr **may God be pleased with him** gave all his wealth in charity. The Messenger of God (peace and blessings of God be upon him) said to him: **What have you left for your family?** He **may God be pleased with him** said: **I left them God and His Messenger.** This is also the case with the water that was offered to Ikrimah and his companions on the day of Yarmouk, as each one of them ordered that it be given to his companion, even though he was wounded and burdened and in dire need of water. Then another returned it to a third, but it did not reach the third until they had all died and none of them had drunk it, may God be pleased with them and satisfy them.

Al-Bukhari said: Ya'qub ibn Ibrahim ibn Kathir narrated to us, Abu Usamah narrated to us, Fadil ibn Ghazwan narrated to us, Abu Hazim al-Ashja'i narrated to us, on the authority of Abu Hurayrah, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I am in dire straits. So he sent for his wives but did not find anything with them. The Prophet (peace and blessings of God be upon him) said: **Is there no man who will be a guest tonight? May God have mercy on him.** A man from the Ansar stood up and said: **I will, O Messenger of God.** So he went to his family and said to his wife: "This is the guest of the Messenger of God (peace and blessings of God be upon him), do not withhold

anything from him." She said: **By God, I have nothing with me except the food of the children.** He said: When the boys want supper, put them to sleep, and come and turn off the lamp and we will eat our fill tonight. So I did that, and the man went to the Messenger of God (blessings and peace of God be upon him) in the morning and said: **God the Almighty was amazed - or laughed - at so-and-so and so-and-so.** And God the Almighty revealed: **And they give preference over themselves, even though they were in need.** And thus it was narrated by Al-Bukhari in another place, and by Muslim, Al-Tirmidhi and Al-Nasa'i through various chains of transmission on the authority of Fudayl ibn Ghazwan. In a narration by Muslim, this Ansari is called Abu Talha, may God be pleased with him.

God Almighty says: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** That is, whoever is saved from stinginess will be successful and prosperous.

Ahmad said: Abd al-Razzaq told us, Dawud ibn Qays al-Farra' told us, on the authority of Ubayd God ibn Muqsim, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. And beware of greed, for greed destroyed those who came before you. It led them to shed each other's blood and make permissible what is forbidden to each other." Muslim is the only one to transmit it, as he narrated it on the authority of al-Qa'nabi, on the authority of Dawud ibn Qays.

Al-A'mash and Shu'bah narrated from Amr ibn Murrah from Abdullah ibn al-Harith from Zuhair ibn al-Aqmar from Abdullah ibn Amr who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. Beware of obscenity, for God does not like obscenity or obscenity. Beware of miserliness, for it destroyed those who came before you. It commanded them to be unjust, so they were unjust. It commanded them to commit immorality, so they committed immorality. It commanded them to sever ties of kinship, so they severed ties of kinship." Ahmad and Abu Dawud narrated it from Shu'bah and al-Nasa'i from al-A'mash, both from Amr ibn Murrah with it. Al-Layth said from Yazid ibn al-Haad from Suhayl ibn Abi Salih from Safwan ibn Abi Yazid from al-Qa'qa' ibn al-Julah from Abu Hurayrah that he heard the Messenger of God, may God bless him and grant him peace, say: **The dust of fighting in the cause of God and the smoke of Hell will never come together in the belly of a servant, and miserliness and faith will never come together in the heart of a servant.** Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, al-Mas'udi told us from Jami' ibn Shaddad. On the authority of Al-Aswad bin Hilal, who said: A man came to Abdullah and said: O Abu Abdul-Rahman, I fear that I have perished. Abdullah asked him: What is that? He said: I heard



God say: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** And I am a stingy man who can hardly give anything away. Abdullah said: That is not the stinginess that God mentioned in the Quran. Rather, the stinginess that God mentioned in the Quran is that you unjustly consume your brother's wealth. Rather, that is miserliness, and miserliness is an evil thing.

Sufyan al-Thawri narrated on the authority of Tariq ibn Abd al-Rahman, on the authority of Saeed ibn Jubayr, on the authority of Abu al-Hayaj al-Asadi, who said: I was circumambulating the Kaaba and I saw a man saying: O God, protect me from the greed of my soul, and he did not say anything more than that. So I said to him, and he said: If I am protected from the greed of my soul, I will not steal, I will not commit adultery, and I will not do any of that. And the man was Abd al-Rahman ibn Awf, may God be pleased with him. Narrated by Ibn Jarir. Ibn Jarir said: Muhammad ibn Ishaq narrated to me, Sulayman ibn Abd al-Rahman al-Dimashqi narrated to us, Ismail ibn Ayyash narrated to us, Majma' ibn Jariyah al-Ansari narrated to us, on the authority of his uncle Yazid ibn Jariyah, on the authority of Anas ibn Malik, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **He who pays zakat, entertains guests, and gives in times of calamity is free from greed.**

And the Almighty said: "And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor toward those who have believed. Our Lord, indeed You are Kind and Merciful.'" These are the third group of those whose poor are entitled to the spoils of war, and they are the Muhajireen, then the Ansar, then those who followed them in goodness, as He said in the verse of Bara'ah: **And the first forerunners among the Muhajireen and the Ansar and those who followed them in goodness - God is pleased with them and they are pleased with Him.** So those who followed them in goodness are those who follow their good traces and beautiful characteristics, calling for them in secret and in public. For this reason, the Almighty said in this noble verse: **And those who came after them say,** meaning saying, **Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor** meaning hatred and envy "for those who have believed. Our Lord, indeed You are Kind and Merciful." And how excellent is what Imam Malik, may God have mercy on him, derived from this noble verse, that the Rafidi who curses the Companions has no share in the spoils of war, because he is not described as such. With what God praised them in their saying: "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any hatred toward those who have believed. Our Lord, indeed You are Kind and Merciful."

Ibn Abi Hatim said: Musa bin Abdul Rahman Al-Masruqi narrated to us, Muhammad bin Bishr narrated to us, Ismail bin Ibrahim bin Muhajir narrated to us, on the authority of his father, on the authority of Aisha, that she said: They were commanded to seek forgiveness for themselves, but they reviled them. Then she recited this verse: **And those who came after them say, 'Our Lord, forgive us and our brothers who**

**preceded us in faith.'** Ismail bin Aliyah said, on the authority of Abdul Malik bin Umair, on the authority of Masruq, on the authority of Aisha, that she said: You were commanded to seek forgiveness for the Companions of Muhammad, peace and blessings be upon him, but you reviled them. I heard your Prophet (peace and blessings of God be upon him) say: **This nation will not pass away until its last one curses its first one.** Narrated by al-Baghawi. Abu Dawud said: Musaddad told us, Ismail ibn Ibrahim told us, Ayyub told us, on the authority of al-Zuhri, who said: Umar **may God be pleased with him** said: **And whatever God bestowed on His Messenger from them, you did not urge upon it any horses or camels.** Al-Zuhri said: Umar **may God be pleased with him** said: This is specifically for the Messenger of God (peace and blessings of God be upon him) and the Arab villages of Fadak, and likewise from what God bestowed on His Messenger from the people of the villages, it is for God, the Messenger, and for near relatives, orphans, the needy, and the wayfarer—and for the poor emigrants who were expelled from their homes and their wealth—and for those who had settled in the home and faith before them—and for those who came after them. This verse encompassed all people, and no one among the Muslims remained without having a right to it. Ayyub said—or he said—a share—except for some of your slaves whom you own. This is how Abu Dawud narrated it, but it has an interruption.

Ibn Jarir said: Ibn Abd al-A'la told us, Abu Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Ikrimah ibn Khalid, on the authority of Malik ibn Aws ibn al-Hadathan, who said: Umar ibn al-Khattab recited: "Zakat expenditures are only for the poor and the needy, and those employed to collect it, and those whose hearts are to be reconciled, and to free captives, and those in debt, and for the cause of God, and for the wayfarer. An obligation from God. And God is Knowing and Wise." Then he said: This is for these people. Then he recited: **And know that whatever you obtain of anything - a fifth of it is for God, and for the Messenger and for near relatives.** Then he said: This is for them. Then he recited: "Whatever God has bestowed on His Messenger from the people of the towns belongs to God and to the Messenger and to near relatives and orphans and the needy and the traveler, so that it will not be a circulating gift among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty. \* For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger - those are the truthful. \* And those who were established in the home and in the faith before them love those who emigrated to them and find not in their breasts any need for what the emigrants were given and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - those are the successful. \* And those who came after them." Then he said: This includes all Muslims, and no one has no right to it. Then he said: If I live, a shepherd will come to him while he is in the garden of Himyar, and his forehead will not sweat over it.



And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

### Fath al-Qadir

Then when he finished praising the Muhajireen, he praised the Ansar, saying: 9- **And those who had established themselves in the home and in faith before them.** What is meant by the home is Medina, which is the home of the migration, and the meaning of their establishing themselves in the home and in faith is that they took it as a place of residence: that is, they were firmly established in it. And establishing themselves in the original is only for a place, but He made faith like it because of their establishment in it, reducing the situation to the status of a place. And it was said that faith is accusative by a verb other than the mentioned verb, and the meaning is: and they believed in faith or they were sincere in faith. This is what Abu Ali al-Farsi said. It is possible that the complement is omitted: that is, they settled in the home and place of faith. It is possible that the meaning of **they settled** is implied by the meaning of **they adhered**, and the estimate is: they adhered to the disease and faith. The meaning of **before them** is: before the migration of the emigrants. Therefore, it is necessary to estimate the complement, because the Ansar only believed after the emigrants believed. The relative pronoun is the subject and its predicate is **they love those who emigrated to them**, because they treated the emigrants well and shared their wealth and homes with them. **and they find no need in their hearts**, that is, the Ansar do not find in their hearts any envy, resentment, or bitterness. **for what they were given**, that is, for what the emigrants were given without them of the spoils. Rather, their souls were content with that. There is an omitted complement in the speech: that is, they do not find in their hearts any need or trace of need. Whatever a person finds in his heart of what he needs is a need. The Muhajireen were living in the homes of the Ansar. When the Prophet (peace and blessings of God be upon him) captured Banu Nadir, he called the Ansar and thanked them for what they had done for the Muhajireen, by hosting them in their homes and sharing their wealth with them. Then he said: If you like, I will divide what God has bestowed upon me from Banu Nadir between you and the Muhajireen. The Muhajireen will remain as they are, living in your homes and sharing your wealth with you. If you like, I will give them that and they will leave your homes. They were satisfied with dividing that among the Muhajireen and were pleased. **And they give preference over themselves, even though they are in need.** Al-Itihad is its specificity, and the meaning is: They give preference to the Muhajireen over themselves in worldly goods. **Even though they are in need**, meaning need and poverty. *Khasasah* is taken from *khisas privilege* of a house, which is the space in which it is located. The phrase **if they were in need** is in the accusative case as a state. It was said that *khisasah* is taken from *ikhtisas*, which means to be alone in a matter. So *khisasah* means to be alone in need. From this is the saying of the poet:

If spring is scarce, the sick will live in it and the poor will become rich.

**And whoever is protected from the stinginess of his soul - it is those who will be the successful.** The majority of scholars read *yūqī* with a sukoon on the waw and a soft qaf from *wiqayah*. Ibn Abi Ubla and Abu Haywah read it with a fatha on the waw and a shaddah on the qaf. The majority of scholars read **shah nafsah** with a damma on the sheen. Ibn Umar and Ibn Abi Ubla read it with a kasra. Stinginess means miserliness combined with greed, as is stated in *As-Sahah*. It is also said that stinginess is more severe than miserliness. Muqatil said: **Shah nafs** means he was greedy. Saeed ibn Jubayr said: Stinginess of the soul is taking what is forbidden and withholding zakat. Ibn Zayd said: Whoever does not take something that God has forbidden and does not withhold what God has commanded him to pay has been protected from the stinginess of his soul. Tawus said: Stinginess is when a person is miserly with what he has, and stinginess is when he is miserly with what is in people's hands, wanting to have what is in their hands through lawful means not being satisfied with what is forbidden. Ibn Uyaynah said: Stinginess is injustice. Al-Layth said: It is abandoning obligatory duties and violating the prohibitions. It is apparent from the verse that success is dependent on not being stingy with regard to any of the things that are considered reprehensible by Islamic law, such as zakat, charity, maintaining family ties, and the like, as is indicated by the addition of stinginess to the self, and the reference in His saying: *Those to those* in consideration of its meaning, which is the subject and its predicate is **they are the successful ones**. Success is winning and attaining everything desired.

### Tafsir al-Baghawi

9- **And those who settled in the home and in faith**, and they are the Ansar, settled in the home, meaning: Medina, they took it as the home of migration and faith, **before them**, meaning they converted to Islam in their homes and preferred faith and built mosques two years before the arrival of the Prophet, may God bless him and grant him peace.

The structure of the verse: And those who had settled in the home before them, meaning before the arrival of the immigrants upon them, and they believed because faith is not a place of settlement.

**They love those who have emigrated to them, but they find no need in their hearts**, out of resentment, anger, and envy, **for what they have been given**, that is, what the emigrants were given without them of the spoils of war. This is because the Messenger of God, may God bless him and grant him peace, divided the wealth of Banu Nadir among the emigrants, but did not give anything to the Ansar, and the souls of the Ansar were

pleased with this. **And they give preference over themselves**, that is, they give preference over their brothers among the emigrants with their wealth and homes over themselves, **even though they are in privation**, in need and want of what they give preference to, because they shared their homes and wealth with them.

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, Abdullah bin Dawud told us, on the authority of Fadil bin Ghazwan, on the authority of Abu Hazim, on the authority of Abu Hurairah, "A man came to the Prophet, may God bless him and grant him peace, and asked him for hospitality. He sent word to his wives, 'Do you have anything?' They said, 'Except water.' The Messenger of God, may God bless him and grant him peace, said, 'Who will take him in or host this one?' A man from the Ansar said, 'I will, O Messenger of God.' So he went with him to his wife and said, 'Honor the guest of the Messenger of God, may God bless him and grant him peace.' She said, 'We have nothing but food for the children.' He said, 'Prepare your food, light your lamp, and put your children to sleep if they want dinner.' So she prepared her food, lit her lamp, and put her children to sleep. Then she got up as if she was fixing her lamp, but she put it out. They made him think they were eating, so they spent the night hungry. When morning came, he went to the Messenger of God, may God bless him and grant him peace, and he said, 'God laughed tonight or...' I was amazed at your actions, so God Almighty revealed: "And they give others preference over themselves, even though they are in need. And whoever is protected from the stinginess of his soul - it is those who will be the successful."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hakam bin Nafi' told us, Shu'aib told us, Abu Al-Zinad told us, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Ansar said: Divide the palm trees between us and our brothers. He said: No. They said: Spare us the expense and we will share the fruit with you. They said: We hear and obey.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Sufyan told us on the authority of Yahya bin Saad, who heard Anas bin Malik when he went out with him to Al-Walid, saying: "The Prophet, may God bless him and grant him peace, called upon the Ansar to give them Bahrain, and they said: No, unless you give a similar amount to our brothers from the Muhajireen. He said: Be patient until you meet me at the Cistern, for you will be afflicted with self-interest after me."

It was narrated on the authority of Ibn Abbas that he said: "The Messenger of God, may God bless him and grant him peace, said to the Ansar on the day of Nadir: If you wish, you can distribute to the Muhajireen some of your wealth and homes and share this booty with them. Or if you wish, your homes and wealth will be yours, and nothing of the booty will be distributed to

you. The Ansar said: Rather, we will distribute to them some of our wealth and homes and give them preference in the booty and not share it with them. So God Almighty revealed: 'And they give others preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.'

In Arabic, greed means stinginess and withholding of wealth. Scholars differentiated between greed and miserliness. It was narrated that a man said to Abdullah ibn Masoud: I fear that I may be ruined. He said: What is that? He said: I hear God say: **And whoever is protected from the stinginess of his soul - it is those who will be the successful**, and I am a stingy man, and hardly anything comes out of my hands. Abdullah said: That is not the stinginess that God the Almighty mentioned in the Qur'an, but greed is to unjustly consume your brother's wealth. But that is miserliness, and miserliness is an evil thing.

Ibn Omar said: Stinginess is not that a man withholds his money, but rather stinginess is that a man aspires to what is not his.

Saeed bin Jubair said: **Greed is taking what is forbidden and withholding zakat**. It was also said: **Greed is extreme greed that leads to committing forbidden acts**.

Ibn Zayd said: He who does not take something that God has forbidden him from, and is not driven by greed to prevent something that God has commanded him to do, has been protected from his own greed.

Imam Abu Ali Al-Hussein bin Muhammad Al-Qadi told us, Abu Saeed Khalaf bin Abd Al-Rahman bin Muhammad bin Abi Nizar told us, Abu Bakr Ahmad bin Muhammad bin Ahmad bin Hazzaz Al-Qahandari told us, Abu Abdullah Muhammad bin Ishaq Al-Saadi told us, Ahmad bin Mansur Al-Ramadi told us, Al-Qa'nabi told us, Dawud bin Qais Al-Farra' told us, on the authority of Ubaid God bin Muqsim, on the authority of Jabir bin Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. Beware of greed, for greed destroyed those who came before you, for it led them to shed each other's blood and make their forbidden things permissible."

Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu al-Abbas al-Asamm told us, Muhammad ibn Abdullah ibn Abd al-Hakam told us, my father and Shuaib told us: al-Layth told us, on the authority of Yazid ibn al-Haad, on the authority of Suhayl ibn Abi Salih, on the authority of Safwan ibn Abi Yazid, on the authority of al-Qa'qa' - he is Ibn al-Lajlaj - on the authority of Abu Hurayrah that he heard the Messenger of God, may God bless him and grant him peace, say: **The dust of fighting in the cause of God and the smoke of Hell will never come together in the belly of a servant, and miserliness and faith will never come together in the heart of a servant**.

Surat al-Hashr 59:9

And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

### Tafsir al-Baidawi

9- **And those who settled in the home and in faith** is in apposition to the Muhajireen, and what is meant by them are the Ansar whose truthfulness was evident, for they adhered to Madinah and faith and were established in them. It was said that the meaning is they settled in the home of migration and the home of faith, so the noun in the second and the noun to which it was added in the first were deleted and replaced by the lam, or they settled in the home and were sincere in faith, as in His saying:

I fed her straw and cold water.

It was said that the city was named after faith because it is a manifestation and destination. **Before them** is before the migration of the emigrants. It was said that the meaning of the speech is **and those who settled in the home before them** and faith. **They love those who emigrated to them** and it does not burden them. **And they find not in their hearts** in themselves. **A need** what need leads to, such as seeking, grudge, envy, and anger. **Of what they were given** of what the emigrants were given from the spoils of war and other things.

**And they give preference over themselves** and they give preference to the emigrants over themselves, so that if he has two wives, he gives up one and marries her to one of them. **Even if they are in privation** is a need from the privations of construction, which is a relief. **And whoever is protected from the stinginess of his soul** until he contradicts it in what overwhelms it of loving money and hating spending, **it is those who are the successful** the victors of immediate praise and deferred reward.

## Surat al-Hashr 59:10

And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

### Tafsir al-Jalalayn

10 - **And those who came after them** after the Muhajireen and Ansar until the Day of Resurrection (say, **Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any hatred** (for those who have believed. **Our Lord, indeed You are Kind and Merciful**)

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And those who came after those who had settled in the home and faith before the first emigrants, **they say, 'Our Lord, forgive us and our brothers who preceded us in faith'** from the Ansar. What is meant by those who came after them, the emigrants, is that they seek forgiveness for their brothers from the Ansar.

His saying: **And do not put in our hearts any rancor toward those who have believed**, means resentment and malice. It was said that what was meant by those who came after them was those who converted to Islam after those who had settled in the home.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And those who came after them**, he said: Those who converted to Islam were also described.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Then God mentioned the third group, and said: **And those who came after them say, 'Our Lord, forgive us and our brothers,'** until he reached **Indeed, You are Kind and Merciful**. They were only commanded to seek forgiveness for the companions of the Prophet, may God bless him and grant him peace, and they were not commanded to curse them.

He told us that a slave of Hatib ibn Abi Balta'ah came to the Prophet of God, may God bless him and grant him peace, and said: **O Prophet of God, Hatib will enter the neighborhood of Hell**. He said: **You have lied, for he witnessed Badr and Hudaibiyyah**. He told us that Umar ibn al-Khattab, may God be pleased with him, was harsh with a man from the people of Badr. The Prophet of God, may God bless him and grant him peace, said: "How do you know, Umar? Perhaps he witnessed a scene in which God looked down upon his people and called His angels to witness that I am

pleased with these servants of Mine, so let them do what they want." Some of us continued to shrink from the people of Badr, fearing them. Umar, may God be pleased with him, used to say: **And to the people of Badr the perished are destroyed**. And this group of the Ansar, may God bestow His praise upon them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not put in our hearts any hatred toward those who have believed**, he said: Do not make our hearts inherit any hatred toward any of the people of your religion.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Qais ibn Muslim, on the authority of Ibn Abi Laila, who said: People were of three ranks: the first emigrants, those who followed them in goodness, and those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." And the best thing for one to be in this rank.

And His saying: **For those who believe, 'Our Lord, indeed You are Kind and Merciful.'** God Almighty says, informing about what was said by those who came after those who had settled in the home and faith, that they said: Do not put in our hearts any rancor toward any of the people of faith in You, O our Lord.

His saying: **Indeed, You are Most Kind and Most Merciful** means: You are compassionate towards Your creation, and merciful towards those who repent and seek forgiveness for their sins.

### Tafsir al-Qurtubi

First: The Almighty said: **And those who came after them** meaning the followers and those who entered Islam until the Day of Resurrection. Ibn Abi Layla said: People are divided into three levels: the Muhajireen, those who settled in the home and the faith, and those who came after them. So strive not to leave these levels. Some of them said: Be a sun, and if you cannot, then be a moon, and if you cannot, then be a shining star, and if you cannot, then be a small planet, and do not stop in your light. The meaning of this is: Be a Muhajireen. If you cannot, or you say: I cannot find any, then be an Ansar. If you cannot find any, then do as they did, and if you cannot, then love them and seek forgiveness for them as God has commanded you. Mus'ab ibn Sa'id narrated that he said: People are divided into three levels. Two levels have passed and one remains, so the best thing for you is to be in this level that remains. On the authority of Ja'far bin Muhammad bin Ali, on the authority of his father, on the authority of his grandfather Ali bin Al-Hussein **may God be pleased with him**, that a man came to him and said: O son of the daughter of the Messenger of God (peace and blessings of God be upon him), what do you say about Uthman? He said to him: O brother, you are from a people about whom God said: **For the poor emigrants** (al-Baqarah 2:17). He said: No! He said: By God, if you are not from the people of the verse, then you are from a people about whom God said: **And**

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And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

**those who have established themselves in the home and in faith** (al-Baqarah 2:17). He said: No! He said: By God, if you are not from the people of the third verse, then you will be expelled from Islam! It is the verse in which God the Almighty says: **And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith'** (al-Baqarah 2:17). It was said that Muhammad bin Ali bin Al-Hasan **may God be pleased with them** narrated on the authority of his father that some people from Iraq came to him and cursed Abu Bakr and Umar **may God be pleased with them** and then Uthman **may God be pleased with him** and they cursed many times. He said to them: Are you from the first emigrants? They said: No. He said: Are you from those who established themselves in the home and in faith before them? They said, *No*. He said, **You have disavowed these two groups! I bear witness that you are not among those about whom God Almighty said**, And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.'" Arise, God will do to you and do!! An-Nahhas mentioned it.

Second: This verse is evidence of the obligation of loving the Companions, because He gave those who came after them a share of the spoils of war as long as they continued to love them, befriend them, and seek forgiveness for them. Whoever curses them or one of them or believes evil in him will have no right to the spoils of war. This was narrated from Malik and others. Malik said: Whoever hates one of the Companions of Muhammad (peace and blessings of God be upon him), or has rancor in his heart toward them, has no right to the spoils of war of the Muslims. Then he recited: **And those who came after them** *verse*.

Third: This verse indicates that the correct opinion of the scholars is to divide the movable property and keep the real estate and land for all Muslims, as 'Umar **may God be pleased with him** did, unless the governor exerts his own effort and implements an order, and his work in it goes ahead due to the people's disagreement over it. This verse is decisive for that, because God the Most High informed us about the spoils of war and made it for three groups: the Muhajireen, the Ansar - and they are well known - **And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith.'** So it is general for all the Tabi'een and those who come after them until the Day of Judgment. "And in the authentic hadith:

The Prophet (peace and blessings of God be upon him) went out to the graveyard and said, "Peace be upon you, abode of the believers. And we, God willing, will join you. I wish that I could see our brothers." They said, **O Messenger of God, are we not your brothers?** He said, **Rather, you are my companions, and our brothers are those who have not yet come, and I will be their leader at the Cistern.** Thus, the Prophet (peace and blessings of God be upon him) explained

that your brothers are those who come after them, not as As-Suddi and Al-Kalbi said, that they are those who migrated after that. Al-Hasan also said, **And those who came after them** means those who went to the Prophet (peace and blessings of God be upon him) in Madinah after the migration had stopped.

Fourth: The Almighty's statement: **They say** is in the accusative case as a state, meaning saying, **Our Lord, forgive us and our brothers who preceded us in faith.** There are two interpretations: The first is that they were commanded to seek forgiveness for those who came before this nation from the believers of the People of the Book. Aisha **may God be pleased with her** said: So they were commanded to seek forgiveness for them, but they reviled them. The second is that they were commanded to seek forgiveness for the first to come from among the Muhajireen and the Ansar. Ibn Abbas said: God the Almighty commanded us to seek forgiveness for the Companions of Muhammad (peace and blessings of God be upon him), and He knew that they would be tested. Aisha said: You were commanded to seek forgiveness for the Companions of Muhammad, but you reviled them.

I heard your Prophet, may God bless him and grant him peace, say, **This nation will not end until its last one curses its first one.** Ibn Umar said, "I heard the Messenger of God, may God bless him and grant him peace, say, 'If you see those who abuse my companions, then say, 'May God curse your polytheists.'" Al-Awwam ibn Hawshab said, "I met the early generations of this nation when they used to say, 'Mention the good qualities of the companions of the Messenger of God, may God bless him and grant him peace, so that hearts may be united around them.' Do not mention the disputes that occurred between them, lest people become bold towards them." Al-Sha'bi said, "The Jews and Christians have one advantage over the Rafidah *Shia* in one characteristic. The Jews were asked, 'Who are the best people of your religion?' They said, 'The companions of Moses.' The Christians were asked, 'Who are the best people of your religion?' They said, 'The companions of Jesus.' The Rafidah were asked, 'Who are the worst people of your religion?' They said, 'The companions of Muhammad.' They were commanded to seek forgiveness for them, but they abused them. So the sword is drawn against them until the Day of Resurrection. No banner will stand for them, no foothold will be firm, and no word will unite them. Whenever they kindle the fire of war, God extinguishes it with the sword of their blood and the refutation of their argument." May God protect us and you from the misleading horrors. **And do not put in our hearts any hatred toward those who have believed** meaning hatred and envy. **Our Lord, You are indeed Kind and Merciful.**



## Tafsir Ibn Kathir

God the Almighty says, explaining the situation of the poor who are entitled to the spoils of war, that they are **those who were expelled from their homes and their properties, seeking bounty from God and approval** meaning they left their homes and went against their people, seeking God's pleasure and approval "and support God and His Messenger. Those are the truthful" meaning those who have been true to their words through their actions, and these are the leaders of the Muhajireen. Then God the Almighty says, praising the Ansar and explaining their virtue, honor, and generosity, and the absence of their envy and their self-sacrifice despite their need, saying: **And those who were established in the Homeland and in the faith before them** meaning they lived in the Homeland of Migration before the Muhajireen and believed before many of them. Umar said: I advise the caliph after me regarding the first Muhajireen, that he recognizes their rights and preserves their dignity, and I advise him to treat the Ansar well, those who were established in the Homeland and in the faith before them, that he accepts from their good deeds and pardons their wrongdoers. Narrated by Al-Bukhari here as well.

God the Almighty said: {They love those who emigrate to them} meaning, out of their nobility and honor, they love the emigrants and support them with their wealth. Imam Ahmad said: Yazid told us, Hamid told us, on the authority of Anas, who said: The emigrants said: O Messenger of God, we have never seen a people like us who emigrated to them in terms of providing support for little or giving more generously for much. They spared us the burden and shared in the pleasures with us, to the point that we feared that they would take all the reward. He said: **No, as long as you praised them and supplicated to God for them.** I have not seen it from this source in the books.

Al-Bukhari said: Abdullah bin Muhammad told us, Sufyan told us, on the authority of Yahya bin Saeed, who heard Anas bin Malik when he went out with him to Al-Walid. He said: The Prophet (peace and blessings of God be upon him) called upon the Ansar to grant them both Bahrain. They said: No, unless a similar amount is granted to our brothers among the Muhajireen. He said: **If not, then be patient until you meet me, for indeed, you will be affected.** Al-Bukhari is the only one to narrate it from this chain of transmission. Al-Bukhari said: Al-Hakam bin Nafi' told us, Shu'aib told us, Abu Al-Zinad told us, on the authority of Al-A'raj, on the authority of Abu Hurairah, who said: The Ansar said: Divide the palm trees between us and our brothers. He said: No. They said: Will you spare us the burden and let us share in the fruit? They said: We hear and obey. This is the only one to narrate it, not Muslim. **nor find in their hearts any need for what they have been given** means they do not find within themselves any envy of the Muhajireen for the status, honor, mention, and rank with which God has favored them.

Al-Hasan al-Basri said, **And they find not in their hearts any need** meaning envy for what they have been given. Qatadah said, meaning what their brothers have been given. Ibn Zayd said the same. Among the evidence

for this meaning is what Imam Ahmad narrated, where he said: Abd al-Razzaq told us, Muammar told us, from al-Zuhri, from Anas, who said: We were sitting with the Messenger of God (peace and blessings of God be upon him), and he said, **A man from the people of Paradise will come out to you now.** A man from the Ansar came out, his beard dripping from his ablution, and he had hung his sandals in his left hand. The next day, the Messenger of God (peace and blessings of God be upon him) said the same thing, and the same man came out as the first time. On the third day, the Messenger of God (peace and blessings of God be upon him) said the same thing again, and the same man came out in the same state as the first time. When the Messenger of God (peace and blessings of God be upon him) left, Abdullah ibn Amr ibn al-As followed him and said, "By God, I swear that I will not enter upon my father for three days. If you see that you will accommodate me until you leave, I will do so." He said, Yes.

Anas said: Abdullah used to say that he spent those three nights with him and did not see him get up at night for anything, except that when he woke up, he would turn over in his bed, mention God and say Allahu Akbar until he got up for the Fajr prayer. Abdullah said: However, I did not hear him say anything but good things. When the three nights passed and I almost began to despise his deeds, I said: O Abdullah, there was no anger or estrangement between me and my father, but I heard the Messenger of God (peace and blessings of God be upon him) say to you three times, **A man from the people of Paradise will appear to you now.** So you appeared three times, and I wanted to come to you to see what you did so that I could follow his example. I did not see you doing any great deeds, so what brought you to what the Messenger of God (peace and blessings of God be upon him) said? He said: It is nothing but what you saw. When I turned away, he called me and said: It is nothing but what you saw, except that I do not find in myself any deceit for any of the Muslims, and I do not envy anyone for any good that God has given him. Abdullah said: This is what you have reached and it is unbearable. Al-Nasa'i narrated it in Al-Yawm wa Al-Laylah on the authority of Suwaid bin Nasr on the authority of Ibn Al-Mubarak on the authority of Muammar, and this is a sound chain of transmission according to the conditions of the two Sahihs, but Aqil and others narrated it on the authority of Al-Zuhri on the authority of a man on the authority of Anas, and God knows best.

Abdur Rahman bin Zaid bin Aslam said about the verse: {And they find not in their breasts any need for what they have been given} meaning what was given to the Muhajireen. He said: Some of those who spoke about the Ansar spoke about the wealth of Banu Nadir, so God rebuked them for that, saying: {And what God bestowed on His Messenger from them - you did not urge upon it any cavalry or camels. But God gives authority to His messengers over whom He wills, and God has power over all things.} He said: The Messenger of God (peace and blessings of God be upon him) said: {Your brothers have left behind wealth and children and have come out to you.} They said: Our wealth is divided among us. The Messenger of God (peace and blessings of God be upon him) said:

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And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

{Or something else?} They said: What is that, O Messenger of God? He said: {They are people who do not know how to work, so you should suffice them and share the fruits with them.} They said: Yes, O Messenger of God. And the verse: {And they give preference over themselves, even though they are in privation} means need, that is, they give precedence to the needy over their own needs, and they start with people before themselves when they are in need of that.

It has been proven in Sahih that the Messenger of God (peace and blessings of God be upon him) said: **The best charity is the effort of the poor.** This status is higher than the status of those whom God Almighty described in His words: **and give food, in spite of the love for it** and His statement: **and give wealth, in spite of the love for it.** These people gave charity while loving what they gave, and they might not have any need for it or necessity for it. These people gave preference over themselves, despite their poverty and need for what they spent. From this status, Abu Bakr **may God be pleased with him** gave all his wealth in charity. The Messenger of God (peace and blessings of God be upon him) said to him: **What have you left for your family?** He **may God be pleased with him** said: **I left them God and His Messenger.** This is also the case with the water that was offered to Ikrimah and his companions on the day of Yarmouk, as each one of them ordered that it be given to his companion, even though he was wounded and burdened and in dire need of water. Then another returned it to a third, but it did not reach the third until they had all died and none of them had drunk it, may God be pleased with them and satisfy them.

Al-Bukhari said: Ya`qub ibn Ibrahim ibn Kathir narrated to us, Abu Usamah narrated to us, Fadil ibn Ghazwan narrated to us, Abu Hazim al-Ashja'i narrated to us, on the authority of Abu Hurayrah, who said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I am in dire straits. So he sent for his wives but did not find anything with them. The Prophet (peace and blessings of God be upon him) said: **Is there no man who will be a guest tonight? May God have mercy on him.** A man from the Ansar stood up and said: **I will, O Messenger of God.** So he went to his family and said to his wife: "This is the guest of the Messenger of God (peace and blessings of God be upon him), do not withhold anything from him." She said: **By God, I have nothing with me except the food of the children.** He said: When the boys want supper, put them to sleep, and come and turn off the lamp and we will eat our fill tonight. So I did that, and the man went to the Messenger of God (blessings and peace of God be upon him) in the morning and said: **God the Almighty was amazed - or laughed - at so-and-so and so-and-so.** And God the Almighty revealed: **And they give preference over themselves, even though they were in need.** And thus it was narrated by Al-Bukhari in another place, and by Muslim, Al-Tirmidhi and Al-Nasa'i through various chains of transmission on the authority of Fudayl ibn

Ghazwan. In a narration by Muslim, this Ansari is called Abu Talha, may God be pleased with him.

God Almighty says: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** That is, whoever is saved from stinginess will be successful and prosperous.

Ahmad said: Abd al-Razzaq told us, Dawud ibn Qays al-Farra' told us, on the authority of Ubayd God ibn Muqsim, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. And beware of greed, for greed destroyed those who came before you. It led them to shed each other's blood and make permissible what is forbidden to each other." Muslim is the only one to transmit it, as he narrated it on the authority of al-Qa'nabi, on the authority of Dawud ibn Qays.

Al-A'mash and Shu'bah narrated from Amr ibn Murrah from Abdullah ibn al-Harith from Zuhair ibn al-Aqmar from Abdullah ibn Amr who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of injustice, for injustice is darkness on the Day of Resurrection. Beware of obscenity, for God does not like obscenity or obscenity. Beware of miserliness, for it destroyed those who came before you. It commanded them to be unjust, so they were unjust. It commanded them to commit immorality, so they committed immorality. It commanded them to sever ties of kinship, so they severed ties of kinship." Ahmad and Abu Dawud narrated it from Shu'bah and al-Nasa'i from al-A'mash, both from Amr ibn Murrah with it. Al-Layth said from Yazid ibn al-Haad from Suhayl ibn Abi Salih from Safwan ibn Abi Yazid from al-Qa'qa' ibn al-Julah from Abu Hurayrah that he heard the Messenger of God, may God bless him and grant him peace, say: **The dust of fighting in the cause of God and the smoke of Hell will never come together in the belly of a servant, and miserliness and faith will never come together in the heart of a servant.** Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, al-Mas'udi told us from Jami' ibn Shaddad. On the authority of Al-Aswad bin Hilal, who said: A man came to Abdullah and said: O Abu Abdul-Rahman, I fear that I have perished. Abdullah asked him: What is that? He said: I heard God say: **And whoever is protected from the stinginess of his soul - it is those who will be the successful.** And I am a stingy man who can hardly give anything away. Abdullah said: That is not the stinginess that God mentioned in the Quran. Rather, the stinginess that God mentioned in the Quran is that you unjustly consume your brother's wealth. Rather, that is miserliness, and miserliness is an evil thing.

Sufyan al-Thawri narrated on the authority of Tariq ibn Abd al-Rahman, on the authority of Saeed ibn Jubayr, on the authority of Abu al-Hayaj al-Asadi, who said: I was circumambulating the Kaaba and I saw a man saying: O God, protect me from the greed of my soul, and he did not say anything more than that. So I said

to him, and he said: If I am protected from the greed of my soul, I will not steal, I will not commit adultery, and I will not do any of that. And the man was Abd al-Rahman ibn Awf, may God be pleased with him. Narrated by Ibn Jarir. Ibn Jarir said: Muhammad ibn Ishaq narrated to me, Sulayman ibn Abd al-Rahman al-Dimashqi narrated to us, Ismail ibn Ayyash narrated to us, Majma' ibn Jariyah al-Ansari narrated to us, on the authority of his uncle Yazid ibn Jariyah, on the authority of Anas ibn Malik, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **He who pays zakat, entertains guests, and gives in times of calamity is free from greed.**

And the Almighty said: "And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor toward those who have believed. Our Lord, indeed You are Kind and Merciful.'" These are the third group of those whose poor are entitled to the spoils of war, and they are the Muhajireen, then the Ansar, then those who followed them in goodness, as He said in the verse of Bara'ah: **And the first forerunners among the Muhajireen and the Ansar and those who followed them in goodness - God is pleased with them and they are pleased with Him.** So those who followed them in goodness are those who follow their good traces and beautiful characteristics, calling for them in secret and in public. For this reason, the Almighty said in this noble verse: **And those who came after them say,** meaning saying, **Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor** meaning hatred and envy "for those who have believed. Our Lord, indeed You are Kind and Merciful." And how excellent is what Imam Malik, may God have mercy on him, derived from this noble verse, that the Rafidi who curses the Companions has no share in the spoils of war, because he is not described as such. With what God praised them in their saying: "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any hatred toward those who have believed. Our Lord, indeed You are Kind and Merciful."

Ibn Abi Hatim said: Musa bin Abdul Rahman Al-Masruqi narrated to us, Muhammad bin Bishr narrated to us, Ismail bin Ibrahim bin Muhajir narrated to us, on the authority of his father, on the authority of Aisha, that she said: They were commanded to seek forgiveness for themselves, but they reviled them. Then she recited this verse: **And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith.'** Ismail bin Aliyah said, on the authority of Abdul Malik bin Umair, on the authority of Masruq, on the authority of Aisha, that she said: You were commanded to seek forgiveness for the Companions of Muhammad, peace and blessings be upon him, but you reviled them. I heard your Prophet (peace and blessings of God be upon him) say: **This nation will not pass away until its last one curses its first one.** Narrated by al-Baghawi. Abu Dawud said: Musaddad told us, Ismail ibn Ibrahim told us, Ayyub told us, on the authority of al-Zuhri, who said: Umar **may God be pleased with him** said: **And whatever God bestowed on His Messenger from them, you did not urge upon it any horses or camels.** Al-Zuhri said: Umar **may God be pleased with him** said: This is specifically

for the Messenger of God (peace and blessings of God be upon him) and the Arab villages of Fadak, and likewise from what God bestowed on His Messenger from the people of the villages, it is for God, the Messenger, and for near relatives, orphans, the needy, and the wayfarer—and for the poor emigrants who were expelled from their homes and their wealth—and for those who had settled in the home and faith before them—and for those who came after them. This verse encompassed all people, and no one among the Muslims remained without having a right to it. Ayyub said—or he said—a share—except for some of your slaves whom you own. This is how Abu Dawud narrated it, but it has an interruption.

Ibn Jarir said: Ibn Abd al-A'la told us, Abu Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Ikrimah ibn Khalid, on the authority of Malik ibn Aws ibn al-Hadathan, who said: Umar ibn al-Khattab recited: "Zakat expenditures are only for the poor and the needy, and those employed to collect it, and those whose hearts are to be reconciled, and to free captives, and those in debt, and for the cause of God, and for the wayfarer. An obligation from God. And God is Knowing and Wise." Then he said: This is for these people. Then he recited: **And know that whatever you obtain of anything - a fifth of it is for God, and for the Messenger and for near relatives.** Then he said: This is for them. Then he recited: "Whatever God has bestowed on His Messenger from the people of the towns belongs to God and to the Messenger and to near relatives and orphans and the needy and the traveler, so that it will not be a circulating gift among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear God; indeed, God is severe in penalty. \* For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger - those are the truthful. \* And those who were established in the home and in the faith before them love those who emigrated to them and find not in their breasts any need for what the emigrants were given and give them preference over themselves, even though they were in privation. And whoever is protected from the stinginess of his soul - those are the successful. \* And those who came after them." Then he said: This includes all Muslims, and no one has no right to it. Then he said: If I live, a shepherd will come to him while he is in the garden of Himyar, and his forehead will not sweat over it.

### Fath al-Qadir

Then, when He, the Almighty, finished praising the Muhajireen and Ansar, He mentioned what those who came after them should say, saying: 10- **And those who came after them** and they are those who followed them in goodness until the Day of Resurrection. It was said that they are those who migrated after Islam had become strong. The apparent meaning of the verse is that it includes those who came after the early Companions who converted to Islam late in the era of the Prophet, and those Muslims who followed them after the era of the Prophet until the Day of Resurrection, because it is true of all of them that they

And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

came after the first Muhajireen and Ansar. The relative pronoun is the subject and predicate: **They say, 'Our Lord, forgive us and our brothers who preceded us in faith.'** It is permissible for the relative pronoun to be conjoined with His statement: **And those who were established in the home and in faith**, in which case **they say** would be in the accusative case as a state, or it would be a new sentence with no position. What is meant by brotherhood here is brotherhood in religion. God commanded them to seek forgiveness for themselves and for those who came before them from the Muhajireen and Ansar. **And do not put in our hearts any rancor toward those who have believed**, meaning any deception. Hatred and envy. God the Almighty commanded them, after seeking forgiveness for the Muhajireen and Ansar, to ask God the Almighty to remove from their hearts any rancor toward those who believed in general. The Companions are included in this primarily because they are the most honorable of believers, and because the context is about them. Whoever does not seek forgiveness for the Companions in general and does not seek God's pleasure for them has disobeyed what God has commanded him to do in this verse. If he finds rancor toward them in his heart, then he has been afflicted by a temptation from Satan and has been afflicted with a large share of disobedience to God through enmity toward His friends and the best nation of His Prophet, may God's prayers and peace be upon him. A door of failure has been opened for him, leading him to the fire of Hell if he does not remedy himself by resorting to God the Almighty and seeking His aid, by removing from his heart the rancor toward the best of generations and the most honorable of this nation. If he goes beyond what he finds of rancor to insulting one of them, then he has followed the reins of Satan and fallen into the wrath and anger of God. This incurable disease only afflicts the one who is afflicted with a teacher from The Rafidah or his companions are among the enemies of the best of this nation who have been manipulated by Satan, who has beautified for them various lies, fabricated stories and made-up myths, and diverted them from the Book of God, which falsehood cannot approach from before it or from behind it, and from the Sunnah of the Messenger of God (peace and blessings of God be upon him) which has been transmitted to us through the narrations of the great Imams in every era. So they have bought misguidance for guidance, and exchanged great loss for abundant profit. The accursed Satan has continued to move them from one station to another and from one rank to another until they became enemies of the Book of God, the Sunnah of His Messenger, the best of His nation, the righteous of His servants and all the believers. They have neglected the obligations of God, abandoned the rituals of the religion, and strove to plot against Islam and its people with all their might, and have thrown every stone and mortar at the religion and its people. God is behind them, encompassing them. **Our Lord, You are indeed Kind and Merciful**, meaning abundant in compassion and mercy, and eloquent in their praise of those of Your servants who deserve it.

Al-Bukhari narrated on the authority of Umar ibn al-Khattab that he said: I advise the Caliph after me regarding the first Muhajirun, that he recognize their rights and preserve their sanctity. And I advise him regarding the Ansar who had settled in the land and faith before them, that he accept their good deeds and overlook their wrongdoers. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God? I was overcome by hardship, so he sent to his wives but did not find anything with them. He said: Is there no man who will host this man tonight? May God have mercy on him. A man from the Ansar said, and in another narration Abu Talha al-Ansari said: I will, O Messenger of God. So he took him to his family and said to his wife: Honor the guest of the Messenger of God, may God bless him and grant him peace, and do not withhold anything from him. She said: By God, I have nothing but food for the children. He said: When the children want dinner, put them to sleep and come and extinguish the lamp, and we will fill up our stomachs tonight for the guest of the Messenger of God, may God bless him and grant him peace. So I did, and then the guest went to the Prophet, may God bless him and grant him peace, and he said: God was pleased tonight with so-and-so and so-and-so, and He revealed about them: {And they give preference over themselves, even though they were in need.} Al-Hakim narrated **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab on the authority of Ibn 'Umar who said: A man from among the companions of the Messenger of God (peace and blessings of God be upon him) was given the head of a sheep as a gift. He said: 'My brother so-and-so and his family are in greater need of this than us.' So he sent it to him. He kept sending it from one person to another until it had been passed around to seven households until it returned to the first one. Then the verse, "and give others preference over themselves, even though they themselves were in privation," was revealed about them. Al-Firyabi, Sa'id ibn Mansur, Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Mas'ud that a man said: "I fear that I may be ruined." He said: "What is that?" He said: "I heard God say: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful. **I am a stingy man who hardly gives anything.**' Ibn Mas'ud said to him: "That is not stinginess, but rather miserliness, and there is no good in miserliness. The stinginess mentioned by God in the Qur'an is that you unjustly consume your brother's wealth." Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Umar regarding the verse, saying: "Greed does not mean that a man withholds his wealth, but it is miserliness, and that is evil. Greed is when a man aspires to what does not belong to him." Ibn al-Mundhir narrated on the authority of Ali ibn Abi Talib, who said: **Whoever pays the zakat on his wealth has protected himself**



from the greed of his soul. Al-Hakim al-Tirmidhi, Abu Ya'la, and Ibn Mardawayh narrated on the authority of Anas, who said: The Messenger of God (peace and blessings be upon him) said: **Nothing has ever wiped out Islam as greed has wiped out.** Ahmad, al-Bukhari in al-Adab, Muslim, and al-Bayhaqi narrated on the authority of Jabir ibn Abdullah that the Messenger of God (peace and blessings be upon him) said: "Beware of oppression, for oppression will be darkness on the Day of Resurrection. Beware of greed, for greed destroyed those who came before you. It led them to shed each other's blood and make permissible what was forbidden." Many hadiths have been narrated that condemn greed. Al-Hakim narrated, and authenticated it, and Ibn Mardawayh narrated on the authority of Sa'd ibn Abi Waqqas, who said: People are of three ranks. Two of them have passed and one remains. The best thing for you to be in is to be in this remaining rank. Then he recited: **And those who came after them al-Masahif.** Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari in al-Masahif, and Ibn Mardawayh narrated on the authority of Aisha, who said: They were commanded to seek forgiveness for the Companions of the Prophet (peace and blessings of God be upon him), but they reviled them. Then he recited this verse: **And those who came after them al-Masahif.** Ibn Mardawayh narrated on the authority of Ibn 'Umar that he heard a man addressing some of the Muhajireen, so he recited to him: **For the poor Muhajireen al-Masahif,** then he said: These are the Muhajireen, are you one of them? He said: No. Then he recited to him: **And those who were settled in the home and in faith al-Masahif.** Then he said: These are the Ansar, are you one of them? He said: No. Then he recited to him: **And those who came after them al-Masahif,** then he said: Are you one of these? He said: I hope. He said: Those who reviled these are not one of these.

## Tafsir al-Baghawi

God Almighty said: 10- **And those who came after them**, meaning the followers, who are those who come after the Muhajireen and the Ansar until the Day of Resurrection. Then He mentioned that they pray for themselves and for those who preceded them in faith and forgiveness, so He said: **They say, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any rancor,'** deceit, envy, and hatred, "for those who have believed. Our Lord, You are indeed Kind and Merciful." So whoever has rancor in his heart toward any of the Companions and does not have mercy on all of them, then he is not among those whom God meant in this verse, because God Almighty arranged the believers into three ranks: the Muhajireen, the Ansar, and the followers described as God mentioned. So whoever is not from the followers with this description is outside the categories of believers.

Ibn Abi Layla said: People are divided into three categories: the poor emigrants, those who have settled in the home and faith, and those who came after them. So strive not to be outside of these categories.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi

told us, Abdullah bin Hamid told us, Ahmad bin Abdullah bin Sulaiman told us, Ibn Numayr told us, my father told us, on the authority of Ismail bin Ibrahim, on the authority of Abdul Malik bin Umair, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: "You were commanded to seek forgiveness for the companions of Muhammad, may God bless him and grant him peace, but you cursed them. I heard your Prophet, may God bless him and grant him peace, say: This nation will not pass away until its last curses its first."

Malik bin Mughol said: Aamer bin Shurahbil Al-Shaabi said: O Malik, the Jews and Christians have a distinction over the Rafidah in one characteristic. The Jews were asked: Who are the best people of your religion? They said: The companions of Moses, peace be upon him. The Christians were asked: Who are the best people of your religion? They said: The disciples of Jesus, peace be upon him. The Rafidah were asked: Who are the worst people of your religion? They said: The companions of Muhammad, peace be upon him. They were ordered to seek forgiveness for them, but they reviled them. So the sword is drawn against them until the Day of Resurrection. They will not have a banner, will not stand firm, and will not unite in word. Whenever they ignite the fire of war, God will extinguish it by shedding their blood, dividing them, and refuting their argument. May God protect us and you from misguided desires.

Malik ibn Anas said: Whoever hates any of the companions of the Messenger of God, may God bless him and grant him peace, or has rancor in his heart towards them, has no right to the spoils of war of the Muslims. Then he recited: **What God bestowed upon His Messenger from the people of the towns, until he came to this verse: For the poor emigrants... And those who were established in the home and in faith... And those who came after them** until His saying: Kind and Merciful.

## Tafsir al-Baidawi

10- **And those who came after them** are those who migrated when Islam became strong, or those who followed them in righteousness, who are the believers after the two groups until the Day of Resurrection. Therefore, it was said that the verse includes all believers. **They say, 'Our Lord, forgive us and our brothers who preceded us in faith.'** That is, our brothers in religion. **And put not in our hearts [any] resentment toward those who have believed.** "Our Lord, indeed You are Kind and Merciful." So it is fitting that You answer our supplication.



## Surat al-Hashr 59:11

Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will never obey anyone concerning you. And if you are fought, we will surely aid you." And God bears witness that they are liars.

## Surat al-Hashr 59:11

Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will never obey anyone concerning you. And if you are fought, we will surely aid you." And God bears witness that they are liars.

## Tafsir al-Jalalayn

11 - **Have you not seen looking at those who are hypocrites saying to their brothers who disbelieved among the People of the Scripture** and they are Banu Nadir and their brothers in disbelief *If the lam of oath in the four* **you are expelled from Medina we will surely go out with you and we will never obey anyone concerning you** in abandoning you (ever. And if you are fought) the lam of introductory particle was deleted from it (we will surely aid you. And God bears witness that they are liars)

## Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Al-Suddi, who said: Some people from the people of Qurayzah converted to Islam, and among them were hypocrites. They used to say to the people of Nadir: If you are expelled, we will go out with you. So this verse was revealed about them: Have you not seen those who were hypocrites saying to their brothers?

## Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Have you not looked with the eye of your heart, O Muhammad, and seen those who are hypocrites? And they are, as mentioned by Abdullah bin Abi Salul, Wadiah and Malik bin Nawfal, Suwaid and Da'is, who sent to Banu Nadir when the Messenger of God, peace and blessings be upon him, descended upon them for war, saying: Stand firm and resist, for we will not surrender you. If you are fought, we will fight with you, and if you leave, we will leave with you. So they waited for someone to help them, but they did not, and God cast terror into their hearts, so they asked the Messenger of God, peace and blessings be upon him, to expel them and refrain from shedding their blood on the condition that they would have whatever their camels carried of their wealth except the ring.

Ibn Hamid told us that. He said: Salamah told us. He said: Muhammad ibn Ishaq told us, on the authority of Yazid ibn Ruman.

Mujahid said about this:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them,

on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Have you not seen those who are hypocrites?** Abdullah bin Abi Salul and Rafi'ah bin Tabut said, and Al-Harith said Rafi'ah bin Tabut, and he did not doubt him, and Abdullah bin Nabtal, and Aws bin Qayzi.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah, or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **Have you not seen those who are hypocrites?** meaning Abdullah ibn Abi Salul and his companions, and whoever among them was like them in their conduct.

And His saying: **They say to their brothers who disbelieved among the People of the Scripture,** meaning Banu Nadir.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **They say to their brothers who disbelieved among the People of the Scripture,** meaning: Banu Nadir.

His saying: **If you are expelled, we will surely go out with you,** means: If you are expelled from your homes and dwellings, and are evacuated from them, we will go out with you, so we will be evacuated from our homes and dwellings with you.

And His statement: **And we will never obey anyone concerning you,** meaning: We will never obey anyone who asks us to abandon you and not support you, but we will be with you. **And if you are fought, we will surely support you,** meaning, even if Muhammad, may God bless him and grant him peace, and those with him fight you, we will surely support you, the people of Nadir, against them.

And His statement: **And God bears witness that they are liars** means: And God bears witness that these hypocrites who promised Banu Nadir victory over Muhammad, may God bless him and grant him peace, **are liars** in their promise to them of that.

## Tafsir al-Qurtubi

One is amazed at the Jews' deception about the victory promised to them by the hypocrites, knowing that they neither believe nor have a book. Among the hypocrites were Abdullah bin Ubayy ibn Salul, Abdullah Nabtal, Rifa'ah ibn Zayd, and it was said: Rifa'ah ibn Tabut, and Aws ibn Qayzi. They were among the Ansar, but they were hypocrites and said to the Jews of Qurazah and Nadir, **If you are expelled, we will go out with you.** It was said that this is from what Banu Nadir said to Qurazah. And his statement, **And**

**we will never obey anyone concerning you**, means Muhammad, peace be upon him; we will not obey him in fighting you. This is evidence of the truth of Muhammad's prophethood from the perspective of knowledge of the unseen, because they were expelled but did not leave, and they were fought but did not support them, as God the Most High said, **And God bears witness that they are liars**, meaning in their words and actions.

### Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars**. That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them**. That is, they will not fight with them. **And if they help them**. That is, they will fight with them. **They will turn their backs and then not be helped**. This is an independent glad tidings, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God**. That is, they fear you more than they fear God. **When a party of them fears people as they fear God or more**. Fear." That is why God Almighty said, **That is because they are a people who do not understand**. Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls**. Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe**, meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another**, and for this reason God the Almighty said: **You think they are united, but their hearts are diverse**, meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason**. Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan when he said to man, 'Disbelieve.'** And when he disbelieved, he said, **'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **If you are fought, we will surely support you**. Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds**. Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved. So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words**. So he killed her and buried her. Satan came to her brothers in a dream and said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for

## Surat al-Hashr 59:11

Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will never obey anyone concerning you. And if you are fought, we will surely aid you." And God bears witness that they are liars.

no reason.' He said, 'So they went and took back their kingdom from that monk.' They came to him and brought him down, then they went with him and Satan met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

## Fath al-Qadir

When the Almighty finished mentioning the three classes of believers, He mentioned what happened between the hypocrites and the Jews in terms of the contract to astonish the believers at their condition, so He said: 11- **Have you not seen those who are hypocrites?** The address is to the Messenger of God, or to everyone who is suitable for him, and those who are hypocrites are Abdullah bin Ubayy and his companions. The phrase **they say to their brothers who disbelieved among the People of the Scripture** is a new sentence to explain what is astonished at, and the expression is in the present tense to bring to mind the image or to indicate continuity, and He made them brothers to them because disbelief brought them together, even if the type of their disbelief differed, so they are brothers in disbelief, and the lam in **to their brothers** is the lam of notification, and it was said that it is from the saying of Banu Nadir to Banu Qurayza, and the first is more appropriate, because Banu Nadir and Banu Qurayza are Jews, and the hypocrites are not them, and the lam in His saying: **If you are expelled** is

the one that introduces the oath: meaning, by God, if you are expelled from Your homes. **We will surely go out with you.** This is the answer to the oath: that is, we will go out from our homes in your company. **And we will not obey concerning you,** that is, concerning you and for your sake, *anyone* who wants to prevent us from going out with you, even if it takes a long time. This is the meaning of His statement: *Never.* When they promised them that they would go out with them, they promised them victory for them, and they said: **And if you are fought, we will surely aid you** against your enemy. Then He, the Most High, denied them and said: **And God bears witness that they are liars,** regarding what they promised them of going out with them and giving them victory.

## Tafsir al-Baghawi

God Almighty says: 11- **Have you not seen those who are hypocrites,** that is, they showed something other than what they concealed: meaning: Abdullah bin Abi Salul and his companions, **They say to their brothers who disbelieved among the People of the Scripture,** that is, the Jews from Banu Qurayzah and Banu Nadir, making the hypocrites their brothers in religion, because they were disbelievers like them. **If you are expelled,** from Medina, **we will surely go out with you and not obey anyone concerning you,** asking us about your abandonment and opposition, "ever. And if you are fought, we will surely aid you. And God bears witness that they," meaning the hypocrites, **are liars.**

## Tafsir al-Baidawi

11- "Have you not seen those who are hypocrites saying to their brothers who disbelieved among the People of the Scripture **meaning those who had a brotherhood of disbelief or friendship and allegiance between them,** If you are expelled from your homes, we will surely go out with you and we will never obey anyone concerning you **in fighting you or abandoning you,** ever" meaning from the Messenger of God, may God bless him and grant him peace, and the believers. "And if you are fought, we will surely aid you" we will assist you. "And God bears witness that they are liars" because He knows that they will not do that, as He said:

## Surat al-Hashr 59:12

If they are expelled, they will not go out with them. And if they are fought, they will not aid them. And if they aid them, they will surely turn their backs; then they will not be aided.

### Tafsir al-Jalalayn

12 - (If they are expelled, they will not go out with them. And if they are fought, they will not aid them. And if they aid them) meaning they came to aid them **they will surely turn their backs**. The answer to the implied oath dispensed with the answer to the condition in the five places. **Then they will not be aided** meaning the Jews.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: If Banu Nadir are expelled from their homes and banished from them, the hypocrites who promised to expel them from their homes will not leave with them. And if Muhammad, may God bless him and grant him peace, fights them, the hypocrites who promised them victory will not aid them. And if the hypocrites aid Banu Nadir, they will turn their backs in defeat from Muhammad, may God bless him and grant him peace, and his companions, fleeing from them. They have abandoned them. **Then they will not be aided**. He says: Then God will not aid Banu Nadir against Muhammad, may God bless him and grant him peace, and his companions, but rather He will abandon them.

### Tafsir al-Qurtubi

The Almighty says: "If they are expelled, they will not go out with them. And if they are fought, they will not aid them. And if they aid them, they will turn their backs." That is, defeated. **Then they will not be aided**. It has been said that the meaning of **will not aid them** is *willingly*. "And if they aid them **is** unwillingly, they will turn their backs. **It has also been said that the meaning of** will not aid them **is** they will not continue to aid them." This is based on the fact that the two pronouns are identical. It has also been said that they are different, and the meaning is that if the Jews are expelled, the hypocrites will not go out with them, and if they are fought, they will not aid them. "And if they aid them **means if the Jews aid the hypocrites**, they will turn their backs. **It has been said that** If they are expelled, they will not go out with them" means that God knows that they will not go out if they are expelled. "And if they are fought, they will not aid them" means that God knows that about them. Then he said: **They will turn their backs**. So he informed about what he had informed would not happen. How would it have been if it had happened? It is like the Almighty's saying: **And if they were returned, they would return to what they were forbidden**. It was said: The meaning of **And if**

**they aided them** is: And if We willed that they aid them, We would make that attractive to them. **They will turn their backs**.

### Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars**. That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them**. That is, they will not fight with them. **And if they help them**. That is, they will fight with them. **They will turn their backs and then not be helped**. This is an independent glad tidings, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God**. That is, they fear you more than they fear God. **When a party of them fears people as they fear God or more**. Fear." That is why God Almighty said, **That is because they are a people who do not understand**. Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls**. Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe**, meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another**, and for this reason God the Almighty said: **You think they are united, but their hearts are diverse**, meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason**. Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan when he said to man, 'Disbelieve.' And when he disbelieved, he said, 'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **if you are fought,**



If they are expelled, they will not go out with them. And if they are fought, they will not aid them. And if they aid them, they will surely turn their backs; then they will not be aided.

**we will surely support you.** Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds.** Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved. So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words.** So he killed her and buried her. Satan came to her brothers in a dream and said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for no reason.' He said, 'So they went and took back their kingdom from that monk.' They came to him and brought him down, then they went with him and Satan

met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

## Fath al-Qadir

Then when he summarized their lie in what they promised, he detailed what they lied about, saying: **12- If they are expelled, they will not go out with them, and if they are fought, they will not aid them.** And the matter was thus, for the hypocrites did not go out with those who were expelled from the Jews, namely Banu al-Nadir and those with them, and they did not aid those who were fought from the Jews, namely Banu Qurayza and the people of Khaybar. **And if they aid them,** that is, if it were possible for their aid to exist, because what God has denied cannot exist. Al-Zajaj said: Its meaning is, if they intended to aid the Jews, **they would turn their backs** in defeat **and then they would not be aided.** That is, the Jews would not be aided if their aid was defeated, and they are the hypocrites. It was also said that it means the hypocrites would not be aided after that, rather God would humiliate them and their hypocrisy would not benefit them. It was also said that the meaning of the verse is: They would not aid them willingly, and if they aided them unwillingly, they would turn their backs. It was also said that the meaning of **they would not aid them** is: They would not continue to aid them. The first is more appropriate, and it is similar to His statement: **And if they were returned, they would return to what they were forbidden.**



### Tafsir al-Baghawi

12- **If they are expelled, they will not go out with them, and if they are fought, they will not aid them.** And the matter was thus, for they were expelled from their homes, but the hypocrites did not go out with them, and they were fought, but they did not aid them:

God the Almighty says: **And if they aid them, they will turn their backs.** That is, if they were to be aided.

Al-Zajjaj said: The meaning is that if they intended to aid the Jews, they would turn their backs in defeat.

**Then they will not be aided.** That is, Banu Nadir will not be aided if their aid is defeated.

### Tafsir al-Baidawi

12- "If they are expelled, they will not go out with them. And if they are fought, they will not aid them." And it was so, for Ibn Abi and his companions corresponded with Banu Nadir about that, then they broke their promise. And in it is evidence of the authenticity of the Prophethood and the miraculous nature of the Qur'an.

**And if they aid them** assuming and estimating. **They will turn their backs** in defeat. **Then they will not be aided** after that, but rather God will abandon them and the aid of the hypocrites, or their hypocrisy, will not benefit them, since the pronoun in both verbs could possibly refer to the Jews or the hypocrites.

Surat al-Hashr 59:13

Indeed, you are more fearful in their hearts than God. That is because they are a people who do not understand.

### Surat al-Hashr 59:13

Indeed, you are more fearful in their hearts than God. That is because they are a people who do not understand.

### Tafsir al-Jalalayn

13 - **You are more fearful** in their hearts **of God** because of the delay of His punishment **that is because they are a people who do not understand**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says to the believers in Him from the companions of the Messenger of God, may God bless him and grant him peace: You, O believers, are more feared by the Jews than Banu Nadir from God. He says: They fear them more than they fear God. **That is because they are a people who do not understand.** God Almighty says: This fear that you have in the hearts of these Jews, which is more feared by them than they fear God, is because they are a people who do not understand the extent of God's greatness. Therefore, they belittle His sins and do not fear His punishment as much as they fear Him from you.

### Tafsir al-Qurtubi

God Almighty says: **O Muslims, you are more fearful and dreadful of God in their hearts** meaning the hearts of Banu Nadir. It was also said: in the hearts of the hypocrites. It is possible that it refers to both groups, meaning they fear you more than they fear their Lord. **That is because they are a people who do not understand** meaning they do not understand the extent of God's greatness and power.

### Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars.** That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them.** That is, they will not fight with them.

**And if they help them.** That is, they will fight with them. **They will turn their backs and then not be helped.** This is an independent glad tidings, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God.** That is, they fear you more than they fear God. **When a party of them fears people as they fear God or more.** Fear." That is why God Almighty said, **That is because they are a people who do not understand.** Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls.** Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe,** meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another,** and for this reason God the Almighty said: **You think they are united, but their hearts are diverse,** meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason.** Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan when he said to man, 'Disbelieve.' And when he disbelieved, he said, 'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **If you are fought, we will surely support you.** Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds.** Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her

brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved. So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words.** So he killed her and buried her. Satan came to her brothers in a dream and said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for no reason.' He said, 'So they went and took back their kingdom from that monk.' They came to him and brought him down, then they went with him and Satan met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she**

**became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

### Fath al-Qadir

13- "Indeed, you are more fearful in their hearts than God" meaning, you, O Muslims, are more fearful and dreadful in the hearts of the hypocrites, or the hearts of the Jews, or the hearts of everyone than God: meaning, from the fear of God, and fear here means being terrified, because it is a source of the passive voice, and its accusative is a specification. "That is because they are a people who do not understand" meaning what was mentioned of the described fear due to their lack of understanding of any of the things, and if they had understanding, they would have known that God, the Exalted, is the one who gave you power over them, so He is more deserving of being feared than you.

### Tafsir al-Baghawi

13- *You*, O group of Muslims, **are more fearful of God in their hearts**, meaning they fear you more than they fear God. *That*, meaning that fear of you, **is because they are a people who do not understand**, the greatness of God.

### Tafsir al-Baidawi

13- "For you are more feared" meaning more feared is a verbal noun for the passive verb. "In their hearts" because they were concealing their fear of the believers. "Of God" despite what they showed hypocritically. So, concealing your fear is a reason for showing the fear of God. "That is because they are a people who do not understand" they do not know the greatness of God until they fear Him with the fear He should be feared and know that He is the One truly to be feared.

Surat al-Hashr 59:14

They will not fight you all together except within fortified villages or from behind walls. Their violence is severe among themselves. You think they are united, but their hearts are diverse. That is because they are a people who do not reason.

### Surat al-Hashr 59:14

They will not fight you all together except within fortified villages or from behind walls. Their violence is severe among themselves. You think they are united, but their hearts are diverse. That is because they are a people who do not reason.

### Tafsir al-Jalalayn

14 - **They will not fight you all together** that is, the Jews **except in fortified villages or from behind walls** a wall, and in the reading, wall **with their violence** their war (among themselves is severe. You would think them all together) together **but their hearts are divided** dispersed contrary to calculations **that is because they are a people who do not use reason**

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement: **They will not fight you all together except within fortified villages**, God Almighty says: These Jews, Banu Nadir, will not fight you all together except within fortified villages, they will not come out to you in the open, **or from behind walls**, he says: or from behind partitions.

The reciters differed in their recitation of this. The majority of the reciters of Kufa and Medina read it as **or from behind walls** in the collective sense of walls. Some of the reciters of Mecca and Basra read it as **from behind a wall** in the singular sense of the wall.

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

And His statement: **Their violence is severe among themselves**, God Almighty says: The enmity of some of these infidel Jews toward one another is severe. **You think they are all**, meaning the hypocrites and the People of the Book. He says: You think they are united and their word is one. **But their hearts are diverse**, He says: And their hearts are different due to their enmity toward one another.

And His statement: **That is because they are a people who do not reason**. God Almighty says: This is what I have described to you about the situation of these Jews and hypocrites, and that is the scattering of their desires and their enmity towards one another, because they are a people who do not reason about what is in their good fortune and what is in it for them is loss and deficiency.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "They will not fight you all together except within fortified towns or from behind walls. Their violence among themselves is severe. You would think they were together, but their hearts were diverse. That is because they are a people who do not use reason." He said: You will find the people of falsehood differing in their testimony, differing in their desires, differing in their actions, and they are united in enmity toward the people of truth.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **You think they are united, but their hearts are diverse**, he said: The hypocrites' religion differs from the religion of Nadir.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid, **You think they are all one, but their hearts are diverse**. He said: They are the hypocrites and the People of the Book.

He said: Mahran told us, on the authority of Sufyan, something similar.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, **You think they are all together, but their hearts are diverse**. He said: The polytheists and the People of the Book.

He mentioned that in Abdullah's reading **and their hearts are more scattered** it means: more scattered, i.e. more different.

### Tafsir al-Qurtubi

The Almighty said: **They will not fight you all** meaning the Jews **except within fortified towns** meaning behind walls and houses, which they think will protect them from you **or from behind walls** meaning from behind walls which they hide behind out of cowardice and fear. The reading of *jadar* is in the plural, and this is the preferred reading of Abu Ubaidah and Abu Hatim, because it makes the Almighty say: **in fortified towns** which is a plural. Ibn Abbas, Mujahid, Ibn Kathir, Ibn Muhaisin, and Abu Amr read *jidar* in the singular because singular replaces the plural. It was narrated from some of the Meccans *jadar* **with a fatha on the jim and a sukoon on the dal**, which is a dialect for *jidar*. It is possible that it means their palm trees and trees. It is said: **ajdar an-nakhal palm tree** when its tops appear at the beginning of spring. *Jidar* is a plant, the singular of which is *jidar*. The reading of *jadar* **with a damma on the jim and a sukoon on the dal** is the plural of *jidar*. It is permissible for the alif to be in the singular, like the

alif of kitab, and in the plural, like the alif of zaraf. The same applies to a she-camel called hajan and two she-camels called hajan, because you say in the dual: hajanān, so the singular and plural forms are ambiguous in pronunciation but different in meaning, as Ibn Jinni said.

God the Almighty says: {Their violence is severe among themselves} meaning their enmity towards one another. Mujahid said: {Their violence is severe among themselves} meaning in speech and threats that we will do such and such. Al-Suddi said: What is meant is the difference in their hearts to the point that they do not agree on one matter. It was also said: {Their violence is severe among themselves} meaning that if they do not encounter an enemy, they attribute to themselves severity and violence, but when they encounter an enemy, they are defeated. {You think they are united, but their hearts are diverse} meaning the Jews and the hypocrites, as Mujahid said. And it also means the hypocrites. Ath-Thawri said: They are the polytheists and the People of the Book. Qatadah said: {You think they are united} meaning united on one matter and opinion. {But their hearts are diverse} separated. So the people of falsehood have different opinions, different testimonies, different desires, and they are united in their enmity towards the people of truth. Mujahid also said: He meant that the hypocrites' religion is different from the religion of the Jews, and this is to strengthen the souls of the believers against them. The poet said:

I complain to God about a broken intention that is different today and was united yesterday.

In Ibn Masoud's reading, **and their hearts are more scattered** means more divided, that is, more different. **That is because they are a people who do not reason**, meaning that this dispersion and disbelief is because they have no reason to understand God's command.

## Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars.** That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them.** That is, they will not fight with them. **And if they help them.** That is, they will fight with them. **They will turn their backs and then not be helped.** This is an independent glad tiding, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God.** That is, they fear you more than they fear God. **When a party of them fears people as they fear God or more.** Fear." That is why God Almighty said, **That is because they are a people who do not**

**understand.** Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls.** Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe**, meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another**, and for this reason God the Almighty said: **You think they are united, but their hearts are diverse**, meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason.** Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan when he said to man, 'Disbelieve.' And when he disbelieved, he said, 'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **If you are fought, we will surely support you.** Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds.** Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved.



Surat al-Hashr 59:14

They will not fight you all together except within fortified villages or from behind walls. Their violence is severe among themselves. You think they are united, but their hearts are diverse. That is because they are a people who do not reason.

So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words.** So he killed her and buried her. Satan came to her brothers in a dream and said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for no reason.'" He said, 'So they went and took back their kingdom from that monk.' They came to him and brought him down, then they went with him and Satan met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the

one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

## Fath al-Qadir

Then the Almighty informed us of their further failure and the weakness of their intimidate, saying: 14- "They will not fight you all together **meaning the Jews and the hypocrites will not come out together to fight you and they will not be able to do so** except within fortified villages **with paths and houses** or from behind walls" meaning from behind walls behind which they hide due to their cowardice and fear. The majority read "walls in the plural, while Ibn Abbas, Mujahid, Ibn Muhaisin, Ibn Kathir, and Abu Amr read jidar" in the singular. Abu Ubaid and Abu Hatim preferred the first reading because it is in agreement with the statement "fortified villages". Some of the Meccans read "jidar **with a fatha on the jim and a sukoon on the dal, which is a dialect for wall**". "Their violence among themselves is severe" meaning some of them are harsh and rude to others, their hearts are different and their intentions are diverse. Al-Suddi said: What is meant is the difference in their hearts to the point that they do not agree on a single matter. Mujahid said: Their violence among themselves is severe in speech and threats so that they will do such and such. Meaning: When they are alone, they attribute to themselves strength and might, but when they encounter an enemy, they are humiliated, submissive, and defeated. It is said that the meaning is that their might in comparison to their peers is great, but their weakness in comparison to you is due to the terror God has cast into their hearts. The former is more appropriate, because of His statement: **You think they are united, but their hearts are diverse,** as it indicates that their unity is only in appearance, while their hearts differ inwardly. This difference is the might that is described as strength between them. The meaning of *diverse* is scattered. Mujahid said: He means the Jews and the hypocrites; you think they are united, but their hearts are diverse. It was also narrated from him that he said: What is meant are the hypocrites. Ath-Thawri said: They are the polytheists and the People of the Book. Qatadah said: You think they are united: meaning united on a matter and an opinion, but their hearts are diverse and scattered. So the people of falsehood have different opinions, different testimonies, and different desires, and they are united in enmity towards the people of truth. Ibn Masoud read: **And their hearts are divided** meaning they are more divided. **That is because they are a people who do not understand.** That is, this difference and division is because they are a people who do not understand anything. If they understood, they would have known the truth and followed it.

## Tafsir al-Baghawi

14- "They will not fight you all together except within fortified villages," meaning they will not come out to fight you, but they will fight you fortified by villages and walls. This is His statement, "or from behind walls. **Ibn Kathir and Abu Amr read wall as a singular form, while the others read walls**" with a damma on the jim and the dal as a plural form. "Their violence among themselves is severe," meaning that some of them are rude to others, and their enmity toward one another is severe. It was also said that their violence among themselves from behind walls and fortresses is severe, so if they come out against you, they are the most cowardly of God's creation. "You would think they were united, but their hearts were diverse," scattered and different. Qatada said: The people of falsehood have different desires, different testimonies, and different actions, but they are united in their enmity toward the people of truth. Mujahid said: He meant that the religion of the hypocrites differs from the religion of the Jews. "That is because they are a people who do not reason.

## Tafsir al-Baidawi

**14- They will not fight you the Jews and the hypocrites** all together" together in agreement. "Except in fortified villages" with paths and trenches. "Or from behind walls" due to their extreme fear. Ibn Kathir and Abu Amr read "jidar" and Abu Amr made the fatha of the dal inflected. "Their violence among themselves is severe" meaning that this is not due to their weakness and cowardice, for their violence is intense when they fight each other, but rather because God has cast terror into their hearts and because the brave becomes a coward and the honorable is humiliated when they fight God and His Messenger. "You think they are all together **together in agreement** but their hearts are diverse" divided due to the separation of their beliefs and the difference of their intentions. "That is because they are a people who do not understand" what is good for them, even though the scattering of hearts weakens their strength.

## Surat al-Hashr 59:15

Like those before them, they soon tasted the evil consequences of their deed, and for them is a painful punishment.

## Surat al-Hashr 59:15

Like those before them, they soon tasted the evil consequences of their deed, and for them is a painful punishment.

## Tafsir al-Jalalayn

15 - Their example in abandoning faith **is like that of those who were shortly before them** in a short time, and they are the people of Badr from the polytheists **they tasted the consequences of their deed** its punishment in this world, such as killing and other things **and for them is a painful punishment** painful in the Hereafter.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: The example of these Jews from Banu Nadir and the hypocrites in what God will do to them by inflicting His punishment upon them is **like those before them** meaning: like their likeness.

The interpreters differed about who was meant by those before them. Some of them said: What was meant by that was Banu Qaynuqa.

Who said that?

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, his statement, "Like those who were shortly before them. They tasted the consequences of their deed, and for them is a painful punishment." He means Banu Qaynuqa.

Others said: He meant the polytheists of Quraysh at Badr.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Like those who were shortly before them, they tasted the evil consequences of their deed**, he said: The infidels of Quraysh.

The most correct of the sayings is to say: God Almighty likened these infidels from the People of the Book to what He will make them taste of His punishment through those who came before them from among the disbelievers of His Messenger, may God bless him and grant him peace, whom He destroyed with His wrath, and the matter of Banu Qaynuqa' and the Battle of Badr, which were before the expulsion of Banu Nadir, and all of those tasted the consequences of their affair, and God Almighty did not specify some

of them in representing these with them over others, and everyone tastes the consequences of his affair, so whoever was close to their time before them, they are represented by them in what they meant by the example.

His saying, **They tasted the evil consequences of their deed**, means that God's punishment befell them for their disbelief in Him.

His statement, **And for them is a painful punishment**, means: And for them in the Hereafter, in addition to the humiliation they suffered in this world, is a painful punishment, meaning: painful.

## Tafsir al-Qurtubi

Ibn Abbas said: It means Qaynuqa', God gave them power over them before Banu Nadir. Qatadah said: It means Banu Nadir, God gave them power over them before Qurayzah. Mujahid said: It means the infidels of Quraysh on the day of Badr. It was said: It is general for everyone who was retaliated against for his disbelief before Banu Nadir from Noah to Muhammad, peace be upon him. The meaning of **and the retribution** is the recompense for their disbelief. Whoever says: It refers to Banu Qurayzah, makes **the retribution of their affair** their punishment based on the judgment of Sa'd ibn Mu'adh, who ruled that the fighters should be killed and the children taken captive. This is the opinion of Ad-Dahhak. Whoever says that it refers to Banu Nadir, says: **the retribution of their affair** means expulsion and banishment. There were two years between Nadir and Qurayzah. The Battle of Badr took place six months before the Battle of Banu Nadir, which is why he said: *Nearby*. Some people said: The Battle of Banu Nadir took place after the Battle of Uhud. **And for them is a painful punishment** in the Hereafter.

## Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars**. That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them**. That is, they will not fight with them. **And if they help them**. That is, they will fight with them. **They will turn their backs and then not be helped**. This is an independent glad tiding, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God**. That is, they fear you more than they fear

God. **When a party of them fears people as they fear God or more. Fear.** That is why God Almighty said, **That is because they are a people who do not understand.** Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls.** Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe,** meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another,** and for this reason God the Almighty said: **You think they are united, but their hearts are diverse,** meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason.** Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan when he said to man, 'Disbelieve.' And when he disbelieved, he said, 'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **If you are fought, we will surely support you.** Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds.** Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he

prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved. So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words.** So he killed her and buried her. Satan came to her brothers in a dream and said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for no reason.' He said, 'So they went and took back their kingdom from that monk.' They came to him and brought him down, then they went with him and Satan met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the**

Surat al-Hashr 59:15

Like those before them, they soon tasted the evil consequences of their deed, and for them is a painful punishment.

**recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

### Fath al-Qadir

15- **Like those before them** meaning their example is like those before them. The meaning is that the example of the hypocrites and the Jews is like those before them from the disbelieving polytheists. *Nearly* means in a near time. The accusative of *nearly* is a circumstantial word meaning they will resemble them in a near time. It was also said that the agent in it is **they tasted** meaning they tasted in a near time. The meaning of **they tasted the evil consequences of their deed** is the bad consequences of their disbelief in this world by being killed on the day of Badr. This was six months before the Battle of Banu Nadir, as stated by Mujahid and others. It was also said that what is meant is Banu Nadir since God had given them power over them, as stated by Qatadah. It was also said that it refers to the killing of Banu Qurayzah, as stated by Ad-Dahhak. It was also said that it is general and applies to everyone whom God takes revenge on because of his disbelief, but the first is more appropriate. **And for them is a painful punishment** meaning in the Hereafter.

### Tafsir al-Baghawi

15- **Like those before them**, meaning: the example of these Jews is like those before them, *soon*, meaning the polytheists of Mecca, **they tasted the evil consequences of their deed**, meaning the killing at Badr, and that was before the Battle of Banu Nadir, as stated by Mujahid. Ibn Abbas said: Like those before them, meaning Banu Qaynuqa. It was said: The example of Qurayza is like the example of Banu Nadir, and there were two years between them. **And for them is a painful punishment.**

### Tafsir al-Baidawi

15- "Like those before them **meaning the Jews are like the people of Badr, or Banu Qaynuqa if it is true that they were expelled before Nadir, or the destroyed nations of the past near in a recent time and its accusative is like like since the meaning is like the existence of like.** They tasted the evil consequences of their deed" the bad consequences of their disbelief in this world. "And for them is a painful punishment" in the Hereafter.



## Surat al-Hashr 59:16

Like the example of Satan when he said to man, *Disbelieve*. And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds."

## Tafsir al-Jalalayn

16 - Their example is also in their listening to the hypocrites and their remaining behind them (like the example of Satan when he said to man, *Disbelieve*. And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds") as a lie and hypocrisy from him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And His statement, "Like Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" God Almighty says: The example of these hypocrites who promised the Jews from Nadir victory if they were fought, or to go out with them if they were expelled, and the example of Nadir in their deceiving them by breaking their promise and submitting to them when they were in dire need of them and their support for them, is like the example of Satan who deceived a man and promised him, in return for following him and disbelieving in God, victory when he needed it. So he disbelieved in God, followed him, and obeyed him. Then, when he needed his support, he submitted to him and disavowed him, and said to him, **Indeed, I fear God, Lord of the worlds**, in supporting you.

The people of interpretation differed as to whether the person about whom God Almighty said, **When He said to man, 'Disbelieve'**, was a specific person, or was he meant as an example of the person to whom Satan did that? Some of them said: He meant by that a specific person.

Who said that?

Khallad bin Aslam narrated to us: An-Nadr bin Shumayl narrated to us: Shu'bah narrated to us, on the authority of Abu Ishaq, who said: I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted to kill him but he exhausted him, so he went to a woman and made her insane, and she had brothers. He said to her brothers: Go to this priest so he can treat her. So they brought her. He said: He treated her, and she was with him. One day while he was with her, he was pleased with her, so he went to her and she became pregnant. So he went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. Prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: "Indeed, I am disassociated from you. Indeed, I

fear God, the Lord of the worlds." This is what God says: "The example of Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, the Lord of the worlds.'" .

Yahya bin Ibrahim Al-Mas'udi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Zaid, on the authority of Abdullah bin Mas'ud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep, and she had four brothers. She would go at night to the cell of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, 'Kill her and then bury her, for you are a truthful man who listens to your words.' So he killed her and buried her. Satan came to her brothers in a dream and said to them, 'The monk, the owner of the cell, committed adultery with your sister, and when she became pregnant, he killed her and then buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a vision last night, and I do not know whether to relate it to you or leave it?'" They said: No, but tell us about it. He said: So he told it. The other said: And by God, I also saw that. They said: This is for no reason. So they went and took back their kingdom from that monk. They came to him and brought him down. Then they went with him. Satan met him and said: I am the one who caused you to fall into this and no one can save you from it but me, so prostrate to me once and I will save you from what I caused you to fall into. So he prostrated to him. When they brought him to their king, he disowned him and was seized and killed.

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, **The example of Satan when he says to man, 'Disbelieve'... to And that is the reward of the wrongdoers**. Abdullah bin Abbas said: There was a monk from the Children of Israel who worshipped God and worshipped Him well. He was visited from every land and asked about jurisprudence, and he was a scholar. Three brothers had a beautiful sister, one of the most beautiful people. They wanted to travel and it was too much for them to leave her behind, so they began to plot what to do with her. One of them said, **Shall I direct you to someone with whom you should leave her?** They said, **Who is he?** He said: A monk of the Children of Israel. If she dies, he will take care of her, and if she lives, he will protect her until you return to him. So they went to him and said: We want to travel, and we do not find anyone more trustworthy or more protective of what he has been entrusted with than you of what he has been entrusted with. If you see that we should keep our sister with you, she is lost and in great pain. If she dies, take care of her, and if she lives, treat her until we return. He said: I will suffice you, God willing. So they went. So he took care of her and treated her until she was healed, and her beauty returned to her. He looked at her and found her pretending. Satan kept tempting

## Surat al-Hashr 59:16

Like the example of Satan when he said to man, "Disbelieve." And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds."

him to have intercourse with her until he had intercourse with her and she became pregnant. Then Satan made him regret it and tempted him to kill her. He said: If you do not kill her, you will be disgraced and your resemblance to the child will be known, so you will have no excuse. So he kept at him until he killed her. When her brothers came, they asked him what he had done. He said: She died, so I buried her. They said: You did well. Then they began to see in a dream, and they were told that the monk had killed her, and that she was under such-and-such a tree. So they went to the tree and found her under it, having been killed. So they went to him and seized him. Then Satan said to him: I made adultery attractive to you, and her killing after adultery, so would you like me to save you? He said: Yes. He said: Will you obey me? He said: Yes. He said: Then prostrate to me once. So he prostrated to him and then he was killed. That is what God said:

**The example of Satan when he says to man, 'Disbelieve.' But when he disbelieves, he says, 'Indeed, I am disassociated from you.'**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, who said: There was a man from the Children of Israel who was a worshipper, and he sometimes treated the insane. There was a beautiful woman, but she became insane, so she was brought to him and left with him. He liked her, so he had intercourse with her and she became pregnant. Then Satan came to him and said: If he finds out about this, she will be disgraced, so kill her and bury her in your house. So he killed her and buried her. Then her family came after that some time to ask him, and he said: She died. They did not accuse him because of his righteousness towards them. Then Satan came to them and said: She did not die, but he had intercourse with her, killed her, and buried her in his house in such-and-such a place. Then her family came and said: We do not accuse you. Tell us where you buried her and who was with you. So they found her where he had buried her, and he was seized and imprisoned. Then Satan came to him and said: If you want me to get you out of what you are in so that you can get out of it, then disbelieve in God. So he obeyed Satan and disbelieved in God. So he was seized and killed, and he was exonerated. Satan was with him at that time. He said: I do not know of this verse except that it was revealed about him: "Like Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'"

Others said: Rather, he meant all people by that, and they said: This is only a parable given by Al-Nadir regarding the deception of the hypocrites towards them:

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, **Like the example of Satan when he said to man,**

**'Disbelieve,'** the common people.

## Tafsir al-Qurtubi

The Almighty said: **Like Satan when he said to man, 'Disbelieve.'** This is a parable of the hypocrites and the Jews in their cowardice and failure to fulfill their duty to support them. The conjunction was omitted, and he did not say: **Like Satan**, because the omission of the conjunction is common, as in saying: **You are wise**, "You are generous," **You are knowledgeable**.

It was narrated on the authority of the Prophet, may God bless him and grant him peace:

The man to whom Satan said, *Disbelieve*, was a monk who had left a woman with him who had been afflicted with a disease, so that he could pray for her. Satan made it attractive to him, so he had intercourse with her and she became pregnant. Then he killed her for fear that he would be disgraced. Satan guided her people to her location, so they came and brought the monk down to kill him. Satan came and promised him that if he prostrated to him, he would save him from them. So he prostrated to him, and Satan disavowed him, so he surrendered him. This was mentioned by Qadi Ismail and Ali ibn al-Madini on the authority of Sufyan ibn Uyaynah on the authority of Umar ibn Dinar on the authority of Urwah ibn Amir on the authority of Ubayd ibn Rifa'ah az-Zarqi on the authority of the Prophet, may God bless him and grant him peace. His story was mentioned in full by Ibn Abbas and Wahb ibn Munabbih, but their wording is different. Ibn Abbas said, regarding the verse, **like Satan**,: There was a monk during the period called Barsisa, who worshipped in his monastery for seventy years, during which he did not disobey God for a moment. He exhausted Satan, so Satan gathered the rebellious devils and said, **Can I not find among you someone who can suffice me in the matter of Barsisa?** Al-Abyad said, while he was The companion of the prophets is the one who intended to go to the Prophet, may God bless him and grant him peace, in the form of Gabriel to whisper to him in the form of revelation. Gabriel came and entered between them, then pushed him with his hand until he fell to the farthest reaches of India. This is what God Almighty said: **Possessor of strength, secure in the presence of the Lord of the Throne** (al-Takwir 81:20). He said, **I will suffice you against him**. So he set out, dressed in the garb of monks, and shaved the middle of his head until he came to the monastery of Barsisa. He called out to him, but he did not answer him.

He did not stop praying except once every ten days, and he did not break his fast except once every ten days. He continued praying for ten, twenty, or more days. When Al-Abyad saw that he did not answer him, he turned to worship at the beginning of his monastery. When Barsisa turned from his prayer, he saw Al-Abyad standing and praying in the good manner of a monk. He regretted not answering him, and said: What is your need? He said: That I be with you, so that

I may learn from your manners, and acquire from your knowledge, and that we may meet in worship. He said: I am busy and do not care about you. Then he turned to his prayer, and Al-Abyad also turned to prayer. When Barsisa saw the intensity of his diligence and worship, he said to him: What is your need? He said: Give me permission so that I may come up to you. So he gave him permission. Al-Abyad stayed with him for a year, not breaking his fast except once every forty days, and not ending his prayer except every forty days, and sometimes he extended it to eighty. When Barsisa saw his diligence, his soul declined. Then Al-Abyad said: I have supplications with which God heals the sick, the afflicted, and the insane. So he taught them to him. Then he came to Satan and said: By God, I have destroyed the man. Then he approached a man and strangled him. Then he said to his family - who had taken the form of a human -: Your companion has madness, so may I cure him? They said: Yes. He said: I am not able to control his madness, but take him to Barsisa, for he has the Greatest Name of God, by which if He is asked, He gives, and if He is called upon, He answers. So they came to him and he supplicated with those supplications, and Satan left him. Then the white man did that to the people and directed them to Barsisa and they were cured. So he went to a slave girl from the daughters of kings among three brothers. Their father had been a king, but he died and made his brother his successor. Her uncle had been a king among the children of Israel. He tortured her and strangled her. Then he came to them in the guise of a physician to treat her and said, "Her devil is rebellious and unbearable. But take her to Barsisa and leave her with him. When her devil comes, he will pray for her and she will be cured." They said, **He does not respond to us to this.** He said, **Build a cell on the side of his cell and place her in it, and say, 'She is a trust with you, so be patient with her.'** They asked him to do that but he refused. So they built a cell and placed the slave girl in it. When he finished his prayer, he saw the slave girl and her beauty and he despaired of it. Then the devil came to her and strangled her. He finished his prayer and prayed for her and the devil left her. Then he went back to his prayer and the devil came to her and strangled her. He would uncover her and expose her to Barsisa, then Satan came to him and said: Woe to you! He had intercourse with her, for you have never found anyone like her, and then she repented. He kept on doing this until she became pregnant and her pregnancy was revealed. Satan said to him: Woe to you! You have been disgraced. Would you like to kill her and then repent so that you will not be disgraced? If they come to you and ask you, say that her devil came to her and took her away. So Barsisa killed her and buried her at night. Satan took the hem of her garment until only a piece of dirt remained sticking out of her, and Barsisa went back to his prayer. Then Satan came to her brothers in a dream and said: Barsisa did such and such to your sister, killed her and buried them both on such and such a mountain. They were astonished by that and said to Barsisa: Who is our sister? He said: Her devil took her away. They believed him and left. Then Satan came to them in a dream and said: She is buried in such and such a place, and the edge of her cloak is sticking out of the dirt. So they went and found her, and they demolished

his cell, took him down, strangled him, and carried him to the king, where he confessed to it. The king ordered him to be killed. When he was crucified, Satan said: Do you recognize me? He said: No, by God! Satan said: I am your companion who taught you the supplications. Did you not fear God? Were you not ashamed while you were the most worshipped of the Children of Israel? Then your deed was not enough for you until you disgraced yourself, confessed to it, and disgraced those like you among the people! If you die in this state, no one of your peers will succeed after you. He said: What should I do? He said: Obey me in one thing and I will save you from them and I will take control of their eyes. He said: How is that? He said: Prostrate to me once. The king said: I will do that, so he prostrated to him instead of God. He said: O Barsisa, this is what I have shown you. The consequence of your affair was that you disbelieved in your Lord. I am innocent of you. I fear God, the Lord of the worlds. Wabih ibn Munabbih said: There was a worshipper among the Children of Israel, and he was one of the most devout people of his time. There were three brothers in his time who had a sister, and she was a virgin. They had no other sister. An expedition set out against the three of them, and they did not know with whom they should leave their sister, nor with whom they could feel safe, nor with whom they could place her. They agreed to leave her with a slave of the Children of Israel, and he had confidence in themselves. They came to him and asked him to leave her with him, so that she would be under his protection and care until they returned from their campaign, but he refused and sought refuge in God from them and from their sister. He said: They kept at him until he made them greedy. He said: Place her in a house opposite my monastery. So they placed her in that house, then they left her. She remained in the care of that worshipper for a while. Food would be brought down to her from his monastery, and he would place it at the door of the monastery, then he would close the door and go up to his monastery. Then he would order her to leave her house and take from her house what he had placed for her of food. Satan was gracious to him and he continued to encourage him to do good, and he made it difficult for him that the girl would leave her house during the day, and he would fear that someone would see her and he would hang her. He said: So he remained like that for a while, then Satan came to him and encouraged him to do good and gain reward, and said to him: If you were to walk to her with her food and place it in her house, your reward would be greater. He said: So he kept on at him until he walked to her with her food and placed it in her house. He said: So he remained like that for a while, then Satan came and encouraged him to do good and urged him to do it, and said: If you were to talk to her and converse with her so that she would find comfort in your conversation, for she has become very lonely. He said: So he kept on at him until he talked to her for a while, looking down on her from the top of his cell. He said: Then Satan came to him after that and said: If you were to go down to her and sit at the door of your cell and talk to her, and she would sit at the door of her house and talk to you, that would be more comfortable for her. He kept at him until he brought him down and sat him at the door of his cell to talk to her, and the slave girl came out of her house. They stayed talking

Like the example of Satan when he said to man, "Disbelieve." And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds."

for a while. Then Satan came to him and encouraged him to do good and to receive a good reward for what he would do to her. He said, **If you were to leave the door of your cell and sit near the door of her house, that would be more pleasant for her.** He kept at him until he did. They stayed at him for a while. Then Satan came to him and encouraged him to do good and to receive a good reward for what he would do to her. He said to him, **If you were to come near the door of her house and talk to her, but she did not come out of her house,** so he did. He would come down from his cell and sit at the door of her house and talk to her. They stayed like that for a while. Then Satan came to him and said, **If you were to enter the house and talk to her and not let her show her face to anyone, that would be better for you.** He kept at him until he entered the house. He talked to her all day, and in the evening he would go up to his cell. He said: Then Satan came to him after that, and he continued to adorn her for him until he struck the worshipper on her thigh and kissed her. Satan kept making her look good in his eyes and tempted him until he fell upon her and she became pregnant, and she bore him a boy. Then Satan came to him and said: What do you think if the brothers of this slave girl came and she had given birth to you? What would you do? Would you be safe from being disgraced or they disgracing you? Go to her son, slaughter him, and bury him, for she will conceal from you what you did to her for fear that her brothers will find out what you did to her. So he did. Then Satan said to him: Do you think she would conceal from her brothers what you did to her and the killing of her son? Take her, slaughter her, and bury her with her son. He kept on at her until he slaughtered her and threw her into the pit with her son. He closed a huge rock over her, leveled the dirt over it, and went up to his monastery to worship in it. He remained like that as long as God willed him to remain, until her brothers returned from the conquest. They came to him and asked him about her. He shed the report of her death to them and asked for mercy for her. He wept for them and said: She was the best of women, and this is her grave, so look at it. Her brothers came to the grave and wept over her grave and asked for mercy for her. They stayed at her grave for a few days and then returned to their families. When night fell upon them and they went to bed, Satan came to them in the form of a traveler. He began with the eldest of them and asked him about their sister, peace be upon her. Satan informed him of the words of the worshipper, her death, and his mercy upon her, and how he showed them the location of her grave. Satan denied him and said, "You did not believe the story of your sister. Indeed, your sister became pregnant and she bore him a boy. He slaughtered him and her with him, frightening you. He threw her into a pit he had dug behind the door where she had been, on the right of whoever entered. So speak and enter the house where she had been, on the right of whoever entered, for you will find her all there, as I have told you." He said, "The middle one came in his dream and told him the same thing. Then he came to the youngest of them and told him the same thing. When the people awoke, they awoke amazed at what each of them had seen. They turned

to one another, each saying, 'I have seen something strange.' So they told each other what they had seen. The eldest of them said, 'This is a dream, nothing. Let us go and leave this one.'" The youngest of them said, **I will not go until I reach that place and look into it.** So they all set out until they entered the house where their sister was. They opened the door and searched for the place he had described to them in their dream. They found their sister and her son slaughtered in the pit, just as they had been told. They questioned the worshipper, and he confirmed what Satan had said about what he had done to them. They summoned their king against them, and he came down from his cell. They brought him forward to be crucified. When they had made him stand on the cross, Satan came to him and said, "You know that I am your companion who tempted you with the woman until she became pregnant and you slaughtered her and her son. If you obey me today and disbelieve in God who created you, I will deliver you from what you are in." So the worshipper disbelieved in God, and when he disbelieved, Satan left him alone with his companions, and they crucified him. He said, "It was about him that this verse was revealed: 'The example of Satan when he says to man, "Disbelieve. **But when he disbelieved, he says,** Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.' - **until His saying** - The recompense of the wrongdoers."

Ibn Abbas said: God made this example of the hypocrites with the Jews. God the Almighty commanded His Prophet (peace be upon him) to expel Banu Nadir from Medina. The hypocrites sent them a message saying: "Do not leave your homes. If they fight you, we will be with you, and if they expel you, we will be with you." So they fought the Prophet (peace be upon him), but the hypocrites let them down and disowned them, just as Satan disowned the worshipper Barsisa. After that, the monks would only walk in piety and secrecy. The wicked and immoral people coveted the rabbis, so they accused them of slander and ugly things, until the case of the monk Jareeh. God exonerated him, and after that the monks expanded and became visible to the people. It was said: The meaning is that the hypocrites, in their treachery towards Banu Nadir, is like Satan when he said to the infidels of Quraysh 106: **No one can overcome you today from among mankind, and indeed, I am your protector.** (al-Anfal 8:48) Mujahid said: **Here, by 'humans', refers to all people in Satan's deception of them.** The meaning of the Almighty's saying: **When he said to man, 'Disbelieve,'** is that he led him astray until he said, **I am a disbeliever.** Satan's saying, **Indeed, I fear God, Lord of the worlds,** is not literal; rather, it is to disavow man. It is an emphasis on the Almighty's saying, **Indeed, I am innocent of you.** Nafi', Ibn Kathir, and Abu Amr opened the ya' of *inna* with the fat-ha. The rest left it sukun. **So the outcome of them both** meaning the outcome of Satan and that man **was that they would both be in the Fire, abiding eternally therein** is an accusative in the state of the dual. The dual is apparent from those who made the verse specific to the monk and Satan. Whoever makes it in the genus, the meaning is: And the outcome of the



two groups or categories was in the accusative case as the predicate of *was*. The noun is **that they would both be in the Fire**. Al-Hasan read **so the outcome of them** in the nominative case, which is the opposite of that. Al-A'mash read **abiding therein** in the nominative case, which is contrary to the written form. Its nominative case is as the predicate of *that*, and the circumstance is omitted.

## Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars**. That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them**. That is, they will not fight with them. **And if they help them**. That is, they will fight with them. **They will turn their backs and then not be helped**. This is an independent glad tidings, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God**. That is, they fear you more than they fear God. **When a party of them fears people as they fear God or more**. Fear." That is why God Almighty said, **That is because they are a people who do not understand**. Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls**. Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe**, meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another**, and for this reason God the Almighty said: **You think they are united, but their hearts are diverse**, meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason**. Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan**

**when he said to man, 'Disbelieve.'** And when he disbelieved, he said, **'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **If you are fought, we will surely support you**. Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds**. Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved. So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words**. So he killed her and buried her. Satan came to her brothers in a dream and said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for no reason.' He said, 'So they went and took back their



## Surat al-Hashr 59:16

Like the example of Satan when he said to man, "Disbelieve." And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds."

kingdom from that monk.' They came to him and brought him down, then they went with him and Satan met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

## Fath al-Qadir

Then he gave another example of the Jews and the hypocrites, saying: 16- **Like the example of Satan when he said to man, 'Disbelieve.'** That is, their example in their failure to support one another. It is either the predicate of a deleted subject, or another predicate of the implied subject before his saying: **Like those before them**, assuming the deletion of the conjunction, as you say: You are wise, you are working, you are generous. It was said that the first example is specific to the Jews, and the second is specific to the hypocrites, and it was said that the second example is an explanation of the first example. Then the Almighty explained the similarity, saying: {When He said to man, *Disbelieve*.} That is, He tempted him to disbelieve, made it attractive to him, and urged him to do it. What is meant by man here is a type of man who obeyed Satan. It was said that he was a worshipper among the Children of Israel whom Satan urged to disbelieve, so he obeyed him. {Then when he disbelieved, he said, **Indeed, I am disassociated from you.**} That is, when man disbelieved, obeying Satan and accepting his embellishments, Satan said, **I am disassociated from you.** This will happen to him on the Day of Resurrection. The phrase, {Indeed, I fear God, Lord of the worlds} is an explanation of His disassociation

from man after his disbelief. It was said that what is meant by man here is either ignorance or ignorance, but the former is more appropriate. Mujahid said: What is meant by man here is all people in Satan's deception of them. It was said that Satan's saying, **I fear God**, is not its literal meaning, but rather it is to disassociate himself from man, so it is an emphasis on his saying, **Indeed, I am disassociated from you.** The majority read it as *inni* with a sukoon on the yaa. Nafi', Ibn Kathir, and Abu Amr read it with a fatha on it.

## Tafsir al-Baghawi

Then he gave an example of the hypocrites and the Jews as a whole in their cowardice, saying:

16- **Like Satan**, meaning like the hypocrites of Banu Nadir in their arrogance and failure, like Satan, **when he said to man, 'Disbelieve.' And when he disbelieved, he said, 'Indeed, I am disassociated from you.'**

This is what was narrated by Ata and others on the authority of Ibn Abbas, who said: There was a monk during the period called Barsisa who worshipped in his monastery for seventy years, during which he did not disobey God for a moment. But Satan exhausted him with his tricks, so one day he gathered the rebellious devils and said: Can I not find anyone among you who can suffice me in Barsisa's matter? Al-Abyadh - who was the companion of the prophets and who confronted the Prophet (peace and blessings of God be upon him) and came to him in the form of Gabriel to whisper to him through revelation, but Gabriel drove him to the farthest reaches of India - said to Al-Abyadh, **I will suffice you in his matter.** So he went and adorned himself with the adornments of a monk, shaved the middle of his head, and came to Barsisa's monastery. He called out to him, but he did not answer him. He would not stop his prayers except every ten days and would not break his fast except once every ten days.

When Al-Abyad saw that he was not answering him, he turned to worship at the beginning of his cell. When Barsisa turned away, he looked out of his cell and saw Al-Abyad standing and praying in the handsome appearance of a monk. When he saw that, he regretted not answering him and said to him, **You called me and I was busy, so what is your need?** He said, "My need is that I wanted to be with you, so that I could learn from you and learn from your work and knowledge, and we could meet in worship, so that you could supplicate for me and I could supplicate for you." Barsisa said, **I am busy and you are not interested, so if you are a believer, then God will give you a share in what I supplicate for the believers if He answers my call.** Then he turned to his prayer and left Al-Abyad. Al-Abyad went to pray, but Barsisa did not pay any attention to him for forty days after that. When he turned away, he saw him standing and praying. When Barsisa saw the intensity of his effort, he said to him, **What is your need?** He said: My need is for you to give me permission so that I may ascend to you. So he gave him permission and he ascended to him in his

monastery. He stayed with him for a year, worshipping God, not breaking his fast except every forty days and not departing from his prayer except once every forty days, and sometimes he extended it to eighty days. When Barsisa saw his diligence, his soul declined towards him and he was pleased with the state of the white man.

When the year had passed, Al-Abyad said to Barsisa: I am leaving, for I have a companion other than you, and I thought that you were more diligent than I saw, and we were hearing about you other than what I saw. So, a very difficult thing entered Barsisa's mind because of what he had seen because of the intensity of his diligence. So, when he bade him farewell, Al-Abyad said to him: I have supplications that I will teach you, so that you may supplicate with them, for they are better than what you are in. With them, God heals the sick and cures the afflicted and the insane. Barsisa said: I hate this position because I am busy with myself, and I fear that if people know about it, they will distract me from worship. So Al-Abyad kept on with him until he learned of it.

Then he went until he came to Satan and said: By God, I have destroyed the man.

He said: The white man went and confronted a man and strangled him. Then he came in the guise of a physician and said to his family, "Your friend has gone mad. Shall I treat him?" They said, Yes. He said to them, "I am not able to overcome his madness, but I will guide you to someone who will call upon God to cure him. Go to Barsisa, for he has the name by which if he calls upon it, it will be answered." So they went to him and asked him about it. He prayed with those words and the devil left him. The white man did the same to the people and directed them to Barsisa, so they would pray and be cured. The white man went and confronted a slave girl from the daughters of the kings of the Children of Israel among three brothers. Their father was their king, but he died and left his brother in his place, and her uncle was the king of the Children of Israel. He tortured her and strangled her. Then he came to them in the guise of a physician and said, **Do you want me to treat her?** They said, Yes. He said, "The one who has afflicted her is an unbearable demon. But I will guide you to a man you trust. You can call upon him when her devil comes and he will pray for her until you know that she has been cured and you return her healthy." They said, **And who is he?** Barsisa said, "They said, 'How can he respond to us in this matter when he is of greater importance than that?' He said, 'Then go and build a monastery next to his monastery so that you can overlook him. If he accepts it, then all is well. If not, put her in her monastery and tell him, 'It is a trust with you,' so he can be rewarded for it.'"

He said: So they went to him and asked him, but he refused them. So they built a monastery as Al-Abyad had ordered them to do and put the slave girl in his monastery. They said: This is our sister, a trust, so be patient with her. Then they left. When Barsisa finished his prayer, he saw the slave girl and her beauty and loveliness, and she fell into his heart and a great thought entered his mind. Then he went back to his prayer and Satan came to her and strangled her.

Barsisa called upon those prayers and Satan left her. Then he went back to his prayer and Satan came to her and strangled her. She used to uncover herself, so Satan came to him and said: Have intercourse with her, then she will repent and achieve what you want from the matter. So he did not stop until he had intercourse with her. He continued to do that until she became pregnant and her pregnancy became apparent. Then Satan said to him: Woe to you, Barsisa, you have been disgraced. Would you like to kill her and repent? If they ask you, say: Her devil took her, and I could not overpower him. So he entered and killed her, then went with her and buried her on the side of the mountain. The devil came while he was burying her at night and took hold of the edge of her garment, and one edge remained sticking out of the dirt. Then Barsisa returned to his cell and began to pray, when her brothers came to check on their sister. They used to come at the end of the days asking about her and recommending her to him. They said: O Barsisa, what has happened to our sister? He said: Her devil came and took her away, and I could not bear him. They believed him and left. When evening came and they were distressed, the devil came to the eldest of them in a dream and said: Woe to you, Barsisa did such and such to your sister and buried her in such and such a place. The brother said to himself: This is a dream and it is the work of the devil, and Barsisa is better than that. He said: Three nights followed one another and he did not care. So he went to the middle one with the same thing. The middle one said the same thing as the eldest, but he did not tell anyone. So he went to the youngest of them with the same thing. The youngest of them said to his two brothers, **By God, I saw such and such.** The middle one said, **By God, I also saw the same.** The eldest said, **I also saw the same.** So they went to Barsisa and said, **O Barsisa, what has happened to our sister?** He said, **Did I not tell you about her condition? It is as if you accused me.** They said, **By God, we do not accuse you.** They felt ashamed of him and left. Then Satan came to them and said, **Woe to you! She is buried in such and such a place, and the end of her garment is sticking out of the dirt.** So they went and saw their sister just as they had seen in their dream. They went with their masters and servants, with axes and shovels, and they demolished his cell and brought him down. Then they bound him and took him to the king. He confessed. Satan came to him and said, "You kill her and then act stubbornly. Two things will come together for you: murder and stubbornness." He confessed. When he confessed, the king ordered him to be killed and crucified on a cross. When he was crucified, the white man came to him and said: **O Barsisa, do you recognize me?** He said: No. He said: "I am your companion who taught you the supplications and they answered you. Woe to you! You did not fear God in your trust! You betrayed its people and you claimed that you were the most worshipful of the Children of Israel. Are you not ashamed?" He kept taunting him, then he said at the end: **Wasn't what you did enough for you to admit it, disgrace yourself and disgrace your peers among the people? If you die in this state, none of your peers will succeed.** He said: **Then what should I do?** He said: **Obey me in one thing so that I may save you from what you are in, then I will seize them by their eyes and remove you from your place!** He said: **What is it?**

Surat al-Hashr 59:16

Like the example of Satan when he said to man, "Disbelieve." And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds."

He said: **Prostrate to me.** He said: **I cannot.** He said: **Do it.** So he prostrated to him. The king said: "O Barsisa, this is what I wanted from you. The outcome of your matter was that you disbelieved in your Lord. I am innocent of you. "I fear God, Lord of the worlds."

### Tafsir al-Baidawi

16- **Like Satan** meaning like the hypocrites in tempting the Jews to fight, like Satan. **When he said to man, 'Disbelieve'** He tempted him to disbelieve as one who is commanded is tempted. "Then when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He disassociated himself from him for fear that he would share in the punishment, but that did not benefit him, as he said:

## Surat al-Hashr 59:17

So the consequence for them was that they would both be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

## Tafsir al-Jalalayn

17 - **So the outcome of them** meaning the one who led astray and the one who was led astray. The subject of *was* is read in the nominative case (that they will both be in the Fire, abiding eternally therein. That is the reward of the wrongdoers) meaning the disbelievers.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: The consequence of the matter of Satan and the human who obeyed him and disbelieved in God was that they would remain in the Fire forever. **And that is the reward of the wrongdoers.** He says: That is the reward of the Jews of Nadir and the hypocrites who promised them victory. And every disbeliever in God is wronging himself because of his disbelief in Him, that they will remain in the Fire forever.

The Arabists differed about the reason for the accusative of his statement **abiding therein**. Some of the grammarians of Basra said: It is accusative as a state, and **in the Fire** is the predicate. He said: If it were in the speech, the nominative would have been better in *abiding*. He said: Their saying: If you come twice is not an accusative of anything, rather it is an emphasis on whether you came with it or not, it is the same, except that the Arabs often make it a state if it is in it for emphasis and what is similar to it in other places. He said: **Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding therein.** Some of the grammarians of Kufa said: In the reading of Abdullah bin Masoud: **So the outcome of them was that they were in the Fire, abiding therein**, he said: And in that they were in the Fire, abiding therein, there is an accusative. He said: I do not desire the nominative even though it is permissible. If you see the verb between two attributes, one of which returns to the place of the other, you put it in the accusative, so this is from that. He said: And similar to it in speech is your saying: I passed by a man carrying his fang, and similar to it is the saying of the poet:

And saffron on her collarbones, eastward, with its pearls and its throat

Because the collarbones are the clavicles here, so the adjective returns to the name it was placed on. So if the two adjectives differ, the nominative and accusative cases are good. From that is your saying: Abdullah is in the house, desiring you. Don't you see that the *in* that is in the house differs from the *fi* that is in desire? He said: The proof is that by which the accusative is known from the nominative case, you do not see the other adjective coming before the first.

Don't you see that you say: This is your brother, in his hand is a dirham, holding it? So if you said: This is your brother, holding it, in his hand is a dirham, it would not be permissible. Don't you see that you say: This is a man standing before Zaid, in his hand is a dirham? So this indicates that the accusative case is not possible if the other is not brought forward, and it indicates the nominative case if the other is easy to bring forward.

## Tafsir al-Qurtubi

## Tafsir Ibn Kathir

God Almighty tells us about the hypocrites like Abdullah bin Ubayy and his ilk when they sent to the Jews of Banu Nadir promising them victory from themselves. God Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely help you.'" God Almighty said: **And God bears witness that they are liars.** That is, they are liars in what they promised them, either because they said something to them and intended not to fulfill it, or because what they said did not happen. For this reason God Almighty said: **And if they are fought, they will not help them.** That is, they will not fight with them. **And if they help them.** That is, they will fight with them. **They will turn their backs and then not be helped.** This is an independent glad tidings, like God Almighty's saying: **Indeed, you are more fearful in their hearts than God.** That is, they fear you more than they fear God. **When a party of them fears people as they fear God or more.** Fear." That is why God Almighty said, **That is because they are a people who do not understand.** Then God Almighty said, **They will not fight you all except in fortified villages or from behind walls.** Meaning that because of their cowardice and fear, they are not able to confront the army of Islam in combat and duel, but rather they are either in fortresses or from behind walls under siege, so they fight to defend themselves out of necessity.

Then God the Almighty said: **Their violence among themselves is severe**, meaning their enmity among themselves is severe, as God the Almighty said: **And He will make you taste the violence of one another**, and for this reason God the Almighty said: **You think they are united, but their hearts are diverse**, meaning you see them united and think they are united, but they differ greatly. Ibrahim al-Nakha'i said: He means the People of the Book and the hypocrites. **That is because they are a people who do not reason.** Then God the Almighty said: "Like those who were shortly before them. They tasted the consequences of their action, and for them is a painful punishment." Mujahid, al-Suddi, and Muqatil ibn Hayyan said: He means like what happened to the infidels of Quraysh on the day of Badr. Ibn Abbas said: Like those who were before them, meaning the Jews of Banu Qaynuqa'. Qatadah

So the consequence for them was that they would both be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

and Muhammad ibn Ishaq said the same. This statement is more likely to be correct, because the Messenger of God (blessings and peace of God be upon him) had expelled the Jews of Banu Qaynuqa' before this.

And the Almighty said: **Like the example of Satan when he said to man, 'Disbelieve.' And when he disbelieved, he said, 'Indeed, I am disassociated from you.'** Meaning, like these Jews, in their deception by those who promised them victory from the hypocrites, and the hypocrites saying to them, **If you are fought, we will surely support you.** Then, when the facts came to pass, they found themselves under siege and fighting, and abandoned them and surrendered them to destruction. Their example in this is like that of Satan when he suggested to man—may God protect us—disbelief. Then, when he accepted what he suggested to him, he disavowed it and renounced it and said, **Indeed, I fear God, Lord of the worlds.** Some of them mentioned here a story of some of the servants of the Children of Israel, which is like an example of this parable. It is not the only one intended by the parable, but it is from it along with other similar incidents. Ibn Jarir said: Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Shu'bah told us, on the authority of Abu Ishaq, I heard Abdullah bin Nahik say: I heard Ali, may God be pleased with him, say: A monk worshipped for sixty years, and the devil wanted him but exhausted him, so he went to a woman and made her insane. She had brothers, so he said to her brothers: Go to this priest to treat her. They brought her to him and he treated her, and she was with him. One day while he was with her, he was pleased with her, so he came to her and she became pregnant. He went to her and killed her. Then her brothers came, and the devil said to the monk: I am your companion, you have exhausted me. I did this to you, so obey me and I will save you from what I did to you. So prostrate to me once. So he prostrated to him, and when he prostrated to him, he said: I am innocent of you. I fear God, Lord of the worlds. That is what He said: "Like the example of Satan when he said to man He disbelieved. So when he disbelieved, he said, "Indeed, I am innocent of you. Indeed, I fear God, Lord of the worlds."

Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amara, on the authority of Abd Al-Rahman bin Yazid, on the authority of Abdullah bin Masoud, regarding this verse: "The example of Satan when he says to man, 'Disbelieve.' And when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" He said: There was a woman who was tending sheep and she had four brothers. She would go at night to the hermitage of a monk. The monk went down and committed adultery with her, and she became pregnant. Satan came to him and said to him, **Kill her and then bury her, for you are a man who is truthful and listens to your words.** So he killed her and buried her. Satan came to her brothers in a dream and

said to them, "The monk, the owner of the hermitage, committed adultery with your sister, and when she became pregnant, he killed her and buried her in such-and-such a place. When morning came, one of them said, 'By God, I saw a dream last night. I do not know whether to relate it to you or leave it.' They said, 'No, but relate it to us.'" He said, "So he narrated it and the other said, 'By God, I also saw that.' The other said, 'By God, I also saw that.' They said, 'By God, this is for no reason.' He said, 'So they went and took back their kingdom from that monk.' They came to him and brought him down, then they went with him and Satan met him and said, 'I am the one who caused you to fall into this and no one can save you from it but me. So prostrate to me once and I will save you from what I caused you to fall into.' He said, 'So he prostrated to him, and when they brought him to their king, he disowned him and he was seized and killed.' Something similar was narrated from Ibn Abbas, Tawus and Muqatil ibn Hayyan, and it is well known among many people that this worshipper is Bardhidha, and God knows best.

This story is different from the story of the ascetic Juraij, for a prostitute accused Juraij of being a prostitute herself, and she claimed that he had impregnated her. She reported her case to the ruler, who ordered that he be brought down from his monastery and his monastery was destroyed, while he was saying, **What is the matter with you? What is the matter with you?** They said, **O enemy of God, you did such and such to this woman.** Juraij said, **Be patient.** Then he took her son, who was very young, and said, **O boy, who is your father?** My father, the shepherd, said, **She had given him access to herself and she became pregnant by him.** When the Children of Israel saw that, they all held him in high esteem and said, **Shall we rebuild your monastery of gold?** He said, **Rather, rebuild it of clay as it was.** God the Almighty said, **So the outcome for them was that they were both in the Fire, abiding therein eternally.** That is, the outcome for the one who ordered the disbelief and the one who committed it was, and their destination was the fire of Hell, abiding therein eternally. **And that is the recompense of the wrongdoers.** That is, the recompense of every wrongdoer.

## Fath al-Qadir

17- "So the outcome of them was that they were both in the Fire. **The majority of scholars read their outcome in the accusative case as if it were the subject of was,**" and its noun is that they are in the Fire. Al-Hasan and Amr ibn Ubayd read it in the nominative case as if it were the subject of "was," and the predicate is what follows it, and the meaning was that the outcome of Satan and that person who disbelieved was that they would go to the Fire. "Eternally therein. **The majority of scholars read Eternally in the accusative case as a state, and Ibn Mas'ud, Al-A'mash, Zayd ibn Ali, and Ibn Abi Ubla read Eternally therein, as if it were the predicate of that,**" and the adverbial phrase is related to it. "And that is the recompense of the wrongdoers," meaning eternally in the Fire is the recompense of the



wrongdoers, and these are included among them as a primary inclusion.

### Tafsir al-Baghawi

God the Most High says 17- **So the outcome for them both**, meaning Satan and that man, "was that they were both in the Fire, abiding eternally therein. That is the recompense of the wrongdoers." Ibn Abbas said: God made this parable for the Jews of Banu Nadir and the hypocrites of Madinah. God the Almighty commanded His Prophet, peace and blessings be upon him, to expel Banu Nadir from Madinah, but the hypocrites infiltrated them and said: "Do not respond to Muhammad's invitation to you and do not leave your homes. If he fights you, we will be with you, and if he expels you, we will leave with you." So they responded to them and attacked their fortresses and fortified themselves in their homes, hoping for victory from the hypocrites, until the Prophet, peace and blessings be upon him, came to them and they waged war against him, hoping for victory from the hypocrites. But they let them down and disowned them, just as Satan disowned and abandoned Barsisa. So the outcome for both groups was the Fire.

Ibn Abbas, may God be pleased with him, said: After that, the monks among the Children of Israel did not walk except with taqiyya and secrecy. The people of immorality and wickedness coveted the rabbis and accused them of slander and ugly things, until the matter of the monk Guraj came about. When God cleared him of what they accused him of, the monks expanded after him and appeared to the people. The story of Guraj was as follows:

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-Hajaj told us, Zuhair bin Harb told us, Yazid bin Harun told us, Jarir bin Hazim told us, Muhammad bin Sirin told us, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "No one spoke in the cradle except three: Jesus, son of Mary, peace be upon him, and the companion of Jurayj. Jurayj was a devout man, so he built a monastery and stayed in it. His mother came to him while he was praying and said: 'O Jurayj!' He said: 'O Lord, my mother and my prayer?' So he went on praying, and she turned away. The next day she came to him while he was praying and said: 'O Jurayj!' He said: 'O Lord, my mother and my prayer?' So he went on praying, and she said: 'O God, do not let him die until he sees the faces of prostitutes.'"

The Children of Israel mentioned Gregory and his worship. There was a prostitute who used to imitate him with her beauty. She said, "If you wish, I will tempt him to tempt you." She approached him but he did not pay attention to her. So she went to a shepherd who was taking refuge in his cell and allowed him to have intercourse with her. He slept with her and she became pregnant. When she gave birth, she said, "This is from Gregory." So they went to him and forced him down from his cell, destroyed it and began beating him. He said, "What is the matter with you? **They said**,

You committed adultery with this prostitute and she gave birth to you. **He said**, Where is the child?" So they brought him. He said, "Leave me until I pray." So he prayed and when he finished, he went to the child and stabbed him in the stomach. He said, "O boy, who is your father? **He said**, So-and-so the shepherd." They then turned to Gregory, kissing him and rubbing themselves against him. They said, "Shall we build you your cell of gold? **He said**, No, rebuild it of clay as it was." So they did.

While a boy was breastfeeding from his mother, a man passed by riding on a luxurious and handsome mount. His mother said, **O God, make my son like this one**. He left the breast and turned to it. He looked at it and said, **O God, do not make me like him**. Then he turned to his breast and began to breastfeed. It was as if I could see the Messenger of God (peace and blessings of God be upon him) narrating how he was breastfeeding with his index finger in his mouth and he began to suck it.

He said: They passed by a slave girl and they were beating her and saying: I committed adultery and theft, and she was saying: God is sufficient for me, and He is the best Disposer of affairs. His mother said: O God, do not make my son like her. So he stopped breastfeeding and looked at her and said: O God, make me like her. Then they went back to the hadith and she said: A handsome man passed by and I said: O God, make my son like him. So I said: O God, do not make me like him. They passed by this slave girl and they were beating her and they were saying: I committed adultery and theft. So I said: O God, do not make my son like her. So I said: O God, make me like her. He said: That man was a tyrant, so I said: O God, do not make me like him. And this woman is being told: I committed adultery, but she did not commit adultery, and I stole, but she did not steal. So I said: O God, make me like her.

### Tafsir al-Baidawi

17- "So their end was that they were both in the Fire, abiding eternally therein. That is the recompense of the wrongdoers." What is meant by human is the human race. It was said that Satan said to Abu Jahl on the day of Badr, "No one among the people can overcome you today, and I am your protector." It was also said that he was a monk who led him to immorality and apostasy. "Their end **and** they will abide eternally **were read as the predicate of that and** in the Fire" is superfluous.

Surat al-Hashr 59:18

O you who have believed, fear God and let every soul look to what it has put forth for tomorrow and fear God. Indeed, God is Acquainted with what you do.

### Surat al-Hashr 59:18

O you who have believed, fear God and let every soul look to what it has put forth for tomorrow and fear God. Indeed, God is Acquainted with what you do.

### Tafsir al-Jalalayn

18 - **O you who have believed, fear God and let a soul look to what it has put forth for tomorrow** for the Day of Resurrection (and fear God. Indeed, God is Acquainted with what you do)

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His saying: **O you who have believed, fear God.** God Almighty says: O you who have believed in God and His Oneness, fear God by performing His obligations and avoiding His sins.

And His statement, **And let a soul look to what it has put forth for tomorrow**, means: Let each one of you look to what deeds he has put forth for the Day of Resurrection, whether they are good deeds that will save him or bad deeds that will destroy him.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Fear God and let a soul look to what it has put forth for tomorrow**, your Lord has continued to bring the Hour near until He made it like tomorrow, and tomorrow is the Day of Resurrection.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **What you have sent forth for tomorrow** means the Day of Resurrection.

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, **What you have sent forth for tomorrow**, meaning the Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and he read the words of God Almighty, **And let every soul look to what it has put forth for tomorrow**, meaning the Day of Resurrection, good and evil. He said: And yesterday is in this world, and tomorrow is in the Hereafter. And he read, **As if it had never prospered yesterday** (Yunus 10:24), as if it had never existed in this world.

His statement: **And fear God** means: And fear God by performing His obligations and avoiding His sins. **Indeed, God is All-Knowing of what you do** means:

God is All-Knowing and All-Aware of your deeds, both good and bad. Nothing of them is hidden from Him, and He will reward you for all of them.

### Tafsir al-Qurtubi

The Almighty says: **O you who have believed, fear God** in His commands and prohibitions, performing His obligations and avoiding His disobedience. **And let a soul look to what it has put forth for tomorrow** meaning the Day of Resurrection. The Arabs use the word *tomorrow* as a metaphor for the future. It has been said that mentioning tomorrow is an indication that the Hour is near, as the poet said:

Tomorrow is near for those who look

Al-Hasan and Qatada said: The Hour is so near that it is like tomorrow. There is no doubt that everything that is coming is near, and death is inevitable. The meaning of **what you have put forth** means good or evil. **And fear God** He repeated this repeatedly, like saying: Hurry, hurry, throw, throw. It was said that the first type of piety is repentance for past sins, and the second type is avoiding disobedience in the future. **Indeed, God is Acquainted with what you do** Saeed bin Jubair said: meaning what will happen from you. And God knows best.

### Tafsir Ibn Kathir

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Awn ibn Abi Juhayfah, on the authority of Al-Mundhir ibn Jarir, on the authority of his father, who said: We were with the Messenger of God, may God bless him and grant him peace, in the middle of the day. He said: A group of people came to him, barefoot, naked, wearing leopard print or cloaks, and carrying swords, most of them from Mudar, but all of them were from Mudar. The face of the Messenger of God, may God bless him and grant him peace, changed when he saw their poverty. He said: So he entered and then came out, and ordered Bilal to call the adhan and the iqama for prayer. He prayed and then delivered a sermon, saying: "O people, fear your Lord, who created you from one soul - to the end of the verse. And he recited the verse in al-Hashr 59: 'And let a soul look to what it has put forth for tomorrow.' A man gave in charity from his dinar, from his dirham, from his garment, from a sa' of wheat, from a sa' of dates - until he said - even if it was half a date." He said: Then a man from the Ansar came with a purse that his hand was almost unable to hold, rather it was unable, and then the people followed one another. Until I saw two piles of food and clothes, until I saw the face of the Messenger of God, may God bless him and grant him peace, shining as if it were gilded, then the Messenger of God, may God bless him and grant him peace, said: "Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting

from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it, without that detracting from their burden in the slightest." Muslim alone transmitted it from the hadith of Shu'bah with a similar chain of transmission. So the Almighty's statement: **O you who have believed, fear God** is a command to fear Him, and this includes doing what He has commanded and leaving what He has forbidden.

God the Almighty says: **And let a soul look to what it has put forth for tomorrow** meaning, hold yourselves to account before you are held to account, and look at what righteous deeds you have stored up for yourselves for the Day of Resurrection and when you will be presented to your Lord. **And fear God** is a second emphasis. **Indeed, God is Acquainted with what you do** meaning, know that He is All-Knowing of all your deeds and conditions. Nothing of your affairs is hidden from Him, and nothing of your affairs, great or small, is absent. God the Almighty says: **And do not be like those who forgot God, so He made them forget themselves** meaning, do not forget to remember God the Almighty, so He makes you forget to work for your own interests that will benefit you in your afterlife, for the reward is of the same kind as the work. For this reason, God the Almighty says: **Those are the wicked** meaning, those who have disobeyed God, who will perish on the Day of Resurrection and will be losers on the Day of Resurrection, as God the Almighty says: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers."

Al-Hafiz Abu Al-Qasim Al-Tabarani said: Ahmad bin Abdul Wahhab bin Najdah Al-Hawti narrated to us, Al-Mughirah narrated to us, Jarir bin Othman narrated to us, on the authority of Na'im bin Namah, who said: In the sermon of Abu Bakr Al-Siddiq **may God be pleased with him**, it was said: Do you not know that you go out and come back for a known term? So whoever is able to fulfill his term while he is working for God the Almighty, let him do so, and you will not attain that except by God the Almighty. A people made their terms for others, so God the Almighty forbade you from being like them: **And do not be like those who forgot God, so He made them forget themselves**. Where are those of your brothers whom you know? They carried on as they carried on in the days of their predecessors and devoted themselves to misery and happiness. Where are the first tyrants who built cities and fortified them with walls? They have become under the rocks and wells. This is the Book of God, its wonders never perish, so be illuminated by it for a dark day, and be illuminated by its brilliance and its clarity. God the Most High praised Zachariah and his family, saying: **Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive**. There is no good in speech that is not intended for the sake of God, and there is no good in money that is not spent in the way of God, and there is no good in one whose ignorance overcomes his patience, and there is no good in one who fears the blame of a blamer for the sake of God. This is a good chain of transmission and all of its men are trustworthy. The sheikh of Jurayz ibn Uthman, who is Nu'aym ibn Namah, I do not know him by denial or confirmation,

except that Abu Dawud al-Sijistani ruled that all of Hurayr's sheikhs were trustworthy. This sermon has been narrated with corroborating evidence from other sources, and God knows best.

God the Almighty says: **The companions of the Fire are not equal to the companions of Paradise** meaning, these two groups will not be equal in God's judgment on the Day of Resurrection, as God the Almighty says: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge**. God the Almighty also says: "The blind and the seeing are not equal to those who believe and do righteous deeds and the evildoer. Little do you remember." God the Almighty also says: **Or shall We treat those who believe and do righteous deeds like corrupters in the land? Or shall We treat the righteous like the wicked?** In other verses, it is indicated that God the Almighty honors the righteous and humiliates the wicked. That is why God the Almighty says here: **The companions of Paradise are the successful**, meaning the saved Muslims from God's punishment.

### Fath al-Qadir

Then the Almighty returned to addressing the believers with good admonition, saying: 18- **O you who have believed, fear God** meaning fear His punishment by doing what He has commanded you to do and leaving what He has forbidden you from. **And let a soul look to what it has put forth for tomorrow** meaning let it look to what it has put forth of deeds for the Day of Resurrection. The Arabs suffice from the future with tomorrow, and it was said that mentioning tomorrow is an indication of the nearness of the Hour. **And fear God** He repeated the command to fear God for emphasis. **Indeed, God is Acquainted with what you do** nothing is hidden from Him, so He will reward you for your deeds, if good then good, and if evil then evil.

### Tafsir al-Baghawi

God Almighty says 18- **O you who have believed, fear God and let a soul look to what it has put forth for tomorrow**, meaning for the Day of Resurrection, that is: let each one of you look to what he has put forth for himself, a good deed that will save him or a bad deed that will destroy him? "And fear God. Indeed, God is Acquainted with what you do."

### Tafsir al-Baidawi

18- **O you who have believed, fear God and let a soul look to what it has put forth for tomorrow**. He called the Day of Resurrection thus because it is near or because this world is like one day and the Hereafter is like its tomorrow. The indefiniteness is for emphasis. As for the indefiniteness of the soul, it is because the souls are independent and look to what they have put forth for the Hereafter. It is as if He said: Let a single soul look to that. **And fear God** is repeated for emphasis, or the first is in performing obligations because it is

Surat al-Hashr 59:18

O you who have believed, fear God and let every soul look to what it has put forth for tomorrow and fear God. Indeed, God is Acquainted with what you do.

coupled with action and the second is in abandoning forbidden things because it is coupled with His statement: **Indeed, God is Acquainted with what you do** which is like a threat for sins.

## Surat al-Hashr 59:19

And do not be like those who forgot God, so He made them forget themselves. Those are the wicked.

### Tafsir al-Jalalayn

19 - **And do not be like those who forgot God** abandoned His obedience **so He made them forget themselves** from offering any good to it **those are the wicked**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And do not be like those who neglected to perform what God has enjoined upon them, **so He made them forget themselves**. He says: So God made them forget their own portions of good deeds.

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: **They forgot God, so He made them forget themselves**. He said: They forgot the right of God, so He made them forget themselves. He said: Their own share.

And His saying, **Those are the transgressors**, God Almighty says: Those who forgot God are the transgressors, meaning those who went beyond obedience to God to disobey Him.

### Tafsir al-Qurtubi

The Almighty said: **And do not be like those who forgot God** meaning abandoned His command **So He made them forget themselves** so that they could not do good for them, as stated by Ibn Hayyan. It was also said: They forgot the right of God, so He made them forget the right of themselves, as stated by Sufyan. It was also said: **They forgot God** by abandoning thanking and glorifying Him. **So He made them forget themselves** by the punishment so that they could not remember one another, as related by Ibn 'Isa. Sahl ibn 'Abdullah said: **They forgot God** when they committed sins, **So He made them forget themselves** when they repented. God attributed the action to Himself in causing them to forget if that was because of His commands and prohibitions that they abandoned. It was also said that its meaning is that He found them abandoning His commands and prohibitions, like you would say: I praised the man if you found him praiseworthy. It was also said: **They forgot God** in times of ease, **So He made them forget themselves** in times of hardship. **Those are the wicked**. Ibn Jubayr said: The disobedient. Ibn Zayd said: Liars. The root of transgression is to go out, meaning those who went out of obedience to God.

### Tafsir Ibn Kathir

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Awn ibn Abi Juhayfah, on the authority of Al-Mundhir ibn Jarir, on the authority of his father, who said: We were with the Messenger of God, may God bless him and grant him peace, in the middle of the day. He said: A group of people came to him, barefoot, naked, wearing leopard print or cloaks, and carrying swords, most of them from Mudar, but all of them were from Mudar. The face of the Messenger of God, may God bless him and grant him peace, changed when he saw their poverty. He said: So he entered and then came out, and ordered Bilal to call the adhan and the iqama for prayer. He prayed and then delivered a sermon, saying: "O people, fear your Lord, who created you from one soul - to the end of the verse. And he recited the verse in al-Hashr 59: 'And let a soul look to what it has put forth for tomorrow.' A man gave in charity from his dinar, from his dirham, from his garment, from a sa' of wheat, from a sa' of dates - until he said - even if it was half a date." He said: Then a man from the Ansar came with a purse that his hand was almost unable to hold, rather it was unable, and then the people followed one another. Until I saw two piles of food and clothes, until I saw the face of the Messenger of God, may God bless him and grant him peace, shining as if it were gilded, then the Messenger of God, may God bless him and grant him peace, said: "Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it, without that detracting from their burden in the slightest." Muslim alone transmitted it from the hadith of Shu'bah with a similar chain of transmission. So the Almighty's statement: **O you who have believed, fear God** is a command to fear Him, and this includes doing what He has commanded and leaving what He has forbidden.

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## Surat al-Hashr 59:19

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## Fath al-Qadir

19- **And do not be like those who forgot God** meaning they abandoned His command, or did not value Him as

He should be valued, or did not fear Him, or all of the above. **So He made them forget themselves** meaning He made them forget themselves because of their forgetting Him. So they did not occupy themselves with the deeds that would save them from the punishment, and they did not refrain from the sins that would cause them to fall into it. So there is an omitted complement in the speech: meaning He made them forget their own interests. Sufyan said: They forgot the right of God, so He made them forget the right of themselves. It was also said that they forgot God in times of ease, so He made them forget themselves in times of hardship. **Those are the wicked** meaning those who are complete in disobeying God.

## Tafsir al-Baghawi

19- **And do not be like those who forgot God**, they abandoned God's command, **so He made them forget themselves**, that is, their own fortunes until they did not do any good for themselves. **Those are the wicked.**

## Tafsir al-Baidawi

19- **And do not be like those who forgot God** forgot His right. **So He made them forget themselves** so that they did not hear what would benefit them and did not do what would save them, or He showed them on the Day of Resurrection such terror that they forgot themselves. **Those are the wicked** the complete in wickedness.

## Surat al-Hashr 59:20

The companions of the Fire and the companions of Paradise are not equal. It is the companions of Paradise - they are the successful ones.

## Tafsir al-Jalalayn

20 - (The companions of the Fire and the companions of Paradise are not equal. It is the companions of Paradise who are the successful.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: The people of Hell and the people of Paradise will not be equal. The people of Paradise are the winners, meaning that they will attain what they sought and wanted, and will be saved from what they were warned against.

## Tafsir al-Qurtubi

The Almighty says: **The companions of the Fire are not equal to the companions of Paradise** meaning in merit and rank. **The companions of Paradise are the successful ones** meaning the ones brought near and honored. It was also said: those saved from the Fire. The meaning of this verse has already been discussed in Surat Al-Ma'idah when God says: **Say, 'The wicked are not equal to the good'** (al-Ma'idah 5:100). And in Surat As-Sajdah when God says: **Is he who is a believer like he who is a disobedient? They are not equal** (al-Sajdah 32:18). And in Surat Sad: **Or should We treat those who believe and do righteous deeds like corrupters in the land, or should We treat the righteous like the wicked?** (Sad: 28). So there is no point in repeating it, and praise be to God.

## Tafsir Ibn Kathir

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Awn ibn Abi Juhayfah, on the authority of Al-Mundhir ibn Jarir, on the authority of his father, who said: We were with the Messenger of God, may God bless him and grant him peace, in the middle of the day. He said: A group of people came to him, barefoot, naked, wearing leopard print or cloaks, and carrying swords, most of them from Mudar, but all of them were from Mudar. The face of the Messenger of God, may God bless him and grant him peace, changed when he saw their poverty. He said: So he entered and then came out, and ordered Bilal to call the adhan and the iqama for prayer. He prayed and then delivered a sermon, saying: "O people, fear your Lord, who created you from one soul - to the end of the verse. And he recited the verse in al-Hashr 59: 'And let a soul look to what it has put forth for tomorrow.' A man gave in charity from his dinar,

from his dirham, from his garment, from a sa' of wheat, from a sa' of dates - until he said - even if it was half a date." He said: Then a man from the Ansar came with a purse that his hand was almost unable to hold, rather it was unable, and then the people followed one another. Until I saw two piles of food and clothes, until I saw the face of the Messenger of God, may God bless him and grant him peace, shining as if it were gilded, then the Messenger of God, may God bless him and grant him peace, said: "Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it, without that detracting from their burden in the slightest." Muslim alone transmitted it from the hadith of Shu'bah with a similar chain of transmission. So the Almighty's statement: **O you who have believed, fear God** is a command to fear Him, and this includes doing what He has commanded and leaving what He has forbidden.

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## Surat al-Hashr 59:20

The companions of the Fire and the companions of Paradise are not equal. It is the companions of Paradise - they are the successful ones.

God the Most High praised Zachariah and his family, saying: **Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.** There is no good in speech that is not intended for the sake of God, and there is no good in money that is not spent in the way of God, and there is no good in one whose ignorance overcomes his patience, and there is no good in one who fears the blame of a blamer for the sake of God. This is a good chain of transmission and all of its men are trustworthy. The sheikh of Jurayz ibn Uthman, who is Nu'aym ibn Namah, I do not know him by denial or confirmation, except that Abu Dawud al-Sijistani ruled that all of Hurayr's sheikhs were trustworthy. This sermon has been narrated with corroborating evidence from other sources, and God knows best.

God the Almighty says: **The companions of the Fire are not equal to the companions of Paradise** meaning, these two groups will not be equal in God's judgment on the Day of Resurrection, as God the Almighty says: **Or do those who commit evil deeds think that We will make them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.** God the Almighty also says: "The blind and the seeing are not equal to those who believe and do righteous deeds and the evildoer. Little do you remember." God the Almighty also says: **Or shall We treat those who believe and do righteous deeds like corrupters in the land? Or shall We treat the righteous like the wicked?** In other verses, it is indicated that God the Almighty honors the righteous and humiliates the wicked. That is why God the Almighty says here: **The companions of Paradise are the successful**, meaning the saved Muslims from God's punishment.

## Fath al-Qadir

20- **The companions of the Fire are not equal to the companions of Paradise** in merit and rank, and what is meant is both groups in general. Those whom God has forgotten are included in the group of the people of the Fire as a primary entry, and those who were righteous are included in the group of the people of Paradise as a primary entry because the context is about them. We have previously discussed the meaning of such a verse in Surat Al-Ma'idah, Surat As-Sajdah, and Surat Sad. Then God the Almighty informed us about the companions of Paradise after denying their equality with the people of the Fire, saying: **The companions of Paradise are the successful ones**, meaning the ones who are victorious in everything they seek and saved from every harm.

Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of God, **Have you not seen those who are hypocrites?** He said: **Abdullah bin Ubayy bin Salul, Rifa'ah bin Tabut, Abdullah bin Nabtal, Aws bin Qayzi, and their brothers Banu Nadir.** Ibn Ishaq, Ibn al-Mundhir, and Abu Nu'aym in al-Dala'il narrated on his authority that a group of Banu Auf bin al-Harith, including Abdullah bin Ubayy bin Salul, Wadi'ah bin Malik, Suwayd, and Da'is, sent to Banu

al-Nadir saying, "Stand firm and resist, for we will not surrender you. If you are fought, we will fight with you, and if you are expelled, we will go out with you." They waited for that to help them, but they did not. God cast terror into their hearts, so they asked the Messenger of God, may God bless him and grant him peace, to expel them and refrain from shedding their blood, on the condition that they would be entitled to whatever camels could carry except a ring. He did so, and a man among them would demolish his house, place it on the back of a camel, and set off with it. So they went out to Khaybar, and some of them went to Syria. Ibn Mardawayh also narrated on his authority regarding his statement, **You think they are united, but their hearts are diverse**, that he said: They are the polytheists. Abd al-Razzaq, Ibn Rahawayh, Ahmad in al-Zuhd, Abd ibn Hamid, al-Bukhari in his Tarikh, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ali ibn Abi Talib that a man was worshipping in a monastery and a woman had brothers. Something happened to her, so they brought her to him and she made things look good to him. He plucked pricks on her and she became pregnant. Then Satan came to him and said, **Kill her, for if they defeat you, you will be disgraced.** So he killed her and buried her. Then they came and took him and took him away. While they were walking, Satan came to him and said, **I am the one who made things look good to you, so prostrate to me a prostration and I will save you.** So he prostrated to him. This is what God said, **Like Satan when he said to man, 'Disbelieve.'** [al-Bukhari and Muslim], the verse. I say: This does not indicate that this man is the one meant by the verse, but rather it indicates that he was among those to whom God bestowed charity. Ibn Abi Hatim narrated it on the authority of Ibn Abbas, with a longer version than this, but it does not contain anything that indicates that this is the intended meaning of the verse. Ibn Jarir narrated it in a similar manner on the authority of Ibn Masoud. Ibn Mardawayh narrated on the authority of Ibn Masoud, regarding his statement, **like Satan**, he said: God gave the example of the disbelievers and hypocrites who were at the time of the Prophet, may God bless him and grant him peace, like Satan when he said to man, *Disbelieve*.

## Tafsir al-Baghawi

20- "The companions of the Fire and the companions of Paradise are not equal. It is the companions of Paradise who are the successful."

## Tafsir al-Baidawi

20- **The companions of the Fire are not equal to the companions of Paradise** those who perfected their souls and thus deserved Paradise and those who mocked them and thus deserved Hell. Our companions used this as evidence that a Muslim is not

killed for killing a disbeliever. **The companions of Paradise are the successful ones** of eternal bliss.

Surat al-Hashr 59:21

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God. And these are examples We present to the people that perhaps they will give thought.

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### Tafsir al-Jalalayn

21 - If We had sent down this Qur'an upon a mountain and placed in it a distinguishing feature like a human being **you would have seen it humbled and coming apart** split (from fear of God. And these examples) mentioned **We present them to the people that perhaps they will give thought** and believe.

### Tafsir al-Suyuti

### Tafsir al-Tabari

And His statement, **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** God Almighty says: If We had sent down this Qur'an upon a mountain, which was stone, you would have seen it, O Muhammad, humbled. He says: humbled, coming apart from fear of God despite its hardness, out of caution lest it not fulfill the right of God that is required of it in glorifying the Qur'an, and it was sent down upon the son of Adam while he was belittling its right, and turning away from what is in it of lessons and remembrance, as if he had not heard it, as if there was deafness in his ears.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God ...** to His saying, **that they might give thought.** He said: He says: If I had sent down this Qur'an upon a mountain, you would have seen it carrying it, it would have split and become humbled from its weight and from fear of God. So God, the Exalted, the Majestic, commanded the people, when He sent down the Qur'an upon them, to take it with intense fear and humility. He said, **Thus does God present examples** (al-Ra'd 13:17), **for the people that perhaps they might give thought.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God,** God excuses the deaf mountain, but He does not excuse the wretched son of Adam. Have you ever seen anyone whose sides have

come apart from fear of God? **And these examples We present to the people,** God the Most High says, and these things We liken to people, and that is His, the Most High, making them aware that the mountains are more reverent towards His right than they are, despite their hardness and solidity.

And His saying, **Perhaps they will reflect,** means: God sets forth examples for them so that they may reflect upon them, repent, and submit to the truth.

### Tafsir al-Qurtubi

The Almighty said: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled.** This refers to contemplating the admonitions of the Qur'an. He explained that there is no excuse for neglecting to ponder, because if this Qur'an were addressed to the mountains, despite their innate intelligence, they would have been moved by its admonition, and you would have seen them, despite their solidity and sturdiness, humbled and cracked, meaning cracked out of fear of God. The humble is the one who is submissive. The cracked is the one who is cracked. It was also said: humbled before God for what He has charged them with of obedience. *Cracked* out of fear of God that they disobey Him and He would punish them. It was also said that it is a metaphor for the disbeliever.

God the Almighty says: {And these examples We present to the people} meaning, if this Qur'an were sent down upon a mountain, it would humble itself at His promise and crack at His threat. But you, who are oppressed by its miraculous nature, do not desire His promise nor are you in awe of His threat! It was also said that the address is to the Prophet (peace and blessings of God be upon him), saying: Yes, O Muhammad, We sent down this Qur'an upon a mountain because it would have been firm and cracked by its sending down upon it. But We have sent it down to you and made you firm for it. So this is an expression of gratitude to Him for making it firm when mountains cannot be firm for it. It was also said that it is addressed to the Ummah, and that if God the Almighty were to warn the mountains with this Qur'an, they would have cracked out of fear of God. Man is less strong but more steadfast, so he stands up to it if he obeys, and is able to turn it back if he disobeys, because he is promised reward and warned against punishment.

### Tafsir Ibn Kathir

God Almighty says, magnifying the matter of the Qur'an and clarifying its high status, and that hearts should be humbled and cracked when hearing it, because it contains the true promise and the sure threat: **If We had sent down this Qur'an upon a**



**mountain, you would have seen it humbled and coming apart from fear of God.** That is, if the mountain, in its coarseness and hardness, were to understand this Qur'an and reflect on what is in it, it would be humbled and cracked from fear of God, the Almighty. So how is it appropriate for you, O humans, that your hearts should not soften and be humble and crack from fear of God, when you have understood God's command and reflected on His Book? For this reason, God Almighty said: **And these examples We present to the people that perhaps they will give thought.** Al-Awfi said, on the authority of Ibn Abbas, regarding God Almighty's statement: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart,** to the end, he says: If I had sent down this Qur'an upon a mountain carrying it, it would have cracked and become humbled from its weight and from fear of God. So God commanded the people when it descended..." The Qur'an is to be taken with great awe and humility. Then God Almighty said: **And these examples We present to the people that perhaps they will give thought.** Qatada and Ibn Jarir said the same.

It has been proven in a mutawatir hadith that when the pulpit was made for the Messenger of God (peace and blessings of God be upon him), on the day of the sermon he was standing next to one of the trunks of the mosque. When the pulpit was first installed and the Prophet (peace and blessings of God be upon him) came to deliver the sermon, he passed the trunk towards the pulpit. At that moment, the trunk moaned and began to groan like a child who is silenced by what it hears of the remembrance and revelation from it. In some narrations of this hadith, Al-Hasan Al-Basri said after citing it: You are more deserving of longing for the Messenger of God (peace and blessings of God be upon him) than the trunk. Thus this noble verse: if the deaf mountains heard the speech of God and understood it, they would be humbled and split apart in awe of Him, so how will you be when you have heard and understood? God the Almighty said: {And if there were a Qur'an by which mountains could be moved or the earth could be split asunder or the dead could be made to speak} (Al-Baqara 2:17). It has been mentioned that the meaning of this would have been this Qur'an. God the Almighty also said: {And indeed, among the stones are those from which rivers burst forth, and among them are those which split open and water issues from them, and among them are those which fall down for fear of God} (Al-Baqara 2:18).

Then God the Almighty said: "He is God, other than whom there is no deity. Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful." God the Almighty informed us that He is the only deity. There is no lord other than Him and no deity of existence other than Him. Everything worshipped besides Him is false. He is the Knower of the unseen and the witnessed, meaning He knows all beings, those seen by us and those hidden from us. Nothing on earth or in heaven is hidden from Him, whether great or small, great or small, even the atom in the darkness. God the Almighty said: **He is the Most Gracious, the Most Merciful** We have already discussed this at the beginning of the commentary, so there is no need to repeat it here. What is meant is that He is the Possessor of vast mercy that encompasses

all creatures. He is the Most Gracious and Most Merciful of this world and the Hereafter. God the Almighty said: **And My mercy encompasses all things.** And He the Almighty said: **Your Lord has decreed upon Himself mercy.** And He the Almighty said: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.'** That is better than what they accumulate. Then God the Almighty said: **He is God, other than whom there is no deity.'** That is, the Owner of all things, He disposes of them without resistance or opposition. And the Almighty's saying: **The Holy** Wahb ibn Munabbih said: It means the pure. Mujahid and Qatadah said: It means the blessed. Ibn Jurayj said: The noble angels sanctify Him. "Peace" means from all faults and shortcomings due to His perfection in His essence, attributes and actions.

God the Almighty says: {The Believer}. Ad-Dahhak said on the authority of Ibn Abbas: meaning, He feels secure from His creation that He will wrong them. Qatada said: He feels secure in His word that it is true. Ibn Zayd said: He has confirmed the truth of His believing servants in their belief in Him. God the Almighty says: {The Guardian}. Ibn Abbas and others said: meaning, He is the Witness over His creation by their deeds, meaning, He is an Overseer over them, like His statement: {And God is Witness over all things} and His statement: {Then God is Witness over what they do} and His statement: {Then is He One who is Over every soul for what it has earned?}. God the Almighty says: {The Exalted in Might} meaning, He who has made everything mighty, subdued it, and overcomes all things, so no one can attain His rank due to His might, greatness, might, and pride. For this reason God the Almighty said: {The Compeller, the Proud} meaning, to whom compulsion is not befitting except Him, and arrogance is not befitting except to His greatness, as mentioned previously in the Sahih: {Greatness is My garment and pride is My cloak, so whoever disputes with Me over one of them, I will punish him.} Qatada said: The Compeller is the One who compels His creation to do as He wills. Ibn Jarir said: The Compeller is the One who reforms the affairs of His creation and disposes of them in a manner that is good for them. Qatada said: The Arrogant means above all evil. Then God the Almighty said: **Glory be to God, above what they associate with Him.** And His saying: **He is God, the Creator, the Inventor, the Fashioner.** Creation is estimation, and creation is the individual, which is the implementation and bringing into existence what He has decreed and decided. Not everyone who has decreed and arranged something is able to implement and bring it into existence except God the Almighty. A poet said, praising another:

You create what you have created, while some people create and then do not create.

That is, you carry out what you created, that is, what you were able to do, unlike others, for they cannot do what they want. So creation is estimation and execution is implementation. From this it is said that the executioner measured and then cut, meaning he cut according to what he had estimated according to what he wanted. And the Almighty's saying: **The Creator, the Inventor, the Fashioner** means the One who, when He wants something, says to it, *Be*, and it is in the manner that He wants, and the manner that He

## Surat al-Hashr 59:21

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God. And these are examples We present to the people that perhaps they will give thought.

chooses, as in His saying: **In whatever form He wills He has assembled you.** For this reason, He said, **the Fashioner**, meaning the One who carries out what He wants to create in the manner that He wants.

God the Almighty says: **To Him belong the best names.** We have already discussed this in Surat Al-A'raf. We will mention the hadith narrated in the two Sahihs on the authority of Abu Hurairah on the authority of the Messenger of God (peace and blessings be upon him): "God has ninety-nine names, one hundred minus one. Whoever enumerates them will enter Paradise. He is odd and loves odd numbers." The narration of At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah was also mentioned, and after his statement he added: **He is odd and loves odd numbers.** And the wording of Al-Tirmidhi: "He is God, other than whom there is no god, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Preserver, the Mighty, the Compeller, the Majestic, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Bestower, the Provider, the Opener, the All-Knowing, the Restrainer, the Expander, the Abaser, the Exalter, the Giver of Honor, the Humiliator, the All-Hearing, the All-Seeing, the Judge, the Just, the Kind, the All-Aware, the Forbearing, the Magnificent, the Forgiving, the Appreciative, the Most High, the Great, the Preserver, the Supporter, the Reckoner, the Majestic, the Generous, the Watchful, the Responder, the Vast, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Trustee, the Strong, the Firm, the Guardian, the Praiseworthy, the Counter, the Beginner, the Restorer, the Giver of Life, the Bringer of Death, the Living, the Self-Subsisting, the Finder, the Majestic, the One, the Eternal Refuge, the Able, the Powerful, the Foremost, the Delayer, the First, the Last, the Evident, the Hidden, the Guardian, the Most High, the Righteous, the Acceptor of Repentance, the Avenger, the Pardoner." The Most Compassionate, the Owner of Sovereignty, the Possessor of Majesty and Honor, the Just, the All-Encompassing, the Rich, the Enricher, the Giver, the Withholder, the Harmful, the Beneficial, the Light, the Guide, the Incomparable, the Eternal, the Inheritor, the Rightly-Guided, the Patient. The context of Ibn Majah includes additions and subtractions, advancements and delays. We have presented this in detail at length, with its chains of transmission and wording, so there is no need to repeat it here.

God the Almighty said: **Whatever is in the heavens and the earth exalts Him** like His saying: "The seven heavens and the earth and whoever is therein exalt Him. And there is not a thing but exalts Him with praise, but you do not understand their exaltation. Indeed, He is Forbearing, Forgiving." And His saying: **And He is the Exalted in Might** means that His presence cannot be challenged. **The Wise** in His law and decree. Imam Ahmad said: Abu Ahmad al-Zubayri told us, Khalid - meaning Ibn Tahman Abu al-Ala' al-Khaffaf - told us, Nafi' ibn Abi Nafi' - from Ma'qil ibn Yasar - from the Prophet (peace and blessings of God be upon him)

who said: "Whoever says three times in the morning, 'I seek refuge in God, the All-Hearing, the All-Knowing, from Satan, the accursed,' then recites three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening. And if he dies on that day, he will die a martyr. And whoever says it in the evening will have the same status." At-Tirmidhi narrated it on the authority of Mahmud ibn Ghailan, on the authority of Abu Ahmad al-Zubayri with this chain of transmission. He said: It is strange; we do not know it except from this source. The end of the interpretation of Surat al-Hashr. Praise and thanks be to God.

## Fath al-Qadir

When He, the Almighty, finished mentioning the people of Paradise and the people of Hell, and showed that they are not equal in any of the matters, He mentioned the greatness of His noble Book, and informed of its majesty, and that it is worthy of hearts being humbled by it and souls being softened by it, so He said: 21- **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** That is, because of its status, greatness, the quality of its words, the strength of its structures, its eloquence, and its inclusion of sermons that soften hearts, if it had been sent down upon a mountain of the mountains on earth, you would have seen it, despite it being extremely hard, extremely solid, and massive, humbled and coming apart: that is, coming apart from fear of God, the Almighty, out of caution against His punishment and fear that it would not fulfill what is required of it in glorifying the words of God. This is a representation and imagination that necessitates the high status of the Qur'an and the strength of its effect on hearts, and this is indicated by His statement: **And these examples We present to the people that perhaps they will...** They reflect on what they should reflect on so that you may be admonished by admonitions and deterred by warnings. It contains a rebuke and rebuke to the disbelievers because they did not humble themselves before the Qur'an, nor take heed of its admonitions, nor take heed of its warnings. The humble is the submissive and humble. It was said that the address is to the Prophet, may God bless him and grant him peace: That is, if We had sent down this Qur'an, O Muhammad, upon a mountain, it would not have remained stable and would have cracked from its descent upon it. We have sent it down to you and made you firm and strengthened for it. So, on this basis, it is from the aspect of gratitude to the Prophet, may God bless him and grant him peace, because God Almighty made him firm when the firmly established mountains cannot remain firm.

## Tafsir al-Baghawi

God Almighty said: / **If We had sent down this Qur'an**

upon a mountain, you would have seen it humbled and coming apart from fear of God. It was said: If a discernment were placed on the mountain and the Qur'an were sent down upon it, it would have humbled itself, split and cracked from fear of God, despite its solidity and solemnity, out of caution lest it not fulfill God Almighty's right in glorifying the Qur'an, and the disbeliever turns away from the lessons in it as if he did not hear them, describing him as having a hard heart, **And these examples We present to the people that perhaps they will give thought.**

### Tafsir al-Baidawi

21- **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** This is a metaphor and imagery, as mentioned previously in His statement: **Indeed, We offered the Trust..** That is why He followed it with His statement: **And these examples We present to the people that perhaps they will give thought.** The reference is to Him and to His examples. What is meant is to rebuke man for his lack of humility when reciting the Qur'an due to the hardness of his heart and lack of contemplation, and *cracked* means splitting. It is read as *musaddaqa* with assimilation.

Surat al-Hashr 59:22

He is God, other than whom there is no deity, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful.

### Surat al-Hashr 59:22

He is God, other than whom there is no deity, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful.

### Tafsir al-Jalalayn

22 - (He is God, other than whom there is no god. He is the Knower of the unseen and the witnessed) the secret and the public **He is the Most Gracious, the Most Merciful**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "O people, He from whose fear the mountain splits, He is the One Whom worship and divinity are due only to Him. He knows the unseen of the heavens and the earth, and sees what is in them of what is seen and sensed. He is the Most Gracious, the Most Merciful." He says: He is the Most Gracious of this world and the Hereafter, Most Merciful to those who believe in Him.

### Tafsir al-Qurtubi

The Almighty said: **He is God, other than whom there is no deity, Knower of the unseen and the witnessed.** Ibn Abbas said: Knower of the secret and the open. It was also said: What was and what will be. Sahl said: Knower of the Hereafter and this world. It was also said: **The unseen** is what the servants do not know or witness. **And the witnessed** is what they know and witness. **He is the Most Gracious, the Most Merciful.** It was mentioned above.

### Tafsir Ibn Kathir

God Almighty says, magnifying the matter of the Qur'an and clarifying its high status, and that hearts should be humbled and cracked when hearing it, because it contains the true promise and the sure threat: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God.** That is, if the mountain, in its coarseness and hardness, were to understand this Qur'an and reflect on what is in it, it would be humbled and cracked from fear of God, the Almighty. So how is it appropriate for you, O humans, that your hearts should not soften and be humble and crack from fear of God, when you have understood God's command and reflected on His Book? For this reason, God Almighty said: **And these examples We present to the people that perhaps they will give thought.** Al-Awfi said, on the authority of Ibn Abbas, regarding God

Almighty's statement: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart,** to the end, he says: If I had sent down this Qur'an upon a mountain carrying it, it would have cracked and become humbled from its weight and from fear of God. So God commanded the people when it descended..." The Qur'an is to be taken with great awe and humility. Then God Almighty said: **And these examples We present to the people that perhaps they will give thought.** Qatada and Ibn Jarir said the same.

It has been proven in a mutawatir hadith that when the pulpit was made for the Messenger of God (peace and blessings of God be upon him), on the day of the sermon he was standing next to one of the trunks of the mosque. When the pulpit was first installed and the Prophet (peace and blessings of God be upon him) came to deliver the sermon, he passed the trunk towards the pulpit. At that moment, the trunk moaned and began to groan like a child who is silenced by what it hears of the remembrance and revelation from it. In some narrations of this hadith, Al-Hasan Al-Basri said after citing it: You are more deserving of longing for the Messenger of God (peace and blessings of God be upon him) than the trunk. Thus this noble verse: if the deaf mountains heard the speech of God and understood it, they would be humbled and split apart in awe of Him, so how will you be when you have heard and understood? God the Almighty said: {And if there were a Qur'an by which mountains could be moved or the earth could be split asunder or the dead could be made to speak} (Al-Baqara 2:17). It has been mentioned that the meaning of this would have been this Qur'an. God the Almighty also said: {And indeed, among the stones are those from which rivers burst forth, and among them are those which split open and water issues from them, and among them are those which fall down for fear of God} (Al-Baqara 2:18).

Then God the Almighty said: "He is God, other than whom there is no deity. Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful." God the Almighty informed us that He is the only deity. There is no lord other than Him and no deity of existence other than Him. Everything worshipped besides Him is false. He is the Knower of the unseen and the witnessed, meaning He knows all beings, those seen by us and those hidden from us. Nothing on earth or in heaven is hidden from Him, whether great or small, great or small, even the atom in the darkness. God the Almighty said: **He is the Most Gracious, the Most Merciful** We have already discussed this at the beginning of the commentary, so there is no need to repeat it here. What is meant is that He is the Possessor of vast mercy that encompasses all creatures. He is the Most Gracious and Most Merciful of this world and the Hereafter. God the Almighty said: **And My mercy encompasses all things.** And He the Almighty said: **Your Lord has decreed upon Himself mercy.** And He the Almighty said: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.'** That is better than what they accumulate. Then God the Almighty said: **He is God, other than**

whom there is no deity.' That is, the Owner of all things, He disposes of them without resistance or opposition. And the Almighty's saying: **The Holy** Wahb ibn Munabbih said: It means the pure. Mujahid and Qatadah said: It means the blessed. Ibn Jurayj said: The noble angels sanctify Him. "Peace" means from all faults and shortcomings due to His perfection in His essence, attributes and actions.

God the Almighty says: {The Believer}. Ad-Dahhak said on the authority of Ibn Abbas: meaning, He feels secure from His creation that He will wrong them. Qatada said: He feels secure in His word that it is true. Ibn Zayd said: He has confirmed the truth of His believing servants in their belief in Him. God the Almighty says: {The Guardian}. Ibn Abbas and others said: meaning, He is the Witness over His creation by their deeds, meaning, He is an Overseer over them, like His statement: {And God is Witness over all things} and His statement: {Then God is Witness over what they do} and His statement: {Then is He One who is Over every soul for what it has earned?}. God the Almighty says: {The Exalted in Might} meaning, He who has made everything mighty, subdued it, and overcomes all things, so no one can attain His rank due to His might, greatness, might, and pride. For this reason God the Almighty said: {The Compeller, the Proud} meaning, to whom compulsion is not befitting except Him, and arrogance is not befitting except to His greatness, as mentioned previously in the Sahih: {Greatness is My garment and pride is My cloak, so whoever disputes with Me over one of them, I will punish him.} Qatada said: The Compeller is the One who compels His creation to do as He wills. Ibn Jarir said: The Compeller is the One who reforms the affairs of His creation and disposes of them in a manner that is good for them. Qatada said: The Arrogant means above all evil. Then God the Almighty said: **Glory be to God, above what they associate with Him.** And His saying: **He is God, the Creator, the Inventor, the Fashioner.** Creation is estimation, and creation is the individual, which is the implementation and bringing into existence what He has decreed and decided. Not everyone who has decreed and arranged something is able to implement and bring it into existence except God the Almighty. A poet said, praising another:

You create what you have created, while some people create and then do not create.

That is, you carry out what you created, that is, what you were able to do, unlike others, for they cannot do what they want. So creation is estimation and execution is implementation. From this it is said that the executioner measured and then cut, meaning he cut according to what he had estimated according to what he wanted. And the Almighty's saying: **The Creator, the Inventor, the Fashioner** means the One who, when He wants something, says to it, *Be*, and it is in the manner that He wants, and the manner that He chooses, as in His saying: **In whatever form He wills He has assembled you.** For this reason, He said, **the Fashioner**, meaning the One who carries out what He wants to create in the manner that He wants.

God the Almighty says: **To Him belong the best names.** We have already discussed this in Surat Al-A'raf. We will mention the hadith narrated in the two Sahih on

the authority of Abu Hurairah on the authority of the Messenger of God (peace and blessings be upon him): "God has ninety-nine names, one hundred minus one. Whoever enumerates them will enter Paradise. He is odd and loves odd numbers." The narration of At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah was also mentioned, and after his statement he added: **He is odd and loves odd numbers.** And the wording of Al-Tirmidhi: "He is God, other than whom there is no god, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Preserver, the Mighty, the Compeller, the Majestic, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Bestower, the Provider, the Opener, the All-Knowing, the Restrainer, the Expander, the Abaser, the Exalter, the Giver of Honor, the Humiliator, the All-Hearing, the All-Seeing, the Judge, the Just, the Kind, the All-Aware, the Forbearing, the Magnificent, the Forgiving, the Appreciative, the Most High, the Great, the Preserver, the Supporter, the Reckoner, the Majestic, the Generous, the Watchful, the Responder, the Vast, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Trustee, the Strong, the Firm, the Guardian, the Praiseworthy, the Counter, the Beginner, the Restorer, the Giver of Life, the Bringer of Death, the Living, the Self-Subsisting, the Finder, the Majestic, the One, the Eternal Refuge, the Able, the Powerful, the Foremost, the Delayer, the First, the Last, the Evident, the Hidden, the Guardian, the Most High, the Righteous, the Acceptor of Repentance, the Avenger, the Pardoner." The Most Compassionate, the Owner of Sovereignty, the Possessor of Majesty and Honor, the Just, the All-Encompassing, the Rich, the Enricher, the Giver, the Withholder, the Harmful, the Beneficial, the Light, the Guide, the Incomparable, the Eternal, the Inheritor, the Rightly-Guided, the Patient. The context of Ibn Majah includes additions and subtractions, advancements and delays. We have presented this in detail at length, with its chains of transmission and wording, so there is no need to repeat it here.

God the Almighty said: **Whatever is in the heavens and the earth exalts Him** like His saying: "The seven heavens and the earth and whoever is therein exalt Him. And there is not a thing but exalts Him with praise, but you do not understand their exaltation. Indeed, He is Forbearing, Forgiving." And His saying: **And He is the Exalted in Might** means that His presence cannot be challenged. **The Wise** in His law and decree. Imam Ahmad said: Abu Ahmad al-Zubayri told us, Khalid - meaning Ibn Tahman Abu al-Ala' al-Khaffaf - told us, Nafi' ibn Abi Nafi' - from Ma'qil ibn Yasar - from the Prophet (peace and blessings of God be upon him) who said: "Whoever says three times in the morning, 'I seek refuge in God, the All-Hearing, the All-Knowing, from Satan, the accursed,' then recites three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening. And if he dies on that day, he will die a martyr. And whoever says it in the evening will have the same status." At-Tirmidhi narrated it on the authority of Mahmud ibn Ghailan, on the authority of Abu Ahmad al-Zubayri with this chain of transmission. He said: It is strange; we do not know it except from this source. The end of the interpretation of Surat al-Hashr. Praise



Surat al-Hashr 59:22

He is God, other than whom there is no deity, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful.

and thanks be to God.

### Fath al-Qadir

Then He, the Most High, informed us of His Lordship and Greatness, saying: 22- **He is God, other than whom there is no god.** This is a confirmation of monotheism and a rejection of polytheism. **The Knower of the unseen and the witnessed,** meaning the Knower of what is absent of perception and what is present. It was also said that He is the Knower of the secret and the open. It was also said that He is the Knower of what was and what will be. It was also said that He is the Hereafter and this world. He presented the unseen before the witnessed because it precedes in existence. **He is the Most Gracious, the Most Merciful.** The explanation of these two names has already been presented.

### Tafsir al-Baghawi

22- "He is God, other than whom there is no god. He is the Knower of the unseen and the witnessed." **The unseen** means what is hidden from the servants, that they have not witnessed or known, and **The witnessed** means what they have witnessed and known. **He is the Most Gracious, the Most Merciful.**

### Tafsir al-Baidawi

22- **He is God, other than whom there is no deity, Knower of the unseen and the witnessed.** What is hidden from the senses of the sacred substances and their conditions, and what is present to it of the bodies and their accidents, and the presentation of **the unseen** is due to its precedence in existence and the attachment of eternal knowledge to it, or the non-existent and the existent, or the secret and the public. And it was said, the world and the hereafter. **He is the Most Gracious, the Most Merciful.**

## Surat al-Hashr 59:23

He is God, other than whom there is no deity, the Sovereign, the Holy, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Supreme. Glory be to God, above what they associate with Him.

### Tafsir al-Jalalayn

23 - **He is God, other than whom there is no deity, the Sovereign, the Holy** The Pure from what is not befitting of Him (The Peace) The Possessor of safety from defects **The Believer** The One who believes in His Messengers by creating miracles for them **The Guardian** From the word *hayman* which means to be a watcher over something, meaning the Witness over His servants by their deeds **The Exalted in Might** The Strong **The Compeller** He compelled His creation to do what He willed **The Proud** from what is not befitting of Him **Glory be to God** He has purified Himself from **what they associate** with Him.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

God Almighty says: He is the One Who is worshipped and none but Him is worthy of worship, the King above whom there is no king, and nothing but beneath Him, the Holy. It is said: He is the Blessed.

I have previously explained the meaning of sanctification with evidence, and I have mentioned the differences of opinion among those who differ on it, so there is no need to repeat it.

Mention of the one who said: It refers to Al-Mubarak.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The Holy** means the Blessed.

And his saying "Peace" means: He is the One who saves His creation from His injustice, and it is one of His names.

As Ibn Abd al-A'la told us, he said: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: "Peace" means God is peace.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaidullah told us, meaning Al-Ataki, on the authority of Jabir bin Zaid, regarding his statement, "Peace," he said: He is God. I mentioned the narration previously, and explained its meaning with its supporting evidence, so that makes it unnecessary to repeat it. And his statement, **the believer**, means by the believer: the one who makes His creation safe from His injustice.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The believer** is one who believes in his statement that it is true.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the

authority of Muammar, on the authority of Qatada: **The believer** believes in his statement that it is true.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak: **The believer** he said: The one who believes.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The believer**, he said: The believer is the one who believes and is certain. People believed in their Lord, so He called them believers, and the Generous Lord believed in them because of their belief, so He made them believe that He should be called by that name.

And his saying **the dominant** the people of interpretation differed in its interpretation, some of them said: the dominant is the witness.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **the Guardian**, he said: the Witness, and he said another time: the Trustworthy.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **the Dominant**, he said: God Almighty sent down a book and bore witness to it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Al-Muhaymin* means the witness against him.

Others said: *Al-Muhaymin*: the trustworthy.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak: *Al-Muhaymin* is the trustworthy.

Others said: *Al-Muhaymin* means the one who believes.

Who said that?

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding His statement, **The Guardian**, said: The one who confirms everything that has happened, and he read, **And a Guardian over it** (al-Ma'idah 5:48). He said: So the Qur'an confirms what came before it of the books, and God confirms everything that has happened about what has passed of this world, what remains, and what has happened about the Hereafter.

The first of these sayings was explained correctly in what came before in Surat Al-Ma'idah with the reasons indicating its correctness, so there is no need to repeat it in this place.

His saying, **The Mighty** means the one who is severe

Surat al-Hashr 59:23

He is God, other than whom there is no deity, the Sovereign, the Holy, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Supreme. Glory be to God, above what they associate with Him.

in his revenge on those who take revenge on his enemies.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **the Mighty** means in his vengeance when he takes revenge.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The Mighty** in His vengeance when He takes revenge.

His saying, **The Compeller**, means: He who reforms the affairs of His creation, directing them toward what is best for them. Qatada used to say: He compels His creation to do whatever He wills of His command.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Al-Jabbar* means He compels His creation to do as He wills.

And his saying **the arrogant** it was said that he meant that he was arrogant about all evil.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The arrogant** he said: He is arrogant to all evil.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us: Abu Raja' told us: A man told me, on the authority of Jabir ibn Zayd, who said: The greatest name of God is God. Have you not heard Him say: "He is God, other than whom there is no god, Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful. He is God, other than whom there is no god, the King, the Holy, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Majestic. Glory be to God, above what they associate with Him." He says: To sanctify God and to exonerate Him from the association of those who associate others with Him.

## Tafsir al-Qurtubi

The Almighty's saying: **He is God, other than whom there is no god, the Sovereign, the Holy** meaning the One who descends from every shortcoming, and the Pure from every fault. Al-Quds **with a fat-ha** is a bucket in the dialect of the people of Hijaz, because it is used for purification. And from this comes the word qadus, which is one of the vessels used to draw water from a well with a bucket. Sibawayh used to say: Quddus and Subuh, with the first letter fat-ha. Abu Hatim narrated on the authority of Yaqub that he heard an eloquent Bedouin known as Abu al-Dinar at Al-Kisa'i's house who read al-Quddus with the first letter fat-ha. Tha'lab said: Every noun on the pattern fa'ul has a fat-ha on

the first letter, like safood, kulubb, tanour, samur, and shabut, except for al-Subuh and al-Quddus, which are more common with a damma, and they may also have a fat-ha. The same applies to al-Duruh **with a damma**, which may also have a fat-ha. *As-Salam* means the one who is free from faults. Ibn al-Arabi said: The scholars, may God have mercy on them, agreed that the meaning of our saying about God, "Peace," is the relation, meaning the possessor of safety. Then they differed in translating the relation into three opinions: The first - its meaning is the one who is safe from every defect and innocent of every deficiency. The second - He is the possessor of peace, meaning the one who greets his servants in Paradise, as He said: "Peace, a word from a Lord, Most Merciful" (Ya-Sin 36:58). The third - its meaning is the one from whose injustice creation is safe.

I said: This is the saying of Al-Khattabi, and based on it and what preceded it, it is an adjective of an action. And based on the fact that it is free from faults and shortcomings, it is an adjective of the essence. It was said: Peace means the one who submits to His servants. **The believer** means the one who believes in His messengers by showing them His miracles, and the one who believes in the believers what He promised them of reward, and the one who believes in the disbelievers what He threatened them with of punishment. It was said: The believer is the one who makes His allies feel secure from His punishment, and makes His servants feel secure from His tyranny. It is said: He made him feel secure from security, which is the opposite of fear, as God Almighty said: **And made them feel secure from fear** (Quraysh 106:4), so he is a believer. An-Nabigha said:

The faithful birds are touched by the riders of Mecca between Ghayl and Sind.

Mujahid said: The believer is the one who unified himself by saying: **God bears witness that there is no god but He** (Al Imran 3:18). Ibn Abbas said: When the Day of Resurrection comes, the people of monotheism will be taken out of the Fire. The first to be taken out will be the one whose name matches the name of a prophet, until when no one remains in it whose name matches the name of a prophet, God will say to those who remain: You are the Muslims and I am Al-Salam, and you are the believers and I am the believer, so He will take them out of the Fire by the blessing of these two names. **Al-Muhaymin, Al-Mighty**: We have already discussed Al-Muhaymin in Al-Ma'idah and Al-Mighty in more than one place. *Al-Jabbar*: Ibn Abbas said: He is the Magnificent. The might of God is His greatness. According to this statement, it is an attribute of the Essence, from their saying: a mighty palm tree. Imru' al-Qais said:

Sumuq Jabbar Athith, its branches are high and its canes are made of red dates

It means the palm tree that missed the hand. So this name indicates the greatness of God and His sanctification from being affected by shortcomings and

the characteristics of the event. It was said: It is from the word *jabr* which means to repair. It is said: I **repaired the great and he repaired it**, meaning you repaired it after it was broken. It is a fa'al from *jabr* if you repaired the break and enriched the poor. Al-Farra' said: It is from *ajbarahu* to do something, meaning he subdued him. He said: I did not hear a fa'al from *af'al* except in *jabar* and *dirak* from *idraka*. It was said: The tyrant is the one whose power is unbearable. *Al-Mutakabbir* is the one who is arrogant with his lordship, so there is nothing like him. It was said: The arrogant is above all evil, the one who is too proud to speak or criticize what is not befitting of him. The origin of arrogance and pride is abstinence and lack of discipline. Humaid ibn Thawr said:

She forgave as a young camel forgives, so she became proud of the tough, yet she was submissive.

Pride in the attributes of God is praiseworthy, and in the attributes of created beings it is blameworthy. In the Sahih, on the authority of Abu Hurairah:

The Messenger of God, may God bless him and grant him peace, said, as narrated from his Lord, the Blessed and Exalted, that He said: "Pride is My cloak and greatness is My garment. Whoever disputes with Me over either of them, I will break him and then throw him into the Fire." It was said that *al-Mutakabbir* means **the exalted**. It was also said that it means **the great**, because He is too exalted to be arrogant. It may also be said: *Tazalam* means **he oppressed**, "Tashattam" means **he cursed**, and *istiqara* means **he settled**. Likewise, *al-Mutakabbir* means **the great**. It is not like how a creature is described by the verb *tafa'ala* when it is attributed to something that is not from it. Then He purified Himself and said: **Glory be to God**, meaning purifying His Majesty and Greatness **from what they associate with Him**.

## Tafsir Ibn Kathir

God Almighty says, magnifying the matter of the Qur'an and clarifying its high status, and that hearts should be humbled and cracked when hearing it, because it contains the true promise and the sure threat: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God**. That is, if the mountain, in its coarseness and hardness, were to understand this Qur'an and reflect on what is in it, it would be humbled and cracked from fear of God, the Almighty. So how is it appropriate for you, O humans, that your hearts should not soften and be humble and crack from fear of God, when you have understood God's command and reflected on His Book? For this reason, God Almighty said: **And these examples We present to the people that perhaps they will give thought**. Al-Awfi said, on the authority of Ibn Abbas, regarding God Almighty's statement: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart**, to the end, he says: If I had sent down this Qur'an upon a mountain carrying it, it would have cracked and become humbled from its weight and from fear of God. So God commanded the people when it descended..." The Qur'an is to be taken with

great awe and humility. Then God Almighty said: **And these examples We present to the people that perhaps they will give thought**. Qatada and Ibn Jarir said the same.

It has been proven in a mutawatir hadith that when the pulpit was made for the Messenger of God (peace and blessings of God be upon him), on the day of the sermon he was standing next to one of the trunks of the mosque. When the pulpit was first installed and the Prophet (peace and blessings of God be upon him) came to deliver the sermon, he passed the trunk towards the pulpit. At that moment, the trunk moaned and began to groan like a child who is silenced by what it hears of the remembrance and revelation from it. In some narrations of this hadith, Al-Hasan Al-Basri said after citing it: You are more deserving of longing for the Messenger of God (peace and blessings of God be upon him) than the trunk. Thus this noble verse: if the deaf mountains heard the speech of God and understood it, they would be humbled and split apart in awe of Him, so how will you be when you have heard and understood? God the Almighty said: {And if there were a Qur'an by which mountains could be moved or the earth could be split asunder or the dead could be made to speak} (Al-Baqara 2:17). It has been mentioned that the meaning of this would have been this Qur'an. God the Almighty also said: {And indeed, among the stones are those from which rivers burst forth, and among them are those which split open and water issues from them, and among them are those which fall down for fear of God} (Al-Baqara 2:18).

Then God the Almighty said: "He is God, other than whom there is no deity. Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful." God the Almighty informed us that He is the only deity. There is no lord other than Him and no deity of existence other than Him. Everything worshipped besides Him is false. He is the Knower of the unseen and the witnessed, meaning He knows all beings, those seen by us and those hidden from us. Nothing on earth or in heaven is hidden from Him, whether great or small, great or small, even the atom in the darkness. God the Almighty said: **He is the Most Gracious, the Most Merciful** We have already discussed this at the beginning of the commentary, so there is no need to repeat it here. What is meant is that He is the Possessor of vast mercy that encompasses all creatures. He is the Most Gracious and Most Merciful of this world and the Hereafter. God the Almighty said: **And My mercy encompasses all things**. And He the Almighty said: **Your Lord has decreed upon Himself mercy**. And He the Almighty said: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.' That is better than what they accumulate**. Then God the Almighty said: **He is God, other than whom there is no deity**. That is, the Owner of all things, He disposes of them without resistance or opposition. And the Almighty's saying: **The Holy** Wahb ibn Munabbih said: It means the pure. Mujahid and Qatadah said: It means the blessed. Ibn Jurayj said: The noble angels sanctify Him. "Peace" means from all faults and shortcomings due to His perfection in His essence, attributes and actions.

God the Almighty says: {The Believer}. Ad-Dahhak said on the authority of Ibn Abbas: meaning, He feels

Surat al-Hashr 59:23

He is God, other than whom there is no deity, the Sovereign, the Holy, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Supreme. Glory be to God, above what they associate with Him.

secure from His creation that He will wrong them. Qatada said: He feels secure in His word that it is true. Ibn Zayd said: He has confirmed the truth of His believing servants in their belief in Him. God the Almighty says: {The Guardian}. Ibn Abbas and others said: meaning, He is the Witness over His creation by their deeds, meaning, He is an Overseer over them, like His statement: {And God is Witness over all things} and His statement: {Then God is Witness over what they do} and His statement: {Then is He One who is Over every soul for what it has earned?}. God the Almighty says: {The Exalted in Might} meaning, He who has made everything mighty, subdued it, and overcomes all things, so no one can attain His rank due to His might, greatness, might, and pride. For this reason God the Almighty said: {The Compeller, the Proud} meaning, to whom compulsion is not befitting except Him, and arrogance is not befitting except to His greatness, as mentioned previously in the Sahih: {Greatness is My garment and pride is My cloak, so whoever disputes with Me over one of them, I will punish him.} Qatada said: The Compeller is the One who compels His creation to do as He wills. Ibn Jarir said: The Compeller is the One who reforms the affairs of His creation and disposes of them in a manner that is good for them. Qatada said: The Arrogant means above all evil. Then God the Almighty said: **Glory be to God, above what they associate with Him.** And His saying: **He is God, the Creator, the Inventor, the Fashioner.** Creation is estimation, and creation is the individual, which is the implementation and bringing into existence what He has decreed and decided. Not everyone who has decreed and arranged something is able to implement and bring it into existence except God the Almighty. A poet said, praising another:

You create what you have created, while some people create and then do not create.

That is, you carry out what you created, that is, what you were able to do, unlike others, for they cannot do what they want. So creation is estimation and execution is implementation. From this it is said that the executioner measured and then cut, meaning he cut according to what he had estimated according to what he wanted. And the Almighty's saying: **The Creator, the Inventor, the Fashioner** means the One who, when He wants something, says to it, *Be*, and it is in the manner that He wants, and the manner that He chooses, as in His saying: **In whatever form He wills He has assembled you.** For this reason, He said, **the Fashioner**, meaning the One who carries out what He wants to create in the manner that He wants.

God the Almighty says: **To Him belong the best names.** We have already discussed this in Surat Al-A'raf. We will mention the hadith narrated in the two Sahih on the authority of Abu Hurairah on the authority of the Messenger of God (peace and blessings be upon him): "God has ninety-nine names, one hundred minus one. Whoever enumerates them will enter Paradise. He is odd and loves odd numbers." The narration of At-Tirmidhi and Ibn Majah on the authority of Abu

Hurairah was also mentioned, and after his statement he added: **He is odd and loves odd numbers.** And the wording of Al-Tirmidhi: "He is God, other than whom there is no god, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Preserver, the Mighty, the Compeller, the Majestic, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Bestower, the Provider, the Opener, the All-Knowing, the Restrainer, the Expander, the Abaser, the Exalter, the Giver of Honor, the Humiliator, the All-Hearing, the All-Seeing, the Judge, the Just, the Kind, the All-Aware, the Forbearing, the Magnificent, the Forgiving, the Appreciative, the Most High, the Great, the Preserver, the Supporter, the Reckoner, the Majestic, the Generous, the Watchful, the Responder, the Vast, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Trustee, the Strong, the Firm, the Guardian, the Praiseworthy, the Counter, the Beginner, the Restorer, the Giver of Life, the Bringer of Death, the Living, the Self-Subsisting, the Finder, the Majestic, the One, the Eternal Refuge, the Able, the Powerful, the Foremost, the Delayer, the First, the Last, the Evident, the Hidden, the Guardian, the Most High, the Righteous, the Acceptor of Repentance, the Avenger, the Pardoner." The Most Compassionate, the Owner of Sovereignty, the Possessor of Majesty and Honor, the Just, the All-Encompassing, the Rich, the Enricher, the Giver, the Withholder, the Harmful, the Beneficial, the Light, the Guide, the Incomparable, the Eternal, the Inheritor, the Rightly-Guided, the Patient. The context of Ibn Majah includes additions and subtractions, advancements and delays. We have presented this in detail at length, with its chains of transmission and wording, so there is no need to repeat it here.

God the Almighty said: **Whatever is in the heavens and the earth exalts Him** like His saying: "The seven heavens and the earth and whoever is therein exalt Him. And there is not a thing but exalts Him with praise, but you do not understand their exaltation. Indeed, He is Forbearing, Forgiving." And His saying: **And He is the Exalted in Might** means that His presence cannot be challenged. **The Wise** in His law and decree. Imam Ahmad said: Abu Ahmad al-Zubayri told us, Khalid - meaning Ibn Tahman Abu al-Ala' al-Khaffaf - told us, Nafi' ibn Abi Nafi' - from Ma'qil ibn Yasar - from the Prophet (peace and blessings of God be upon him) who said: "Whoever says three times in the morning, 'I seek refuge in God, the All-Hearing, the All-Knowing, from Satan, the accursed,' then recites three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening. And if he dies on that day, he will die a martyr. And whoever says it in the evening will have the same status." At-Tirmidhi narrated it on the authority of Mahmud ibn Ghailan, on the authority of Abu Ahmad al-Zubayri with this chain of transmission. He said: It is strange; we do not know it except from this source. The end of the interpretation of Surat al-Hashr. Praise and thanks be to God.



## Fath al-Qadir

23- **He is God, other than whom there is no god** He repeated it to emphasize and confirm that monotheism is truly that **the Holy King** meaning pure from every defect and free from every imperfection. In the dialect of the people of Hijaz, *al-Quds* with a fatha on the letter *qaf* means a bucket, because one purifies oneself with it. From this comes the word *qadus* for one of the vessels used to extract water. The majority read *al-Quddus* with a damma on the *qaf*. Abu Dharr and Abu al-Sammak read it with a fatha, and Sibawayh used to say **Subuh Quddus** with a fatha on the first letter. Abu Hatim narrated on the authority of Ya'qub that he heard an eloquent Bedouin reading *al-Quddus* with a fatha on the *qaf*. Tha'lab said: Every noun on the pattern of fa'ul has a fatha at the beginning except *al-Sabbuh* and *al-Quddus*, as the damma is more common in them. They may also have a fatha. *As-Salam* means the one who is safe from every deficiency and defect. It was said that the Muslim is upon his servants in Paradise, as he said: "Peace, a word from a Merciful Lord." It was also said that he is the one who is safe from his injustice, and this is what most people said. It was also said that he is the one who is safe for his servants, and it is a source of description for emphasis. *Al-Mu'min* means the one who has granted his servants security from his punishment. It was also said that he is the one who believes in his messengers to show miracles. It was also said that he is the one who believes in the believers with what he promised them of reward, and the one who believes in the disbelievers with what he promised them of punishment. It is said that he granted him security from security, and it is the opposite of fear. From this is the saying of Al-Nabigha:

The faithful birds are touched by the riders of Mecca between Ghayl and Sind.

Mujahid said: The believer is the one who found himself by saying: **God bears witness that there is no god but He**. The majority read *al-mu'min* with a kasra on the meem, an active participle from *aman* meaning to feel secure. Abu Ja'far Muhammad ibn Ali ibn al-Husayn read it with a fatha, meaning to believe in Him, with the deletion like his saying: **And Moses chose his people**. Abu Hatim said: This reading is not permissible because its meaning is that he was afraid, but someone else reassured him. *al-Muhaymin* means the witness over his servants by their deeds, the watcher over them. This is what Mujahid, Qatadah, and Muqatil said: It is said *hayman* **he dominates, he dominates**, so he is *muhaymin* **he dominates**, if he is a watcher over something. Al-Wahidi said: "Many of the commentators have said that its root is 'mu'amin' from 'aman ya'min,' so it has the meaning of 'believer', and the first is more appropriate. We have already discussed Al-Muhaymin in Surat al-Ma'idah 5: "The Mighty" who has no equal. It was also said: **The Conqueror**, and it was also said: **The Victorious, the Unconquered**. It was also said: **The Strong** "The Compeller" means the might of God and His greatness. The Arabs call a king Al-Jabbar. It may be from *jabar* if he enriches the poor, and its root is *kasir*. It may also be from *jabaru ala kada* if he compelled him to do what he wanted. So, He is the One who compelled His creation to do what He wanted from them. Al-Suddi

and Muqatil said the same, and Al-Zajaj and Al-Farra' chose it. He said: It is from *ajbaruhu ala amar* meaning **he subdued him**. He said: **I did not hear a fa'al from 'afal** except in *jabar* from *ajbara* and *diraka* from *idraka*. It was also said: **The Compeller whose power is unbearable** is *Al-Mutakabbir* meaning the One who is too proud to do any deficiency and is too haughty to do anything that is not befitting of Him. The root of arrogance is abstention and non-submission. From this is the saying of Humayd ibn Thawr:

She forgave as a young camel forgives, so she became proud of the tough, yet she was submissive.

Arrogance in the attributes of God is praiseworthy, and in the attributes of created beings it is blameworthy. Qatadah said: He is the One who is too proud to bear any evil. Ibn al-Anbari said: The arrogant is the One with pride, and He is the King. Then God, the Exalted, absolved Himself from the polytheism of the polytheists, saying: **Glory be to God from what they associate with Him**, meaning from what they associate with Him or from their associating partners with Him.

## Tafsir al-Baghawi

23- **He is God, other than whom there is no god, the Sovereign, the Holy**, the Pure from every defect, the Exalted from what is not befitting of Him, "the Peace," the One who is safe from deficiencies, **the Believer**, Ibn Abbas said: He is the One who made people feel safe from His oppression and made safe those who believe in Him from His punishment. It is from the sense of security which is the opposite of intimidation as He said: **And He made them feel safe from fear** (Quraysh 106:4). It was said: Its meaning is the One who confirms His messengers by showing miracles, and the One who confirms to the believers what He promised them of reward, and to the disbelievers what He threatened them of punishment.

*Al-Muhaymin* **The Dominant**, the Witness over His servants for their deeds, and this is the saying of Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Muqatil. It is said: hayman yahaymin, fahuwa muhaymin, if he is a watcher over something. It is also said that in its original form it is mu'aymin, the hamza was changed to a ha, like their saying: raqat and haraqat, and its meaning is the believer. Al-Hasan said: the trustworthy. Al-Khalil said: he is the watchful preserver. Ibn Zayd said: the verifier. Sa'id ibn Al-Musayyab and Ad-Dahhak said: the judge. Ibn Kaysan said: it is one of the names of God in the Book, and God knows best its interpretation.

**The Mighty, the Compeller**, Ibn Abbas said: **The Compeller** is the Great, and the compulsion of God is His greatness, and according to this saying it is an attribute of God. It was also said: It is from the word *jabr* which means to repair, it is said: you repaired the matter, and you repaired the bone if you fixed it after it was broken, so He enriches the poor and fixes the broken. Al-Suddi and Muqatil said: He is the one who subdues people and compels them to do what He wants. Some of them were asked about the meaning of Al-Jabbar, so he said: He is the Subduer who, when

Surat al-Hashr 59:23

He is God, other than whom there is no deity, the Sovereign, the Holy, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Supreme. Glory be to God, above what they associate with Him.

He wants something, does it, and nothing can prevent Him from doing it.

**The Arrogant**, the one who is too arrogant to do anything bad. It has also been said: the one who is too proud to do anything that is not befitting of him. The root of arrogance and pride is abstention. It has also been said: the one with pride, which is the king. **Glory be to God, above what they associate with Him.**

## Tafsir al-Baidawi

23- **He is God, other than whom there is no deity, the Sovereign, the Holy.** The One who is completely free from any deficiency. It is also read with the fat-ha, which is a language for it. *As-Salam* (Peace) **the One who is free from every deficiency and affliction**, a verbal noun used for emphasis. *Al-Mu'min* **the Giver of security**, and it is also read with the fat-ha, meaning the one believed in, with the preposition omitted. *Al-Muhaymin* **the Guardian** (the Preserver) **the Watcher and Preserver of all things**, derived from *al-Aman* security, whose hamza was changed to a ha. **Al-Mighty, Al-Jabbar the Compeller** (the One who compelled His creation to do what He willed), or compelled their condition with what He improved. *Al-Muttakabbir* **the Proud** (the One who is too proud to do anything that would cause need or deficiency). **Glory be to God, above what they associate with Him they do not associate anything with Him.**

## Surat al-Hashr 59:24

He is God, the Creator, the Inventor, the Fashioner. To Him belong the best names. Whatever is in the heavens and earth exalts Him. And He is the Exalted in Might, the Wise.

### Tafsir al-Jalalayn

24 - **He is God, the Creator, the Maker** the Originator from nothing (the Fashioner. To Him belong the best names) the ninety-nine mentioned in the hadith. The most beautiful is the feminine of the best (Whatever is in the heavens and the earth glorifies Him. He is the Exalted in Might, the Wise) the beginning of it was presented.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

God Almighty says: He is the worshipped Creator, there is no deity worthy of worship other than Him, and no creator other than Him, the Maker who created creation, and brought them into existence with His power, the Fashioner who created them however He willed, and however He willed.

And His statement, **To Him belong the best names**, means that God Almighty says: To God belong the best names, and they are these names that God named Himself with, which He mentioned in these two verses. **Whatever is in the heavens and the earth glorifies Him**, meaning: everything in the heavens and the earth glorifies Him and prostrates to Him willingly or unwillingly. **And He is the Exalted in Might**, meaning: He is the One who is severe in taking revenge on His enemies. **The Wise** in His management of His creation and directing them toward what is best for them.

#### Tafsir al-Qurtubi

The Almighty says: **He is God, the Creator, the Inventor, the Fashioner**. "The Creator" here is the Determiner. **The Inventor** is the Willer, the Inventor. **The Fashioner** is the Fashioner of images and their Compiler in different forms. Fashioning is ordered to creation and origination and is subordinate to them. The meaning of becoming is planning and shaping. God created man in the wombs of their mothers three creations: He made him a clot, then a lump of flesh, then He made him an image, which is the shaping by which he comes into an image and form by which he is known and distinguished from others by its feature. So blessed be God, the best of creators. Al-Nabigha said:

The Creator, the Maker, the Fashioner, creates water in the wombs until it becomes blood.

Some people have interpreted creation to mean formation, but this is not the case. Rather, becoming is the last, and the meaning is the first, and creation is between them. From this is the saying of the Truth:

**And when you created from clay, in the form of a bird** (al-Ma'idah 5:110).

Zuhair said:

You create what you created, while some people create and then do not create.

He says: You estimate what you estimate and then you fulfill it, that is, you carry it out according to your estimate, while others estimate what they cannot complete and what they want, either because of their inability to imagine their estimate or their inability to fulfill their goal. We have already discussed all of this in the book *Al-Ansi* in explaining the Most Beautiful Names of God. All praise is due to God. It is narrated on the authority of Hatib ibn Abi Balta'ah that he read Al-Bari' Al-Musawwir with a fat-ha on the waw and a nasb on the ra', meaning He who creates the fashioner, that is, He distinguishes what He forms with varying forms. Al-Zamakhshari mentioned it. "To Him belong the best names. Whatever is in the heavens and the earth exalts Him. And He is the Exalted in Might, the Wise." This has been discussed previously. Abu Hurairah said: I asked my close friend Abu Al-Qasim, the Messenger of God (peace and blessings of God be upon him), about the Greatest Name of God. He said, **O Abu Hurairah, recite the end of Surah Al-Hashr and recite it often**. So I repeated it to him and he repeated it to me, so I repeated it to him and he repeated it to me. Jabir ibn Zayd said: The Greatest Name of God is God because of the location of this verse. On the authority of Anas ibn Malik: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Surat al-Hashr, God will forgive him his past and future sins**. And on the authority of Abu Umamah, who said: The Prophet, may God bless him and grant him peace, said: **Whoever recites the final verses of Surat al-Hashr during the night or day, and God takes his soul during that night or that day, God has made Paradise obligatory for him**.

#### Tafsir Ibn Kathir

God Almighty says, magnifying the matter of the Qur'an and clarifying its high status, and that hearts should be humbled and cracked when hearing it, because it contains the true promise and the sure threat: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of God**. That is, if the mountain, in its coarseness and hardness, were to understand this Qur'an and reflect on what is in it, it would be humbled and cracked from fear of God, the Almighty. So how is it appropriate for you, O humans, that your hearts should not soften and be humble and crack from fear of God, when you have understood God's command and reflected on His Book? For this reason, God Almighty said: **And these examples We present to the people that perhaps they will give thought**. Al-Awfi said, on the authority of Ibn Abbas, regarding God Almighty's statement: **If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart**, to the end, he says: If I had sent down this Qur'an upon a mountain carrying it, it would have cracked and become humbled from its weight and

He is God, the Creator, the Inventor, the Fashioner. To Him belong the best names. Whatever is in the heavens and earth exalts Him. And He is the Exalted in Might, the Wise.

from fear of God. So God commanded the people when it descended..." The Qur'an is to be taken with great awe and humility. Then God Almighty said: **And these examples We present to the people that perhaps they will give thought.** Qatada and Ibn Jarir said the same.

It has been proven in a mutawatir hadith that when the pulpit was made for the Messenger of God (peace and blessings of God be upon him), on the day of the sermon he was standing next to one of the trunks of the mosque. When the pulpit was first installed and the Prophet (peace and blessings of God be upon him) came to deliver the sermon, he passed the trunk towards the pulpit. At that moment, the trunk moaned and began to groan like a child who is silenced by what it hears of the remembrance and revelation from it. In some narrations of this hadith, Al-Hasan Al-Basri said after citing it: You are more deserving of longing for the Messenger of God (peace and blessings of God be upon him) than the trunk. Thus this noble verse: if the deaf mountains heard the speech of God and understood it, they would be humbled and split apart in awe of Him, so how will you be when you have heard and understood? God the Almighty said: {And if there were a Qur'an by which mountains could be moved or the earth could be split asunder or the dead could be made to speak} (Al-Baqara 2:17). It has been mentioned that the meaning of this would have been this Qur'an. God the Almighty also said: {And indeed, among the stones are those from which rivers burst forth, and among them are those which split open and water issues from them, and among them are those which fall down for fear of God} (Al-Baqara 2:18).

Then God the Almighty said: "He is God, other than whom there is no deity. Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful." God the Almighty informed us that He is the only deity. There is no lord other than Him and no deity of existence other than Him. Everything worshipped besides Him is false. He is the Knower of the unseen and the witnessed, meaning He knows all beings, those seen by us and those hidden from us. Nothing on earth or in heaven is hidden from Him, whether great or small, great or small, even the atom in the darkness. God the Almighty said: **He is the Most Gracious, the Most Merciful** We have already discussed this at the beginning of the commentary, so there is no need to repeat it here. What is meant is that He is the Possessor of vast mercy that encompasses all creatures. He is the Most Gracious and Most Merciful of this world and the Hereafter. God the Almighty said: **And My mercy encompasses all things.** And He the Almighty said: **Your Lord has decreed upon Himself mercy.** And He the Almighty said: **Say, 'In the bounty of God and in His mercy - in that let them rejoice.' That is better than what they accumulate.** Then God the Almighty said: **He is God, other than whom there is no deity.** That is, the Owner of all things, He disposes of them without resistance or opposition. And the Almighty's saying: **The Holy** Wahb ibn Munabbih said: It means the pure. Mujahid and Qatadah said: It means the blessed. Ibn Jurayj said:

The noble angels sanctify Him. "Peace" means from all faults and shortcomings due to His perfection in His essence, attributes and actions.

God the Almighty says: {The Believer}. Ad-Dahhak said on the authority of Ibn Abbas: meaning, He feels secure from His creation that He will wrong them. Qatada said: He feels secure in His word that it is true. Ibn Zayd said: He has confirmed the truth of His believing servants in their belief in Him. God the Almighty says: {The Guardian}. Ibn Abbas and others said: meaning, He is the Witness over His creation by their deeds, meaning, He is an Overseer over them, like His statement: {And God is Witness over all things} and His statement: {Then God is Witness over what they do} and His statement: {Then is He One who is Over every soul for what it has earned?}. God the Almighty says: {The Exalted in Might} meaning, He who has made everything mighty, subdued it, and overcomes all things, so no one can attain His rank due to His might, greatness, might, and pride. For this reason God the Almighty said: {The Compeller, the Proud} meaning, to whom compulsion is not befitting except Him, and arrogance is not befitting except to His greatness, as mentioned previously in the Sahih: {Greatness is My garment and pride is My cloak, so whoever disputes with Me over one of them, I will punish him.} Qatada said: The Compeller is the One who compels His creation to do as He wills. Ibn Jarir said: The Compeller is the One who reforms the affairs of His creation and disposes of them in a manner that is good for them. Qatada said: The Arrogant means above all evil. Then God the Almighty said: **Glory be to God, above what they associate with Him.** And His saying: **He is God, the Creator, the Inventor, the Fashioner.** Creation is estimation, and creation is the individual, which is the implementation and bringing into existence what He has decreed and decided. Not everyone who has decreed and arranged something is able to implement and bring it into existence except God the Almighty. A poet said, praising another:

You create what you have created, while some people create and then do not create.

That is, you carry out what you created, that is, what you were able to do, unlike others, for they cannot do what they want. So creation is estimation and execution is implementation. From this it is said that the executioner measured and then cut, meaning he cut according to what he had estimated according to what he wanted. And the Almighty's saying: **The Creator, the Inventor, the Fashioner** means the One who, when He wants something, says to it, *Be*, and it is in the manner that He wants, and the manner that He chooses, as in His saying: **In whatever form He wills He has assembled you.** For this reason, He said, **the Fashioner**, meaning the One who carries out what He wants to create in the manner that He wants.

God the Almighty says: **To Him belong the best names.** We have already discussed this in Surat Al-A'raf. We will mention the hadith narrated in the two Sahih on the authority of Abu Hurairah on the authority of the Messenger of God (peace and blessings be upon him):

"God has ninety-nine names, one hundred minus one. Whoever enumerates them will enter Paradise. He is odd and loves odd numbers." The narration of At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah was also mentioned, and after his statement he added: **He is odd and loves odd numbers.** And the wording of Al-Tirmidhi: "He is God, other than whom there is no god, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Preserver, the Mighty, the Compeller, the Majestic, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Bestower, the Provider, the Opener, the All-Knowing, the Restrainer, the Expander, the Abaser, the Exalter, the Giver of Honor, the Humiliator, the All-Hearing, the All-Seeing, the Judge, the Just, the Kind, the All-Aware, the Forbearing, the Magnificent, the Forgiving, the Appreciative, the Most High, the Great, the Preserver, the Supporter, the Reckoner, the Majestic, the Generous, the Watchful, the Responder, the Vast, the Wise, the Loving, the Glorious, the Resurrecter, the Witness, the Truth, the Trustee, the Strong, the Firm, the Guardian, the Praiseworthy, the Counter, the Beginner, the Restorer, the Giver of Life, the Bringer of Death, the Living, the Self-Subsisting, the Finder, the Majestic, the One, the Eternal Refuge, the Able, the Powerful, the Foremost, the Delayer, the First, the Last, the Evident, the Hidden, the Guardian, the Most High, the Righteous, the Acceptor of Repentance, the Avenger, the Pardoner." The Most Compassionate, the Owner of Sovereignty, the Possessor of Majesty and Honor, the Just, the All-Encompassing, the Rich, the Enricher, the Giver, the Withholder, the Harmful, the Beneficial, the Light, the Guide, the Incomparable, the Eternal, the Inheritor, the Rightly-Guided, the Patient. The context of Ibn Majah includes additions and subtractions, advancements and delays. We have presented this in detail at length, with its chains of transmission and wording, so there is no need to repeat it here.

God the Almighty said: **Whatever is in the heavens and the earth exalts Him** like His saying: "The seven heavens and the earth and whoever is therein exalt Him. And there is not a thing but exalts Him with praise, but you do not understand their exaltation. Indeed, He is Forbearing, Forgiving." And His saying: **And He is the Exalted in Might** means that His presence cannot be challenged. **The Wise** in His law and decree. Imam Ahmad said: Abu Ahmad al-Zubayri told us, Khalid - meaning Ibn Tahman Abu al-Ala' al-Khaffaf - told us, Nafi' ibn Abi Nafi' - from Ma'qil ibn Yasar - from the Prophet (peace and blessings of God be upon him) who said: "Whoever says three times in the morning, 'I seek refuge in God, the All-Hearing, the All-Knowing, from Satan, the accursed,' then recites three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening. And if he dies on that day, he will die a martyr. And whoever says it in the evening will have the same status." At-Tirmidhi narrated it on the authority of Mahmud ibn Ghailan, on the authority of Abu Ahmad al-Zubayri with this chain of transmission. He said: It is strange; we do not know it except from this source. The end of the interpretation of Surat al-Hashr. Praise and thanks be to God.

## Fath al-Qadir

24- **He is God, the Creator** meaning the One who determines things according to His will and desire **the Maker** meaning the Originator and Inventor of things and brings them into existence. And it was said that He is the One who distinguishes some from others **the Fashioner** meaning the One who brings into existence the images composed of them in different forms. So fashioning is dependent on creation and fashioning and follows them, and the meaning of fashioning is planning and shaping. Al-Nabigha said:

The Creator, the Maker, the Fashioner, creates water in the wombs until it becomes blood.

Hatib bin Abi Balta'ah, the companion of the artist, read it with a fat-ha on the waw and a nasb on the ra', as a direct object of al-Bari', meaning the one who created the artist, meaning he distinguished him. **To Him belong the best names.** This has already been explained and discussed in the interpretation of his statement: **To God belong the best names, so invoke Him by them.** "Whatever is in the heavens and the earth glorifies Him," meaning everything in them speaks of His sanctity with the tongue of action or speech. **And He is the Exalted in Might, the Wise,** meaning He is the Victorious over the One Who is not defeated by anyone, the Wise in all matters that He decrees.

Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of God, {If We had sent down this Qur'an upon a mountain}, he said: He means, if I had sent down this Qur'an upon a mountain and I carried it, it would have split and humbled itself from its weight and from fear of God. So God commanded the people when the Qur'an was sent down to them to take it with intense fear and humility. He said: Thus God sets forth examples for the people that perhaps they will reflect. Al-Daylami narrated on the authority of Ibn Mas'ud and Ali, with a chain of transmission traceable to the Prophet, regarding the statement of God, {If We had sent down this Qur'an upon a mountain} to the end of the surah, he said: It is a cure for headaches. Al-Daylami narrated it with two chains of transmission, but we do not know the status of their men. Al-Khatib narrated in his history with his chain of transmission on the authority of Idris bin Abdul Karim Al-Haddad, who said: I recited to Khalaf, and when I reached this verse, he said: Place your hand on your head, for I recited to Hamza, and when I reached this verse, he said: Place your hand on your head, for I recited to Al-A'mash. Then he narrated the chain of transmission in a continuous manner in this way to Ibn Mas'ud, who said: I recited to the Prophet, peace and blessings be upon him, and when I reached this verse, he said to me: Place my hand on your head, for when Gabriel revealed it, he said to me: Place your hand on your head, for it is a cure for every disease except death, and death is death. Al-Dhahabi said: It is false. Ibn As-Sunni narrated it in his 'Amal Yawm Wa Layla' and Ibn Mardawayh narrated on the authority of Anas that the Messenger of God, peace and blessings be upon him, commanded a man, when he went to bed, to recite the end of Surat Al-Hashr and said: If you die, you will die a martyr. Ibn Mardawayh narrated on the



## Surat al-Hashr 59:24

He is God, the Creator, the Inventor, the Fashioner. To Him belong the best names. Whatever is in the heavens and earth exalts Him. And He is the Exalted in Might, the Wise.

authority of Abu Umamah who said: The Messenger of God (peace and blessings be upon him) said: "Whoever seeks refuge in God from Satan three times, then recites the last verses of Surat al-Hashr, God will send seventy angels to drive away the devils of mankind and jinn from him, whether at night or during the day, until the evening." Ahmad, al-Darami, al-Tirmidhi **who authenticated it**, al-Tabarani, Ibn al-Durais, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ma'qil ibn Yasar that the Prophet (peace and blessings be upon him) said: "Whoever says three times in the morning, 'I seek refuge in God, the All-Hearing, the All-Knowing, from Satan the accursed,' then recites the three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening. If he dies that day, he will die a martyr. Whoever says it in the evening will have the same status." Al-Tirmidhi said after transmitting it: It is strange; we do not know it except from this source. Ibn Adi, Ibn Mardawayh, Al-Khatib, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Abu Umamah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites the last verses of Surat Al-Hashr during the night or day and dies that day or night, God will make Paradise obligatory for him.** Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement, **Knower of the unseen and the witnessed**, he said: The secret and the public. Regarding the statement, **The believer**, he said: The believer is created from being wronged. Regarding the statement, **The Guardian**, he said: The Witness.

## Tafsir al-Baghawi

24- **He is God, the Creator**, the Determiner and the Transformer of things by planning into something else, as He said: **He creates you in the wombs of your mothers, creation after creation** (al-Zumar 39:6) **the Maker**, the Originator of things from nothingness into existence **the Fashioner**, the Representative of created things by signs that distinguish some from others. It is said: This is the image of the matter, meaning its example: first it is creation, then creation, then fashioning. "To Him belong the best names. Whatever is in the heavens and earth glorifies Him. And He is the Exalted in Might, the Wise."

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Ibn Fanjuwayh told me, Ibn Shaiba told us, Ibn Wahb told us, Ahmad ibn Abi Shuraih and Ahmad ibn Mansur al-Ramadi told us, they said: Abu Ahmad al-Zubayri told us, Khalid ibn Tahman told us, Nafi' ibn Abi Nafi' told me, on the authority of Muqal ibn Yasar, that the Messenger of God, may God bless him and grant him peace, said: "Whoever says in the morning - three times - 'I seek refuge in God, the All-Hearing, the All-Knowing, from Satan the accursed,' and recites the three verses from the end of Surat al-Hashr, God will assign seventy thousand angels to pray for him until the evening. If he dies on that day, he will die a martyr.

And whoever says it in the evening will be in the same position."

It was narrated by Abu Isa on the authority of Mahmoud bin Ghailan on the authority of Abu Ahmad Al-Zubayri with this chain of transmission, and he said: This is a strange hadith that we do not know except from this source.

## Tafsir al-Baidawi

24- **He is God, the Creator** Who determines all things according to His wisdom. **The Inventor** Who brings them into existence free from any inequality. **The Fashioner** Who brings into existence their forms and qualities as He willed. **And whoever wants to elaborate on explaining these names and their sisters, he should refer to my book called The Ultimate Desired. To Him belong the Most Beautiful Names** all of them. **And He is the Exalted in Might, the Wise** Who encompasses all perfections, for they all return to perfection in power and knowledge.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-Hashr, God will forgive him his past and future sins.**